Umdat Ut-tawarikh

Daftar - II

Sohan Lal Suri

Guru Nanak Dev University
Amritsar

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Sohan Lal Suri

Translated by
V.S. Suri

GURU NANAK DEV UNIVERSITY
AMRITSAR

FOREWORD

Umdat-ut-Tawarikh in five volume is an important historical document on the life and times of Maharaja Ranjit Singh, his ancestors and successors. Chronicled by Sohan Lal Suri it covers the period of history of Punjab from the foundation of Sikh Panth by Guru Nanak Dev Ji in 1469 to 1849 the year of annexation of the Punjab into the British Empire. University has already published the Punjabi translations of Daftar II, III and V. It is gratifying that we are now publishing the English translations of Daftar II, III, IV and V. Daftar II and III cover the most eventful period of the reign of Maharaja Ranjit Singh. This, by far, was the most glorious period of the history of the Punjab. Daftar IV and V cover the period of gradual decline of the kingdom of Lahore leading eventually to its annexation into the British empire. These works are a part of the multi-dimensional research work being pursued by Maharaja Ranjit Singh Chair and the Department of History of the University.

I hope that these publications shall fulfil the requirements of non-Punjabi and non-Persian knowing researchers and teachers of history of Punjab.

S.P. Singh
Vice-Chancellor

Guru Nanak Dev University
Amritsar

GENERAL PREFACE

Sohan Lal Suri, the author of *Umdat-ut-Tawarikh* was first diarist and then a chronicler of the reign of Ranjit Singh and his successors. From 1771, his father Ganpat Rai had recorded the events connected with Sardar Charhat Singh, his son Mahan Singh and his grandson Ranjit Singh. Sohan Lal started his record in 1812 and continued to keep it till the annexation of the Punjab in 1849. Being closely associated with the court of the Maharaja as a Vakil, Lala Sohan Lal's chronicle of the Lahore Darbar is a typical illustration of the traditional method of recording events. As a Vakil at the court he had the advantage to chronicle the events as an eye-witness at the metropolis. He could verify the records from the notable personages of the period and also had direct access to official reports and records. His chronicle, therefore, is considered as an authoritative, comprehensive and coherent among all the extant indigenous sources of history of the early nineteenth century Punjab. Though the chronicle covers the period from the foundation of the Sikh religion to the annexation of the Punjab by the British yet the author himself was a witness to the period from 1812 to 1849.

Sohan Lal Suri's services as a Vakil were well appreciated by the Maharaja. His services were requisitioned from time to time for political and diplomatic missions also. After annexation of the Punjab his services to the history of the Punjab were acknowledged by the British administrators who gave him a revenue free grant worth 1000 rupees a year for his life. But he did not live long to enjoy this munificence. He died in 1852. Sohan Lal Suri's son Mul Chand and his grandson Harbhagwan cherished his memory. They were encouraged by the new rulers of the Punjab to take interest in his work. With their efforts, in the 1880s they got his work lithographed with a subsidy from the Panjab University College of Lahore of which G.W. Leitner was the Registrar. Only 500 copies were lithographed. By now

the *Umdat-ut-Tawarikh* is a rarity.

The voluminous work by Lala Sohan Lal (the chronicle) consists of five *daftars* or volumes. The first *daftar* covers the period from Guru Nanak to 1771, the year of Ahmad Shah Abdali's last invasion. By this time Sardar Charhat Singh had come into power. The second *daftar* deals with the career of Sardar Charhat Singh, ascendency of Ranjit Singh, expansion and consolidation of the kingdom of Lahore with its well defined boundaries covering the period upto 1830. At this time the glory of the kingdom and grandeur of the court of Lahore was at its zenith. The third *daftar* in five parts, is the narrative of events from 1831 to the death of Ranjit Singh in 1839. The fourth *daftar* in three parts, covers the period from 1839 to 1845. These were the most unfortunate years in the history of the Punjab. The successors of Maharaja Ranjit Singh and the courtiers engaged themselves in incessant intrignes at the court. The political stability of the court reached at its lowest ebb and exposed to grave danger from the formidable neighbours on the eastern and western sides. The last *daftar* deals with the last phase of the kingdom of Lahore from 1845 to 1849 when the deterioration in managing affairs of the state was leading it towards annexation. The first *daftar* has 172 pages, the second 408 pages, the third 764 and the fourth 218 and the fifth has 175 pages. The whole account of *Umdat-ut-Tawarikh* thus contains over 1700 pages.

The entire Umdat has been translated from Persian into English by late Shri Vidya Sagar Suri, the great grandson of Sohan Lal Suri. He did this work as a Research Assistant in the History Department, Panjab University, Lahore in 1939. The work was intended to be published by the Panjab University, Lahore but owing to the prevailing uncertainty its publication had perforce to be deferred.

Shri V.S. Suri, however, with the deep commitment and sincerity managed to bring alongwith other valuables of his household, the type-script of the translation during the exchange of population between India and Pakistan. Due to financial constraints all the *daftars* could not be published. He could get *daftar* III published by S. Chand and Company in 1961 and himself published *daftar* IV in 1971. The family of Shri Suri kept the translations of other three *daftars* in their

careful custody.

The opportunity to publish the other *daftars* came when Maharaja Ranjit Singh Chair was established in the Department of History, Guru Nanak Dev University, Amritsar in 2001. It was through the initiative of Professor Indu Banga that Shrimati Neeru Suri, the daughter-in-law of Late Shri V.S. Suri contacted the chairperson of Maharaja Ranjit Singh Chair for the publication of these volumes. Dr. S.P. Singh, the Vice-Chancellor with his enlightened interest and magnanimity took no time in agreeing to take up this work in the right earnest.

The University is now publishing the English translation by Shri V.S. Suri, of *daftar* II and V of *Umdat-ut-Tawarikh* for the first time and the reprint of *daftars* III and IV. For sheer preservance and working patiently for years on these translations, Shri Suri has earned the gratitude of all those who are interested in the history of Punjab during this period. It is for the reader to judge the quality of this translation. We feel that the translation is as accurate as possible though at places dedicatory passages, rhetorical and poetical quotations prefixed to various chapters or sections have been omitted by the translator. The material thus deleted has, however, been indicated at appropriate places. We on our part have followed the text provided to us rather literally.

All the foreign words in Persian, Hindi and Punjabi which had to be retained as technical and administrative terms, have been given in italics. The objective behind the publication of these volumes is to make it accessible to all those who are engaged in teaching and a critical study of history and are much interested in the original and fundamental source of the history of Punjab.

Our sole purpose has been to present the material as an authentic testimony and it has been left to the reader to pass his own judgement. Dr. Harish C. Sharma and Dr. S.S. Sohal have seen *daftar* II through Dr. Sukhwant Singh has seen *daftar* V through the press. I am thankful to them. We are thankful to Professor Prithipal Singh Kapur for carefully vetting *daftar* V, Dr. S.S. Sagar and Dr. S.S. Narang have seen through the press the reprints of *daftar* III and IV. Ms. Indu Bala

has worked with me in preparing the index of *daftar* II. I am thankful to them all. I am also thankful to Mr. Jagjit Singh Walia, Director, Press and Publications and his colleagues for their diligence and dedication in printing out these volumes.

It is hoped that in addition to the scholars, who might be able to read the original work in Persian a much larger number of teachers and students, in universities, research institutes and colleges would be able to take benefit from this translation.

Radha Sharma
Chairperson

Maharaja Ranjit Singh Chair
Guru Nanak Dev University
Amritsar

THE TRANSLATOR

Late Shri V.S. Suri, the translator of *Umdat-ut-Tawarikh* in English was the great grandson of Lala Sohan Lal Suri, chronicler of the events at the court of Maharaja Ranjit Singh. He was born in 1912. On completion of his post-graduation, he was awarded the F.C.C. Jubilees Research Scholarship in recognition, of his exceptionally well written M.A. dissertation. He was then appointed as Alexandra Research Scholar in History at Punjab University, Lahore for the term 1941-1943. He served as a Lecturer in History at Dayal Singh College, Lahore from 1944 to 1947. After partition and independence he was appointed at the government record office as Technical Assistant from where he rose to the position of the Director of Archives and Curator of state Museum in 1960. In 1968 he was called upon to take up the special assignment of the revision of District Gazetteers at Chandigarh. After superannuating from the government service, he was employed against the post of Reader in History at the Punjab University Evening College, Chandigarh from where he retired in 1974.

He represented the state of Punjab as a member of Indian Historical Record Commission, National Committee of Archives, Central Board of Archeology and Indian History Congress. He was nominated by the government as Member Secretary of the History of Freedom Movement Committee and functioned as state Editor, Who's Who of the freedom fighters in the Punjab from 1954 to 1967.

Late Shri V.S. Suri possessed exceptional proficiency in Persian, Punjabi, Hindi and of course English. It was his passion to explore and examine the original sources of the History of the Punjab, particularly those related to the late eighteenth and early nineteenth century. He published over a dozen Persian manuscripts with complete translation and annotation. "Sher Singh Nama" by Mohammad Naqi Peshawari and "Waqai-i-Jang-i-Sikhan" by Diwan Ajodhia Parshad were two important documents published by him. English translation of *Umdat-ut-Tawarikh*, by far, is the most important contribution of Shri V.S. Suri.

UMDAT-UT-TAWARIKH
DAFTAR II

(Page 2) An account of the flower-showering of the elegant pen in the garden of eloquent rendering expression and the orchard of quick perceiving writing. The pleasant record of the auspicious activities of the pearls of established reputation, the jewel of prosperity, the star of success, the planet of the zodiacal station of opulence and the valiant Chahrat Singh.

It is a standing practice and an established tradition that, after a turn of the whirling of Time, an over-powering and sweet-tempered person emerges from the casket of mystery into the public assembly. He heals the wounded hearts of the oppressed and the helpless with he balm of compassion. And all the four directions of the world and the entire populated world resound with the glory of the sense of justice of the source of blessings. The subjects, who are the wonderful trust of Lord Almighty and Dispenser of Justice, find peace and protection, comfort and convenience in his equal treatment. Freed from the destruction and plundering of the robbers devastation and raiding of the rebels and cruelty and oppression of mal-administrators, they become prosperous. In their traditional manner of prayer and with unlimited good intentions they beg *'Sri Akal'* (the Sikh Divinity) to increase the wealth, office, life and glory of the illustrious one. The above prolougue is substantiated by the fact that in the bloom of youth the great Singh Sardar Budha Singh lived in comfort and pleasure at a fortunate place 'Shukar Chak: He used to whole-heartedly serve the *Dervishes*, the poor, the needy and the way-farers. It is narrated by the small and big men of the period that from among the aforementioned revered persons he devoted himself to the service of Guru Har Rai Ji, who was the source of the glimpses of Almighty and on whom the rays of the all powerful Dispenser had descended. By his pious services and well-intentioned devotion he (the Sirdar) got eternal esteem and became the recipient of the variegated benevo-

lences and different types of favours from the recluse (Guru Har Rai).

The said Guru (the religious head) was unique and singular in the world in point of the mode of worship, defence of faith, creed and exposition. He (the Guru) used to spend many a night in praying to Almighty and many a day in his praise. And whatever was given out by the tongue of the one conversant with the domain of creation and invention the same used to happen in the world. It is said that there was a great Raja of this family, who had founded the village Raja Sansi, six miles away for Amritsar. Again in the reign of Aurangzeb, according to the royal seal, twelve villages in Dhani Gheb were conferred on their ancestors. Old wells belonging to the family existed in the area and the same were confirmed under Sirdar Laduwala, in the region of Maharaja Bahadur. The service of the eloquent and lofty recluse had complete effect and gave fruits beyond expression (**Page 3**) ..... (Three lines devoted to explanation omitted). That is to say the blessed one, having submitted to the devotion of the said Guru, gave greater than, ever demonstration of faith and submission. He became steadfast in the order of his followers and seekers of his blessings. In the fulfilment of every purpose and the completion of every task the said Guru gave necessary directions by hints, and the faithful one hastened to carry them out in all earnestness. In the exact and right manner he made unlimited efforts in the service of the benevolent one (Guru). One day, when the star of fortune and the planet of repute had appeared on the horizon of fate, the afore-mentioned Guru said that he had been pleased and satisfied with the pious services and earnest devotion of the faithful one. And that after some time his family would be blessed with complete prosperity and comfort. The monarchs of the world and the other Sirdars of rank and position would seek favours from the faithful ones. It was, therefore, necessary for him to sit in his sanctified house with a patient and contented heart. He should engage himself whole-heartedly in the service of the way-farers and the oppressed. It may be expected from the benevolences of Almighty that in the near future *Satgur* (the true Lord), the source of favours, would allow the wind of success to blow on the banner of the pious one. All the desires of his heart and wishes would be fulfilled. In fact services of the recluses and '*dervishes*' has such effect that it results in good return and brings

favours..... (verses in praise of the service of the recluses omitted). This, according to the binding directions, the angelic person, having spent his time in virtuous manner with good grace and prosperity, passed away with this woeful and transitory world and became immortal wilfully facing death. After the pious one other exalted Sirdars of the family passed their days in opulence and prosperity. But none of them had become the master of country and wielded sword. Except that object they had acquired all niceties. All the affairs of this woe-begotten world and the realities of the mundane world and dependant on time. **(Page 4)** In the exalted, prosperous and benevolent house of Sirdar Nauhad Singh a son, who could cover difficult distances, could pierce the ranks of enemies, could break the horses of the battle field and could wield the spear in armed combat Sirdar Chahrat Singh Ji, was born. Varieties of amenities and different kinds of pleasure-giving things were procured. A round of festivities set in. The rust of grief was removed from the mirror of hearts (or people became very happy). The aged world acquired youth once again. The bride of the world appeared on the chair of happiness. The said Sirdar, on receipt of this auspicious news, bestowed upon the wayfarers (which also means holy men, wandering friars) and saunterers abundant rewards and charity. He endowed all his near ones with costly '*Khilats*' (robes of honour). After that he sent for reputed astrologers and geometricals (meaning astronomers who determine the position of stars by geometrical figures) and inquired about the readings of the planet of the birth of that star of the Zodiacal station of success. The astronomers declared that, like the son, he would render the state refulgent and the rays of true faith would radiate from his clear and benevolent forehead. From the Moon of his office and glory unlimited light and glare would spread in a perfect manner throughout the land of the Punjab. The time of which, on account of the combination of Venus and Jupiter the suffering and sorrow of the world is changed into pleasure and gratification, just at that happy hour the auspicious birth of the blessed one will take place. He will be stalwart and terrible like Mars, swift in riding, daring in battle-field, bold in battle array and glorious in point of dignity. Any body who will adopt the Path of insolence and mischief of illwill and enmity would instantaneously be condemned to eternal ignomy. Like Jupiter

he will earn permanent esteem and ever-lasting glory from the service of the recluses of God and the holymen. Like the planet Saturn, he will acquire skill in the affairs of state in the foot-steps of his ancestors. The exalted Sirdar derived great satisfaction from the pleasant report of the astronomers. After sometime, by chance, he removed his belongings (it also means property of women) from Sukar Chak to the village of Raja Sansi which is five 'Kroh' from fort Khatanian and eight 'Kroh' from Amritsar Ji. There, under the circumstances, he passed his time in great luxury and pleasure. Afterwards, on account of the march of time, he learnt that Ahmed Shah Abdali has arrived and that a battle had taken place between him and Mir Muin-ul-Mulk, popularly known as Mir Mannu. He (the Sirdar) shifted his lodging from the town of Khatanian to Majitha House were his parents-in-law were staying. By the will of the Almighty the Father of the virtuous one (the Sirdar) received the call from the Lord and his soul quitted the cage of body for the high heaven. In the meantime, having reached the twentieth year, he became major and took charge of the affairs. Since then, as the said Sirdar had been endowed with conquest, high office and glory by fate, and, due to his impetuous nature, he often stayed in difficult forests. **(Page 5)** He passed the days as best as he could. A little afterwards Gurbux Singh, the son of the brother of his father-in-law, became very thick with him. Then Dal Singh, one of the brothers of the father-in-law of the virtuous one (the Sirdar), became his companion. Thus he gathered with himself one hundred horsemen and footmen. They travelled between the *deras* of the Singhs. By chance the said Sirdar was staying near Aimanabad. The Amil of Aimanabad appeared there with horses and other equipment. The said Sirdar captured all the horses of the Amil and gave them to his soldiers. He spared the wretched Amil and sent him back. By the grace of God and the favour of fortune day by day he enhanced his equipment, ammunition and other accessories. From among those horses he presented one good horse to Gurbax Singh and another to Dal Singh. After the distribution of the horses he kept two steeds with himself. Any one of the agricultural class, who had grown hair on head, would take 'Pahul' and would be earnest in the service of the exalted Sirdar, was admitted to the rank of his followers. He carefully looked after them with regard to their clothing and food. At that time

the Sirdars of the community - the Singhs, Hari Singh, Jhanda Singh Bhangi, Lehna Singh and Gujar Singh were established over the Bari Doab (the territories) bound by rivers Ravi and Chenab). In the Bist Jullundur Doab (the territories bound by the rivers Sutlej and Beas) Sirdar Jassa Singh Ahluwalia had established his control over some of the towns and at the same time he served Adina Beg Khan. In short the said Sirdar and the other Sirdars of the Singhs increased their ammunition, stock of clothing, horses and strengthened the place of their lodging every month and every year. Afterwards, due to favourable circumstances, in the period of government of Mir Muin-ul-Mulk they acquired some more territories. Besides, on account of the opposition of the Begam (wife) of the aforementioned Mir, Bhakian Khan, son of Nawab Roshan-ul-Daula, and Turrabaz Khan Alamgir, they exceedingly increased in power and prestige until some of the neighbouring places were burnt. By the grace of *'Sri Akal'* the Sikh Divinity) the exalted Sirdar mustered four hundred horsemen and footmen with fighting material under himself. In the vicinity of Rohtas, in the country of slat mines, he more or less appointed his own *'Jamadars'* (Local officers). In addition in the Rachan Doab (the territories bounded by the rivers Ravi and Chenab) he established his control over districts Ramnagar and Gujaranwala. From every village arbitrary dues were fixed. He made Gurjanwala the seat of his residence and strengthened the same. Wazirabad was defended by 200-300 men armed with guns. By a stroke of good fortune the exalted one (the Sirdar) happened to visit Wazirabad, he reduced the place and handed it over to Gurbax Singh. He transferred Ahmedabad to Dal Singh. It should be recorded that at the time of the handing over of the *'Taluqa'* (zamindari division) of Ahmedabad to Dal Singh, he requested the exalted Sardar for the services of a Munshi for the purposes of reading and writing and keeping the accounts. At that time Dewan Mohkam Chand was present at the court with a request for employment. The said one was placed under Dal Singh. Thus, through infallible fortune and the hidden fates they gained in ascendancy. Again on account of the ravages of Ahmed Khan and the stampeding of the vanguards swift-footed horses and plenty of other kingly material were procured. **(Page 6)**

Dispute and Battle with Nur-ud-din Khan at Sialkot and his

subjugation.

(Lines 1-13 which are devoted to the praise of God omitted.)

The substance of this auspicious talk is that in the year 1176 A.H. Ahmed Shah withdrew from the Punjab and Hind (meaning Hindustan), having been vexed by the exploits of the Singhs and the spoiling of the *'Deras'*. And as necessitated by the circumstances he abstained from a dispute and combat with the Singhs and retired to his country. There, after considerable consultation, he appointed Nur-ud-Din Khan, a distinguished and useful horse-man to combat the exhalted Singhs. The said notable person (Nur-ud-Din) arrived in the Punjab, having covered long journey and overcome difficulties. The exalted one (the Sirdar) determined to meet him with requisite forces in battle. Many were killed in the battle field and many others received mortal wounds. The veterans of the battle field and many others received mortal wounds. The veterans of the battle-field and the valiant persons of the arena of combat gave proof of their bravery and courage and attained eternal esteem (as a result of their death in the battle-field they were entitled to eternal esteem). The aforementioned notable (Nur-ud-Din) could not stand the flash of the unsheathed swords and the polished spears of the gallants of battle array and slaughter. In the thick of the battle he took to flight ; and with his 12000 horsemen and footmen (**Page 7**) he got besieged in the fort of Sialkot, it being a strong fort situated on a raised piece of ground. The glorious Singhs made great efforts in the siege of the said fort. The siege became so severe that the movements of all the inmate of the said fort became difficult and restricted. The said Nur-ud-din found the things made very hard upon himself. He became extremely anxious about the fact that the grain was getting short and fresh stock was not available. His forces being overpowered by starvation had lost their strength, and having became naked of any clothing they took the path of adversity (they became scattered). At last the said Khan (Nur-ud-Din Khan), too, under cover of darkness of night and with the aid of the men of the Raja of Jammu escaped to safety. Fine horses, special swords and other valuables were confiscated. The exalted one (the Sirdar) spared the life of every one of the other foreign Afghans, who were besieged in the fort. The confiscated goods were distributed

among the victorious army. 1,000 sowars with the horses etc., and footmen were gathered under the triumphant one (Sirdar). After the great victory, he came to Gujranwala. There he made great efforts for the collection of the war material and the manufactures of war-weapons.

Combat and Conflict with Khawaja Ubaid Khan, The Governor of Lahore and after His defeat the construction of fort at Gujranwala.

(Two lines in praise of God omitted). The purpose of Almighty devolved on the fact that from the community of Man the Just Monarchs should be the most exalted among the notable persons and the generality. (Verse omitted.) The exposition of the talk is that Khoja Ubaid Khan, *Subedar* of Lahore, became grieved on hearing the news of the discomfiture of the ill-fated Nur-ud-Din Khan. He collected all his available forces and with great additional preparations, but unmindful of the revolution of the sky (the phrase in Persian is generally used to denote changes brought about by time) and the will of the Lord, crossed river Ravi.

For some time he stayed in the district of Aimanabad and gathered information about the forces of the Singhs. At an ominous hour, when his fortune was about to decline, he caused Gujranwala to be entrenched. The exalted one (the Sardar), by grace of God and with everlasting courage, stationed experienced soldiers in the fort at Gujranwala. In person, blessed by the hidden fate and infallible fortune, he moved out and harassed the enemy forces at close quarters. Many were killed and slaughtered and a large number of others were wounded **(Page 8)** Most of the veterans of the opposite camp were paralysed in their action at the demonstration of courage and valour of the exalted one. They were so perplexed that none dared meet the illustrious one in battle. Chahrat Singh was so powerful and lion-hearted that none dared to meet the illustrious one in battle. Chahrat Singh was so powerful and lion-hearted that before his courage even the sky was put to shame. His arrows would pierce the heart of the enemies; even if there were a mountain it would be uprooted. Praise be to the Lord who had made him such. In the whole universe none like him had been made. By dint of his courage and

greatness he had raised his honour to the skies. When the appointed days of struggle and strife set in, and , on a certain day when good fortune had been bestowed upon the exalted one and the star of fate was ascendant, according to daily practice the illustrious one came out and started shooting. From the opposite side the said Khawaja (Ubaid Khan, Subedar of Lahore) being ready, came out for combat. Some were wounded and many were killed. By the glorious and benevolent *Sri Sat Guru's* (the Sikh divinity) kindness, which had been bestowed upon the exalted one (Sirdar) at all times and under all circumstances and had been the source of safety and satisfaction the said Khoja, being unable to fight against the veterans, took to flights in the middle of the combat. His entire forces were routed and destroyed. Some, being mortally wounded, tossed on death bed, and others, being only injured, awaited the call of death. Many fled in adversity. The entire goods of the said Khoja along with swivels, batteries, horses camels, material of kings, household furniture, vestments and fine utensils fell into his hands. The exalted one (the Sirdar) after the victory withdrew to Gujranwala and the said Khawaja retired into oblivion. From such a great and worthy victory the exalted one (the Sirdar) became extremely pleased and gratified. He considered it as one of the greatest gifts of *Sri Akal* (the Sikh divinity). By way of humble gratitude he bowed and rubbed his forehead before the benevolent one (the holy divinity). After having collected the forces, other goods, strange articles and rare grains he determined to construct the fort of Gujranwala. Accordingly after the fixed duration the mud fort was completed, and, the batteries and other war material were properly installed in it. He kept the swivels with himself on his march. Thereafter he along with selected troops proceeded to the other direction of rivers Chenab and Jhelum. He set to collect cash dues from every town and territory. Courage and valour attended on him in every affair.

Entry into and occupation of Dhani territories by marriage of his gracious daughter with Sahib Singh, son of Gujar Singh.

(Page 9) Chahrat Singh Ji and Gujar Singh were allied with each other. Thus the territories were shared between the two. According to the arrangement Dhani, Pind Dadan Khan and Miani were under the

said Sirdar and Puthar and Gujranwala belonged to Gujar Singh. Afterwards at the request of the said Sirdar his gracious daughter was engaged to Sahib Singh, the son of the latter (Gujar Singh). The marriage was celebrated with great rejoicing at Gujranwala. Sahib Singh arrived there with great pomp. The exalted one (the Sirdar) gave 100 fine horses, utensils of gold and ornaments, 1000 vestments and other things in dowry.

Entry into and occupation of Dhani territories construction of fort at Pind Dadan Khan and battle with the Bhangis.

(Lines 1-4 which are intended to show that time brings many a change in its trail; but they do not bear on the subject omitted.) The exalted one (the Sirdar) marched to the other side of river Jhelum and established his control over Dhani territories. In certain areas, such as Chakwal, Jalalapur and Saiyadpur, skirmishes took places with the Zamindars. After the battle, superiority and control of the illustrious one was declared in that country. All the Zamindars of the surrounding area submitted and became steadfast in his service. He (Sirdar Chahrat Singh) got swift-footed horses and mules of burden from the place. With all firmness and dignity he stayed on some time in the district. He appointed his *'Faujdar'* at the place. Thence he proceeded to Pind Dadan Khan. That place, on account of its climate the beauty, suited the temperament of the illustrious one (Sirdar). The man of sacred virtues (Sirdar Chahrat Singh) established friendly relations with Sahib Khan Khokhar and ordered a fort to be constructed there. He appointed Budh Singh and Kaur Singh for the erection work and the custodianship of the place.

Pind Dadan Khan includes a number of towns, one of them being Pind Dadan Khan. Its history is given to be that there was a certain zamindar named Dadan who used to reap straw. He was blessed by a holyman (or recluse) and laid the foundation of Pind Dadan Khan. **(Page 10)** Earlier the said town was known as Kot Sahib Khan. The third and fourth towns were associated with Sultan Khan. The fifth one was brought into existence by Ahmed Khan. But after the foundation of the *'Kot'* Ahmed Khan, on account of differences with his brothers, he shifted from there and took up residence at the newly-founded Ahmedabad on the bank of river Jhelum. The sixth

place, the fort of Sirdar Chahrat Singh Ji is well-known. Before the occupation of the place by the exalted one (Sirdar) Hari Singh Bhangi had once visited it and left it after charging 4,000 rupees as dues. Afterwards the whole of the country came under the control of the illustrious one (the Sirdar). The salt mines, too, were occupied by him. In the earlier days the market for buying and selling salt was situated at a distance of about a *'Kroh'* from Maini towards the other side of the river. At the time of the occupation of the place by the illustrious one (the Sirdar) the market became located in Ram Nagar, and the bazar of purchase and sale became established there. Jhanda Singh Bhangi became estranged at the occupation of the place by the illustrious one (the Sirdar). He prepared to fight and marched from his place. From this direction the exalted one (the Sirdar) too, having overcome difficulties, proceeded to meet him. Many on both sides were slain and number of them received severe wounds. But none showed more courage than or excelled the other in the battle field. Consequently the battle dragged on for some months until Ahmed Shah (Abdali) arrived in the Punjab. On the news of the arrival of Ahmed Shah they made up their differences and strengthened their respective residences. In short so long as Ahmed Shah remained in the Punjab they remained on good terms with each other. The moment Ahmed Shah (Abdali) withdrew they revived their old feuds. The other Sirdars, however, counselled them that it was not the proper time to quarrel among themselves. But none paid any heed to the advice of the Singhs. Both the Sirdars (Chahrat Singh and Jhanda Singh Bhangi) were peerless in point of war material and ware weapons. Both were so fierce in battle that even the monsters of the wild dreaded to meet them in combat and recognised their bravery and valour (verse) in the battle field the veteran with the sword, mace bow and lasso; pierced, powdered broke and bound the head, chest, feet and hands respectively of the heroes. Every thing that grows must decline and every autumn is followed by spring. The land of the five rivers became the scene of a strange occurrence and a novel conflict. Both the powerful Sirdars withheld themselves from conflict, hurriedly closed the battle and made friends with each other. Then they proceeded to meet the new danger. They collected additional serviceable men from every village and thus in a short time were able

to muster considerable forces.

Battle with Sardar Jahan Khan and defeat of the said sardar.

(Page 11) It should be clear to the intelligent ones that the possession of the world is determined by stars (i.e. fortune). The foresighted person is one who reads the manifestation of the power of Almighty in every external occurrence; and one who considers all the affairs of the world untrue and like writing on water. (Lines 3-7 which contain philosophical arguments about the transitory world and the power of the Lord omitted). The substance of the above talk is that Sardar's Haqiqat Singh and Jassa Singh Ramgarhia, having collected troops and having crossed rivers Sutlej and Beas, proceeded with the speed of wind and lightning to meet Zain Khan, *Faujdar* (Governor , military administrator) of Sirhind. The said Khan (Zain Khan) having received the terrible news of the arrival of the victorious armies of the Singhs made efforts, and stationed his forces in the plain about five *'Kroh'* from Sirhind. The tents were hardly pitched and they were just preparing for lodging, when the exalted Singhs pounced upon them. The battle ensued; and by the grace of *Sri Akal*, victory fell to the share of the glorious Singhs. The said Khan died in the battle field. In Sambat 1819 (1762 A.D.) The news reached Ahmed Shah. Aforementioned Sardar Jahan Khan, who was one of the dignitaries of the Kingdom, was deputed to the battle of the Punjab. He crossed rivers Attock and others and in quick marches reached the neighbourhood of Sialkot. The exalted Sardar (Chahrat Singh) along with Sardars Jhanda Singh and Gujar Singh before the arrival of Dal Singh, engaged himself in battle. Many were slain, and some received serious wounds. By the grace of *Sri Akal* the illustrious Sardar was victorious and the opponent, Sardar (Jahan Khan) suffered a crushing defeat. The entire army of the latter became scattered, and he himself took to flight and thus saved his life by reaching Peshawar. Ahmad Shah was very much grieved when he learned about it. However much he asked sardars (i.e. chiefs) of his army to combat the Singhs, but none agreed to proceed towards the Punjab. The Singh Sardars, therefore, once again became engaged in quarrels among themselves.

Combat with Sarbland Khan, The Governor of Kashmir : And His imprisonment in the fort of Rohtas.

(Page 12) (Lines 1-5 which are abstract and philosophic and are only intended to serve as a dedicatory introduction omitted.).....

The substance of the auspicious talk is that Nawab Sarbland Khan, the governor of Kashmir and uncle of Ahmed Shah, was staying in Kashmir. According to the orders of the said Shah (Ahmed Shah) he was dismissed from the administration of the territories of Kashmir and he left for his own country. He had about 10,000-12,000 horsemen and foot-men under himself. As he reached the neighbourhood of Attock, the greater Sardar of Rohtas district, too, was encamped there. He had experienced troops under his command. On receipt of the news (of the arrival of Sarbland Khan) he went towards his back in all haste. By the grace of God he gave battle to the said Khan (Sarbland Khan). Many were slain and slaughtered. Many gave away their property to pillage and plunder and withdrew to their homes. Sarbland Khan, who felt extremely proud and conceited, was, on account of unfavourable fortune, and adverse circumstances, lowered to the depth of ignomy. The star of the said Sardar (the Sardar of the district of Rohtas) became ascendant (and soared to the highest heaven). At last the said Khan (Sarbland Khan) was captured alive and was imprisoned in the fort of Rohtas. From time to time they showed him kindness and extended him comfort. After a long time the said Khan (Sarbland Khan) secured his release for the payment of 2 lacs of rupees and retired to his place (the word used for place also indicates a foreign country. It may, therefore, be presumed that he went home-a place outside this country). The said Sardar (The Great Sardar of Rohtas) became engaged in the administration of his dominions.

Arrival in the capital of Lahore and capture of the big cannon.

In the year 1822 Bikrami (1765 A.D.) the exalted Sardar came to Lahore. The big cannon, which was fed by a ball weighing 1 seer, was stationed at the Shah Burj (the Royal tower), towards the West of Lahore. The said Sardars told Lehna Singh, Gujar Singh and Sobha Singh that he required the said cannon in connection with some emergency. The above mentioned Sardars thought that it was difficult to transport the said Cannon except with the aid of bullocks. Thus

they told him that, if possible he could carry that. The said Sardar arranged to remove the cannon by 2,000 strong men. He carried it to his *'Dera'* and kept it under great care. The aforementioned Sardars were amazed as they learned about the device of removing the huge cannon. The great Sardar took the cannon with himself, crossed rivers Ravi and Jhelum and Reached **(Page -13)** Ahmedabad. There he deposited the cannon with Ahmed Khan, and the said Sardar returned to the place after having spent some time in hunting and sight seeing in the vicinity. He gave many a good counsel to Ahmed Khan with regard to the cannon, yet the said Khan (Ahmed Khan) diverted from the path of good dealings and put forth strange excuses. The said Sardar thereupon withdrew to Gujranwala.

Death Of The Glorious One (The Sardar). (Lines 1-13 which describe the transitoriness of life and world, and are only intended to be a philosophic prologue omitted.) The substance of the account is that there ensured battle between the benevolent one (the Sardar) and Sardar Jhanda Singh. Many were slain and a large number of them were seriously wounded. The benevolent one (the Sardar) was perfect in shooting and swordsmanship among the Singhs. On a certain day, a short while before his death when he was staying in Sialkot *'Taluqa'* at the village Kallowal, somebody (sent by the Bhangis) who became death personified, came to see him (the Sardar). He presented a fine piece of matchlock. By chance the said gun suddenly dropped from his hand. The Gun went off. One of the pieces hit the Sardar in the forehead and he died. The bright day became dark in the eyes of the grateful ones. Sardars Gurbax Singh and Dal Singh, out of regard for their bravery and for the sake of consolation of the *'Purdah'* lady Mai Desan, remained steadfast in battle. In the third quarter of the day the dead body was cremated in Sandal wood. Thereafter they placed the glorious son on the seat of the high office. And according to desirable suggestion one of the trusted servants was sent to the *'Dera'* of Jhanda Singh. By chance he put an end to the life of Jhanda Singh. As a result of that occurrence battle was a suspended on both sides. This incurable (also in the sense of inexorable death) incident took place in Sambat 1827 Bikrami (1770 AD). The glorious Singh had two obedient sons - one Mahan Singh **(Page 14)** and the other Sahaj Singh.

Sahaj Singh breathed his last.

The auspicious seating (of the heir) on the seat of Government; Aid the Administration of the dominions.

(Lines 3-17 prose and verse, which are intended to paint the background of the auspicious occasion omitted). Truly devoted persons and sincere well wishers gathered from far and near, and offered their congratulations. The distinguished Sardars of the neighbourhood, too, joined the service of the alchemic personality and gained eternal esteem. They blew the conchshell of pleasure and joy, and the trumpet of rejoicing and happiness. Verse; once more the morning of joy appeared from the dawn of hope. There blew the soft gusts of the air from the Garden of good fortune. Happiness and pleasure appeared with folded hands. The heart got whatever it desired. All the incomplete conquests like the musk-pod sent to him the fragrance of the victories (i.e. were turned into conquests). The persons who were sincere in their hearts became all attention like the shall when they heard of the tidings. Praise be to God that after all the thing which was sought for appeared from behind. The veil of fortune. A little thorn which was stewn in his path by an enemy became a dagger and pierced into the heart of the same man. The purpose of the enumeration of the illustratious virtues is that the exalted one, after the administration and management of the finances and other affairs, settled at Gujranwala, **(Page 15)** All the inhabitants of the place expressed full satisfaction, By consultation with the *'Purdah'* lady Mai Desan and through the judicious mediation of Diwan Dya Ram the sister of the illustrious one (Sardar Mahan Singh) was engaged to Sahib Singh. And the marriage was celebrated with due rituals and in a fitting manner. After about a year or two the said Sahib Singh came to Gujranwala for taking away the bride on second marriage. Thereafter Gujar Singh, father of Sahib Singh, established himself at Amritsar (ji). As it was deemed proper and according to the advice of the illustrious one, Sahib Singh took possession of the entire dominions of his father. When the news reached Gujar Singh he marched with utmost speed through river Ravi, and, at a shallow place, crossed it. He posted himself at Sohdara (probably Shahdara) similarly he passed the river Chenab at shallow point and reached

Gujrat. He attacked Islam Garh. According to the advice of the illustrious one, Sardar Dal Singh supported the prince of high pedigree (i.e. Sahib Singh) during the fierce struggle and strife. He made worthy efforts, and after long time the father and son were reconciled.

Occupation of the fort of Rohtas and other places. (Lines 14-16 which are intended to serve as a philosophic prologue to the subject omitted)... the substance of the above talk is that the illustrious one went near the fort at Rohtas during a visit to his dominions. He made arrangements for the administration of those villages with his victorious soldiers. Nur Khan, the custodian of the military post of the said fort, by his wisdom accepted his (the Sardar's) service and was thus blessed with esteem in this world and the hereafter. From there the glorious one got the news of the evil intentions of the rebel. He, therefore, arrested the wretched one, established complete control over the said fort and appointed a permanent military post in the same. Thence he proceeded to Sialkot. Close to Sialkot there is a place named Kotli, where the smiths display great skill in the manufacture of guns. He occupied the place and levied necessary revenue on it. Then he came to Ramdaspura, in the neighbourhood of Dera Baba Nanak Ji. He established himself strongly over there and collected about 70,000 rupees. He stayed there for a while for pleasure and enjoyment (Page 16) By tact he arrested Chahrat Singh Kalalwalia, Dunna Singh and Mehtab Singh Wadalia and others, in all about 22 reputed Sardars. He charged from them as much money as he liked. He distributed those sums among his numerous troops. Then he attacked Syed Nagar. He laid siege to the place with great perseverance and composure. Many were slain on both the sides.

The rise of the star of good fortune from the Heaven of desires and hopes i.e. the auspicious birth of the virtuous one. (Lines 7-25 omitted).

(Page 17) (Lines 1-10. All these lines are intended to serve as a philosophic prologue to the subject. They describe the incidence of God's blessings on virtuous ones in the world). The purpose of the introduction of good omens is the birth of the exalted one. At the time the victorious one (Sardar Mahan Singh) was seated on the Chair of government, was blessed and prosperous, was the lion of the jungle

of struggle and the monster of the country of strife, was resourceful and enlightened, wise and intelligent, worthy of throne, and the exalted sect; was engaged in the seize of syed Nagar, he received the good news of the auspicious birth of a son. It was on the 2nd Maghar Sambat 1837 (November 28, 1780) that the blessed one (the son, with the hyperbolic epithets as contained in the lines 16-25, which are omitted) made the house of benevolence with his sacred feet the envy of the highest heaven. On hearing this tidings he (Mahan Singh) became **(Page 18)** over-joyed. (Lines 1-18 including the last four of verse which express jubilation through numerous metaphors and similes are omitted). The learned astronomers and skilled geometricians declared from the auspicious horoscope that the boy would attain high office, eminence, glory and esteem, long life and ample worldly wealth. The angelic one (the Sardar) bestowed upon every one worthy office and ample reward. The writer of the *Umdat-ut-Tawarikh* had spent his valuable and incomparable life in the study of astronomy, mathematics etc. with the learned and revered master, renowned scholar of the world, Aristotle of principles (of philosophy), Pythagoras of adorning, exponent of the intricacies of faith, scholar of scholars **(Page 19)** the law of the cure of the poor and a panacea for the paupers --- Hafiz Ruhullah Ji. According to the directions of the revered one a few lines were written by way of the expositions of the horoscope of the Great Prince of the world and were taken to expert astronomers. (Verse) Understand the foundation of sky, the fixer of the astronomical positions. Look with the wisdom of firmament which brings the various things together (in the sense that the movements of sky determine the events in life) Mark the glory of the star of this king and the chart of the blessings of both the worlds. Look at the auspicious planets; blessing has been heaped on blessing and magnificence on magnificence (In lines 5-9 the horoscope is described according to Hindu computation).

Occupation of the entire territories know as chatha by the

(Marginal note page 19). From a reliable resident of Akalgarh it has been explained that the fort of Akalgarh was built in Sambat 1824 Bikram (1767 A.D.) Similarly the one at Gujranwala was repaired in the same year a second time. Gujar is the name of a community which had settled there in olden times.

exalted one.

In the reign of Nawab Bahadur Khan a person known as Nura Chatha used to move to and for from the side of the lords of Saiyadnagar. He acquired great ability and capacity in understanding and discussion. He established himself over the entire dominions of the lords of Saiyadnagar. He laid out a mud-fort along with a rampart which was called Rasulnagar and as also named after his subcaste Chatha. After him his son, Mir Mohammad, excelled the father in point of increasing dignity and wealth. On the instigation of some wretched malefactors he started hostilities against the glorious Singhs just as there is decline after perfection and autumn follows spring. The Benevolent one (The Sardar) in the Sambat 1840 Bikrami (1783 A.D.) was staying on the bank of the river Chenab, in Wazirabad district. He got a fine "Haveli" (residential quarters) for his own lodging built and finished over there. In the same year there occurred such a severe famine that no grain except the perspiration in the face of the sweet hearts and no water except the perspiration on the face of the veterans of war and heroes of battle was available. Under those circumstances the exalted one (The Sardar) transferred his world-conquering and high-so airing banners from Wazirabad to the Char-yari house, because four towers decorated and strengthened it. It was at a distance of about a "Kroh' from Ramnagar. He brought the place under his control. At this great disturbance and apprehensions were created in the evil hearts of the Chatha community. Out of foresight the exalted one sent Baluch Khan, an old Sardar, to Ghulam Mohammad. Baluch Khan went and made it clear to them that it would not be good for the zamindars to challenge the formidable forces. They should, therefore, offer submission (**Page 20**) and receive boundless favours. To oppose that type of forces would, in that conditions, be difficult for them. In a short time the foundation of the chieftainship would be destroyed and the basis of the reputation of Chatha clans would become extinct. Ghulam Mohammad took out the wool of adversity out of his ears and (i.e. realized the gravity of the situation) and sent Mian Khan with Baluch Khan. Out of consultation the exalted one put some of the aforementioned persons under arrest, and, at Rakhanwala, a 'Kroh' distant from Wazirabad, got them blown from

the mouth of the cannon. Ghulam Mohammed, by means of letters, cleverness and watch and ward of the military post, got the exalted one into Ran-nagar. Alipur, Manchar and other places were granted to him. But during the stay at Alipur the same kind of mischief and hostilities were shown by him. Accordingly the followers of the exalted one besieged the place with great earnestness and perseverance. Ghulam Mohammad came out of the fort and the contingent of the exalted one entered Monchar. A person named sangat Singh was shot down. Thus the entire Chhata territories came under the control of the virtuous one (The Sardar). The town of Alipur was renamed Akal Garh and as given to Dal Singh.

Pillage and Plunder of the hilly territories of Jammu.

By the revolution of time Raja Ranjit Dev, who had established himself in the hilly tracts of Jammu and had pleased all the subjects by good treatment, passed away in Sambat 1839 Bikrami (1782 A.D.) Quarrel broke out between Brij Raj Dev and younger, son Daler Singh. Brij Raj Dev was on intimate terms with the virtuous one, and Daler Singh was a close associate of Gujar Singh. A fierce battle took place between Brij Raj Dev and Gujar Singh at Islam Garh. By chance Sardars Haqiqat Singh and Jay Singh brought about reconciliation. The virtuous one stayed for some time in that distress and afterwards proceeded to fortify and consolidate those villages. Mian Mota, who was a brave and valiant fellow, met the virtuous one (Sardar Mahan Singh). According to the advice of the Mian and in Sambat 1841 Bikrami (1784 A.D.), at the time of the departure of Sardars Jai Singh, Haqiqat Singh, Sobha Singh, Lehna Singh, Bhag Singh Ahluwalia, Ram Singh and Qamar Singh, the Bhangi Sardars from Multan, he (Sardar Mahan Singh) attended to (**Page 21**) the extinction of the opponents and plunder of Jammu. The whole of the victorious army achieved its ambition and got plenty of wealth. The exalted one (The Sardar), after such a glorious victory returned to Ramnagar and Gujranwala.

Arrival at Amritsar and Skirmish with Sardar Jai Singh Ganhta (Or Kanhia) at Majitha and Batala.

In Sambat 1843 Bikrami (1786 A.D.) the virtuous one had come

to Amritsar with his triumphant army. In the same year in, the month of Maghar (December 1786 A.D.), Sardar Jai Singh, too, with the above mentioned Sardars, had arrived at Amritsar. The said Sardar (S. Jai Singh) expressed a desire to the exalted one to avail himself of one thing out of the whole of the booty from Jammu. The glorious one (Sardar Mahan Singh) said that whosoever made efforts by his own power he, according to the will of the Lord, got the objects of his desire. None else had anything to do with that. Consequently the said Sardar (Jai Singh) opened hostilities and slaughter. The virtuous one sent for Wazir Singh. The said person (Wazir Singh) hastened with all speed and arrived at Amritsar. Sardars Jai Singh, Karam Singh, and Dallu Bhangi came out for his reception in order to flatter him to join hands with them and to refrain from taking the side of the exalted one (Sardar Mahan Singh). But the said person (Wazir Singh) was unique in observing the tradition of gratitude. He even did not exchange formal courtesies with the said Sardars. He came into the fort built by the exalted one and stayed there. On the first of Poh (January 4, 1787 A.D.) the glorious followers withdrew from Amritsar beating the drums of victory and pitched their tents at Majitha. And after the rising up of the sky-soaring banners of (Mahan Singh), Sardar Jai Singh, too, stationed the whole of his following at the town of Dooi Sohian about a *'Kroh'* distant from Majitha. The virtuous one, early next morning when he could visualize the ascendancy of his fortune, fell upon the *'Dera'* of the said Sardar with the monster-mouthed cannon. Many were killed and some received mortal injuries. The battle continued for two days until Sardar Jai Singh took to flight. Amar Singh Bakhu, who was a friend of the said Sardar came to grief. Through his wisdom he submitted to the exalted one and thus became the recipient of boundless mercy and endless favours. The forces of Sardar Dal Singh, the batteries and the cavalry were placed under him, and he was directed that he should hurry up to take possession of them at Khaman. He should show alacrity and expedition in battle. Accordingly Amar Singh's, strenuous efforts, occupied Khaman. **(Page 22)** The exalted one derived great pleasure from this achievement. The said Amar Singh, by dint of his courage, willingly proceeded to get a glimpse of the glorious one at the pleasant lodge at Batala after the unfurling of the sky-soaring banners. The town of

Naushahra, five 'Kroh' distant from there, became the scene of the camping of the glorious one. For two months the battle continued. Many were killed and most of them were wounded. Sardar Jai Singh found it difficult to release himself from the powerful hand of the mighty one. He sent for Jassa Singh Ramgarhia, who had been turned out of the Punjab and had gone to Hindustan. The said person (Jassa Singh) considered it as a good omen and with utmost haste arrived in the Punjab with all his forces of footmen and horsemen within twenty days. As he was about to cross the river Beas, Gurbux Singh, who had received this news, marched out and gave him battle. In the heat of the combat Gurbux Singh breathed his last and left the seer of a woeful bereavement on the heart of his revered father. The said Jai Singh, on receipt of the sad news, became bewildered and grieved. The exalted one, out of considerations of his good nature and broadmindedness, went to Sardar Jai Singh for the last rites. He told that this world was transitory and it is impossible to expect any permanence or stability from it. They should, therefore, be patient and tolerant. Thereafter the glorious one (Mahan Singh) called off the battle and withdrew the standards from Naushahra. At the time of return of the virtuous one the Ramgarhias besieged Atalgarh. After that Sardar Jai Singh established himself at Kotalpur and commenced hostilities. At last after a lot of conflict and slaughter he went to Kangra and settled there.

Arrest of the prominent Singhs at Adinanagar and Meeting with Raja Sansar Chand.

After great conquests the glorious one came to Adinanagar and spent some time in travelling and hunting. At the town of Punyiar, a raised up place, he arrested Sahib Singh, son of Gujar Singh, Tara Singh of Chinpur, Sahib Singh, son of Gujar Singh, Bagh Singh Ahluwalia and other Sardars. He released Sahib Singh, who was one of the relations. He (Mahan Singh) snatched the *Taluqa* of Manjhi and Miani from Tara Singh. Suitable renowned wrestlers offered themselves for the service of the benevolent one (Mahan Singh). They were Tara Singh Chhina resident of Narowal and goldsmith by caste, Khushal Singh *zamburchi*, Mian Nadir Singh Dalpita and Fateh Khan Awan-all of them accomplished men of their age. In the meantime

the *Vakils* of Raja Sansar Chand sought interview and stated that the said Raja had come from his place of residence for a personal meeting. They may meet on the bank of river Beas. **(Page 23)** The glorious one marched from there and pitched his tents on the bank of river Beas. Raja Sansar Chand, too, established his camp near Kanah Garh. On the following day the said Raja came to meet the exalted one. The bond of friendship and unity was strengthened between the two. After a lot of talk the Raja stated that Jai Singh Kanhia had fortified himself in the sacred Kangra (Fort). Due *Nazrana* and large sum of money should be charged. Kangra should be brought under control. The exalted one replied that he would be informed after careful consideration of the matter. After the meeting the virtuous one withdrew from there. On his return he put Bhag Singh in conferment and, for his support of Sardar Jai Singh, made him pay handsome fees. Besides from the Singhs of the neighbourhood of Tank near Amritsar he charged certain dues. He established proper control over the town of Khatanian and from there reached Ram Nagar. There he indulged in varieties of pleasures. A round of festivities set in. There a picture of the illustrious one and the said Raja was painted.

Despatch of the triumphant armies with the aid of Raja Sansar Chand and the capture of the fort of Kangra from Jai Singh.

When the creator of the world wishes to make a person renowned he associates his will and support with him at very moment. The substance of the auspicious prologue is that, since friendship and unity had been established between Raja Sansar Chand and the glorious one (Sardar Mahan Singh), the said Raja sent wise agents to the benevolent one. The *Vakils* sought audience, offered fine presents and submitted that Sardar Jai Singh was well established in Kangra. If the triumphant armies with the aid and support of the Raja, were ordered to march two lacs of rupees would be offered as *Nazrana*. Nevertheless that action would further oblige him and strengthen the friendship. He (the Raja) would henceforth devote himself for the fuliflment of the purposes, aims and objects of the worthy Sardar. He (the Raja) would also strive for the extinction of the rule, leadership, family and reputation of the said Sardar (Jai Singh) **(Page 24)**. This will strengthen the friendship and unity between him (the Sardar) and the

humble one (Raja Sansar Chand). The angelic person (the Sardar) reciprocated the request of the agents and replied that he would value the sincerity and fraternity of the said Raja. In the near future valiant forces would be collected. For the satisfaction of the said Raja he (the Sardar) sent the eminent persons like Dewan Daya Ram and others and reputed generals like Mohammad Saleh and others to him. The said Dewan, with the forces, traversed difficult distances, and, having met Raja Sansar Chand and derived great enlightenment from him, proceeded with the preparations for the assault on the fort of Kangra. The siege lasted for about six months. The said Dewan put down the daily expenses of the army. He sent all the information, details of the siege and additional notes and comments to the Sardar. In reply he (the Dewan) was informed that the fixed amount should be taken from the said Raja and should be spent on the necessary expenses of the army. According to the command the said Dewan demanded the amount agreed upon from the said Raja. The Raja put forth various excuses and resorted to pretexts and thereby delayed the payment of the (*Nazrana*). Thus hostilities ensued between the dewan and Raja Sansar Chand. Prompted by inexperience of leadership and budding youth the Raja brought in another issue. Mohammad Saleh Khan Waraich and the said Dewan engaged themselves in a combat of arrows and guns. Many were killed and a large number of them were wounded. The said Khan gave admirable proof of courage alacrity, military organisation and preservance. He died in the midst of the battle. Since the Raja could not overpower the triumphant armies, he felt ashamed and bewildered. The said Dewan, with good name rejoined the service of the blessed one (the Sardar). He narrated the whole story to the exalted one. The exalted one determined to retribute the offences of the Raja at some later date.

The plunder of the hilly territories of Jammu second time and indisposition of the great prince.

It appeared from the accounts of the reporters that once again the hilly territories of Jammu had become populated and prosperous. If the high- soaring standards were turned towards Jammu at that time large sums could be procured and the administration of the conquered territories, too could be efficiently undertaken (**Page 25**). The exalted

one considered it as a sign of the blessings of *Sri Akal* and marched towards Jammu in all haste. He subjected the place to plunder and got large booty. The troops under his command were amply rewarded with money and goods. Having been victorious he withdrew from the place and pitched the tents at Manawar. Alam Singh Akhnuria and others of the Sardars of the hilly territories sought service with him. At Manawar, by the will of the Lord, the glorious prince suffered indisposition. Two hundred horsemen under the command of Sarbuland Khan alongwith the master-physician, Lala Hakim Rai, were sent to the great prince. Personally he came to Ramnagar. He appointed swift-footed messengers to bring him the reports of health. The illness of the glorious prince took a bad turn on account of the high spotted fever. There was so much fermentation and pouring out of the foreign matter from the body, particularly, the *right* eye, that it did not show any signs of abating. From the excess of pain it became a winking eye. The sad news reached the gentle one. He clapped his hands and said in the presence of Bahar Singh Man and others that the prince of high pedigree would resemble Sardar Gujar Singh in a very good manner. That was to say that the said son (Gujar Singh) too, was one eyed and showed combative intentions.

At last the auspicious one recovered. He stayed in Ramnagar. Rejoicings and festivities started. Large amount of money was distributed among the deserving, poor and invalids by way of alms. The close associates were honoured with glittering *'Khilats'*.

Betrothal of the daughter of Jai Singh Kanhia with the 'King of the World' After handiing over the fort of Kangra to Sansar Chand.

Hostilities continued between Raja Sansar Chand and Jai Singh felt cornered and had no hope of reinforcements from outside he offered the said Raja to take possession of the fort of Kangra. He also suggested that they should unite together, and, after he (the Raja) had entered Kangra, wage ware against exalted one. He strongly hoped that by mutual collaboration they would be able to defeat the glorious one. The said Raja considered it a good omen and, for the achievement of the ambitions of each other, entered into various undertakings. The said Sardar (Jai Singh) was condemned to eternal

adversity. The said Raja (Sansar Chand) immediately entered the fort and felt extremely pleased (Page 26) He (Sansar Chand) shrank from the support of the said Sardar (Jai Singh) and said that it would be futile to engage in hostilities against the exalted one. Again he had not the capacity to oppose (the glorious one). The said Sardar (Jai Singh) despaired of assistance and support of the said Raja. He realised that his stay in the Punjab would not be possible except with the friendship and good will of the exalted one. Through the good officer and consultation of the noble and pious 'purdah' lady, Mai Sada Kaur, he betrothed his daughter with the Prince. This brought about reconciliation between the triumphant armies and the forces of the Kanhias, and the hostilities were suspended.

Combat and Conflict of the glorious one with the Bhangis.

The exalted one moved across river Chenab for the administration of his dominions. He stopped there for some time for the management of the affairs. In the town of Kharal the intelligence reached him that the Bhangi Sardars, with the aid of Jodh Singh, had arrived there for the sake of fighting against him. On receipt of the news the exalted one blew the trumpet of victory and the drum of glory and rode forward. In the heat of the battle many were killed and others received mortal wounds. Dewan Sobha Ram was killed and in the opposite camp Jodh Singh Kalalwalia ended his days. The news created panic among the armies of the Singh (the adversaries). Some took to flight and others retired in solitude. The exalted one rejoiced very much in this complete victory. He withdrew from there to Wazirabad. Mian Nadir, who was peerless in courage and valour, breathed his last on account of a sword blow on his face.

Attack on the fort of Sohadra against the collaboration of the Sardars and Sahib Singh. Withdrawal for reasons of indisposition.

When Almighty wishes to exalt a person with leadership and high office, he turns his entire efforts towards the management of the conquered territories and dominions. The gist of the illustrious talk is that the exalted one consulted the distinguished ones and associates as to whether the fort of Sohadra, by grace of God, should be stormed. (Page 27) In the same connection the extinction of the states of the

Gujar Singh and Sahib Singh would become very clear. The fort of Sohadra was attacked with great earnestness and perservance and thus the battle ensued. Many on both sides were killed and a large number were cut with swords. The said Sahib Singh became bewildered and perplexed and placed all his resources at the disposal of Dal Singh and Jodh Singh of Wazirabad. The Singhs became blind to the claims of loyalty to the benevolent one. They sought eternal adversity in giving battle, in agreeing with the said Sahib Singh and sending arms and ammunition. From the knowledge of these proceedings the benevolent one postponed their punishment to some other time. He got indisposed. Accordingly the glorious one, out of God-given courage, determination and foresight, left the great prince in charge of the siege with the triumphant troops. He, on account of his illness, withdrew to Gujranwala and engaged master physicians for his treatment.

Victory of the exalted one for the first time over Karam Singh Bhangi at Kot Maharaja and return to Gujranwala with batteries and other goods.

While the illustrious one was blessed with good fortune and victory and triumph at all times and under all circumstances, and he was engaged in the siege, the news reached that Karam Singh Doolo Bhangi with other Sardars of the Singhs had cast dust of adversity on his head and had invited misfortune. And, for the sake of pulling out the foundation of his leadership and extinction of his reputation, he had prepared, himself to oppose the master of the territories (the Sardar).

The illustrious one heard of it and prompted by his good fortune lifted the siege of the fort of Sohdara and proceeded with his triumphant armies to meet those evil doers. The engagement took place on the way to Kot Maharaj. A contested battle ensued. The opposing men were disposed of like the moths on the lamp of glory and dignity. Some were killed outright and many others were wounded (**Page 28**) A large number of them, on account of their cowardice, fled in adversity and misfortune.

Chahrat Singh Kalalwalia, who had by chance escaped from

prison and had joined the Bhangis, died in the midst of battle. The other sardars of the Singhs, too, breathed their last. Their batteries and other goods fell into the hands of the blessed one. The opposing side suffered a crushing defeat. The sweet and fragrant wind of victory blew on the banners of the exalted one by grace of the compassionate *Sri Sat Guru*. Immense pleasure fell to his share. The worthy victory at which he had aimed since long was secured (Verses). The eye of the sky had neither witnessed nor would see throughout its life a victory like the one achieved by the monarch of the world. Every victory achieved served as a prelude for another. The exalted one, after the victory, stayed in the neighbourhood. The booty, arms batteries, were sent to Gujranwala. The exalted one, who was waiting for a glorious day like that, derived great pleasure and satisfaction from the good news. He thanked Lord Almighty for the achievement of the commendable results.

Death of the Exalted one.

It may be clear to the wise and enlightened ones that the garden of the world is full of the thorns of adversity. There has never blossomed a flower which has not withered on account of the misfortunes and hot air. The tailor of fate and fortune has never sewn a cloth of the existence of a person which was ultimately not cut by the scissors of fatality. The substance of the talk is that during the siege of Sohadara the exalted one had come to Gujranwala on account of indisposition. There, according to the wish of God on the 5th of Baisakh, Sambat 1847 Bikrami, (April, 19, 1970) he breathed his last. The exalted one (The son), while at Kot Maharaj, expressed great sorrow and grief on receipt of the news, but he made himself steadfast by dint of (**Page 29**) God-given courage. He engaged himself in battle. After the expiry of the fixed number of days he came to Gujranwala and attended to necessary rites. The following verses were appropriately chosen for the occasion (lines 3-7 of verse; 8-10 of prose, which contain a number of metaphor describing the transitoriness of world, and 11-15 of verse which again contain a metaphorical description of the grief caused on the death, omitted). According to Sikh tradition the dead body was cremated in the Garden of Gujranwala towards the East of the city. Other rites connected with the funeral were

observed. The Sardars from the various directions came there to perform those rites and thereby earned esteem for themselves.

The auspicious accession on the throne of Kingship and the administration of the dominions (1847 Bikrami or 1790 AD)

(Lines 21-25, which are devoted to preliminary thanks giving omitted). The purpose of the above description is that **(Page 30)** as declared by those who know the zodiacal positions, the exalted one ascended the throne of religious fraternity and world dominions. In all the four directions of the world voices of rejoicing were raised. The bride of the world seated herself in the chair of pleasure. The clouds of divine benevolence watered the world with hopes and desires (i.e. their desires were fulfilled). The blessed monarch, by dint of his ever increasing glory and dignity, declared peace and tranquility among the people everywhere. He had captured all forts and fortresses by means of his blood spilling sword. He was like a mine which had bestowed upon all true associates and sincere followers the pearls of kindness and emeralds of hopes. He was like the ocean which flowed in charity and generosity upto mount Caucasus or as imagined by the Asiatics the fabulous mountain surrounding the world. The sun of his glory had cast the shadow of its benevolence from East to West (Line II-17 which further express unbounded generosity through various metaphors omitted). The illustrious devotees offered felicitations and thereby earned everlasting esteem. They were granted sparkling *'Khilats'*. Khalsa Sobha Singh and Lehna Singh, Subedars of Lahore, presented themselves over there. Sardar Jai Singh Kanhia came to Gujranwala. He offered apology and congratulations at the accession and earned satisfaction after giving certain necessary facts. Khalsa Lehna Singh was an aged person. He was shrewd and the most intelligent in the Singh community. The exalted one, on account of his great courage and preservance, stayed at his *'Dera'*. The said one deliberately pretended to be fast asleep as he could not bear the show of glory of the exalted, one. The glorious one called out *'Baba ji'* (a reverential address for an old man) three times but he failed to reply. Thereupon he said that the person had put himself into the unconscious state deliberately **(Page 31)**. Thereafter showed himself from the raised seat. On the following day there took place a skirmish

between the exalted one and Sobha Singh. The said Singh was filled with pride and conceit. He did not, therefore, perform certain ceremonies of homage. The glorious one shot an arrow which struck on the back of the proud one and thus punished the wretched fellow. Afterwards the exalted one opened fire from swivels and batteries. Immediately the said Singhs fled from there towards Lahore. And the exalted one engaged himself in the management and administration of the country. By chance Hazrat Gulam Mohi-ud-din, one given to the praise of Lord, exponent of his glory, disciple of Hazrat Jilani Nanshah the second, the revealer of the secrets of piety, pioneer of the cannons of excellence (in religious knowledge) opener of the secrets of mysticism, diver of the ocean of divinity, Aristotle of the world and Plato of his day, too, was present there. As he saw this strange occurrence he declared that within a short time the exalted one would acquire a throne and would blow up the foundations of the opponents. He would possess the entire territories and would become the king of Punjab, Kashmir, Multan etc. etc. The writer of this history happened to be with him very often. That is why he has considered it fit to mention the anecdote here (Next two lines of verse omitted).

Revolt and hostilities by Dal Singh and others and his eventual submission.

The star of fortune and glory of the exalted one had risen to the high heaven and the Sun of world dominion and solidarity of religion had arisen, Some of the opponents of the abode of fortune had fallen into eternal misfortune and had taken an adverse path. There ensued a prolonged conflict between Dewan Lakha Mal and Dal Singh. To that end both the combatants gathered their forces and proceeded to garrison themselves. They even mortgaged some of the forts and territories in exchange for petty sums. The exalted one, in consultation with the honourable, revered and *purdah* lady his mother **(Page 32)** engaged himself in the administration of the dominions. Three months passed in doing so. At last both the combatants, after a year, thought to themselves that the star of dignity and glory of the exalted one will rise and shine on the firmament. On account of disputes and disunity complete chaos will prevail in the territories, under themselves. As

they saw the star of the exalted one ascendant they separated him from his mother on the pretext of hunting and sight-seeing and raised him to the seat of authority and offered homage. They considered it as a means of honour and exaltation and became steadfast in their devotion and loyalty. The exalted one bestowed great kindness and esteem on both of them. Dewan Lakhpat Rai was a usual, appointed the administrator of the revenue and political affairs. Sardar Dal Singh according to his earlier behaviour applied himself wholeheartedly to the service of the exalted one. Henceforth the illustrious one along with the said Dewan proceeded to besiege the post of Sheikhupura. As he approached the said fort he made great effort for its capture. After a few months he got the necessary tribute and withdrew to Ramnagar. There he engaged himself in he administration of the dominions.

The Grand celebration of Marriage at Batala.

(Lines 15-20, devoted to a dedicatory prologue omitted)... the purport of the auspicious account is that in the year 1852 Bikrami (1795 A.D.). The exalted one, with princely grandeur and royal dignity for the sake of celebration of marriage along with the triumphant army, prepared golden robes and costly ornaments. The sky was illumined with the glittering of the golden embroidery. The sound of the drums of pleasure spread in the four quarters of the world. The dust of grief and dirt of sorrow was removed from the face of the world. The soil of hopes and ambitions (**Page 33**) of the people was watered with the divine benevolence. With utmost pomp and show he (the exalted one) came to Batala and celebrated the auspicious marriage with great pleasure. The assembly of rejoicing was held and festivities took place. He made liberal grants, and royal honours were conferred. All the needy, recluses, the virtuous ones, the *wazirs*, the courtiers and dignitaries were amply rewarded (Lines 5-7 of verse omitted). After spending large amounts he withdrew to his own lodge. All the associates made offerings worthy of the occasion of congratulation and were duly honoured in return.

Arrival in Lahore for the first time of Shah Zaman and Revolt of Chatha at Ramnagar.

(Lines 12-13 omitted). The purport of the calamitious account

is that in the year 1853 Bikrami (1796 A.D.) Shah Zaman moved from his native land and spread his owl -like (ominous) shadow over the land of the Punjab. Subsequently the said Shah came to Lahore and oppressed the populace so ruthlessly that God bore witness to it. A large number of people suffered death as martyrs. After having procured untold booty he retired. At the time of the arrival of the said Shah in the Punjab Jan Mohammad, son of Gulam Mohammad, cast the dust of adversity on his head and occupied Ramnagar. The king of the world (the exalted Sardar) attacked the place with great earnestness and perserverance. The veteran fighters decked the battle field. A ball shot from the monster-mouthed cannon ended the life of Jan Mohammad and with it passed away the entire glory of his existence. On receipt of the news Azim Khan, real maternal uncle (of Jan Mohammad) declared battle. The exalted one carried on the siege for some months with great skill. The siege dragged on and the fort did not fall. In the meantime there appeared another issue and another flower blossomed in the garden of the world. That is ;

(Page 34) The sending of Shahanchi by Shah Zaman Against the Singhs: his death and the capture of fort at Ramnagar the second time.

(Sambat 1854 Bikrami, 1797 A.D.) (Lines 3-10 which are devoted to a dedicatory prologue omittee). The substance of the account is that after his withdrawal in the year 1854 Bikrami (1797 A.D.) Shah Zaman made Shahanchi the leader of the Armies of his country and sent him against the Singhs. The said commander (Shahanchi) with his train crossed river Attock and started hostilities. The exalted one, on receipt of this news and after necessary deliberation, stationed Lakha Singh, the custodian of the military post at Rawalpindi, and Bagh Singh Meeraliwalia, on the bank of river Chenab. Dal Singh proceeded to strengthen and defences in all earnestness. The above mentioned Sardars along with Sahib Singh engaged themselves in battle. Many were wounded. A large number of them were killed. The Commander Shahanchi ended his days while the battle was heated. The wind of victory blew on the banners of Singhs. The entire following of Shahanchi was destroyed. Thousands of camels and tents were captured. The head of Shahanchi was

brought to Ramnagar. Thus after six months, by grace of God, the siege of Ramnagar proved successful. The foundation of he authority of the zamindars of Chatha was completely exploded. His own control and administration were firmly established. All the earnest followers and sincere associates were amply rewarded.

Carrying of the glorious standards of the exalted one against Hashmat Khan Chatha and his death.

(Page 35) (The whole Page which only contains a series of parables intended to prove that God bestows his favours on one man while he denies those things to another but does not contain any historical references to a person or an event omitted). **(Page 36)**

The purport of the auspicious account is that after the conquest of the Chatha community Hashmat Khan, instigated by a number of other evil doers, opened hostilities. Prompted by his mean intentions he determined to fight and defied obedience and submission (to the exalted one). He endeavoured to destroy the foundation of his leadership and reputation. But the grace of God attended on the affairs of the illustrious one. It was, therefore, willed by God to destroy the opponents by men of his type. In that it is also meant to benefit the people and protect the subjects. To the above and the king of world (the sardar) mounted a swift horse with the intention of going a hunting and came in the neighbourhood of Ladhewali. The place, on account of the arrival of the exalted one, became the envy of high heaven. The flowers of pleasure blossomed from the gardens of felicity. In the meantime Hashmat Khan, having courted death, arrived in that vicinity. He had directed the reins of the horse of adversity towards the king of the world with the intention of creating mischief and undoing his leadership and reputation. He attempted a sword blow on the exalted one. The glorious one engaged himself in battle by dint of God-given courage and valour. When the said Hashmat Khan gave a blow of sword on the waist of the exalted one the (the Sardar) bent his back and became victorious in the contents. Since God's grace attended on him from the beginning till end the sword-blow struck against the waist-belt and tore some of it into pieces. By God's kindness its effect was not felt. After that occurrence he, with the aid of a hidden agency and mysterious forces, inflicted a sever blow on

the back of the said Khan and ended his days. His (Khan's) other followers, too, killed. The people of the world considered the victory only as an indication of the increasing glory and good fortune of the exalted one. The kettle drums of victory and bangles of success were sounded (Page 37) joy beamed on the face of the world and that of people of the world. The material of rejoicing and pleasure was procured. The beloved of heart's desire was acquired and the bride of ambition appeared in the courtyard of honour. The old world regained youth. The blue sky donned the white robe of happiness, there began a round of festivities. He withdrew to Gujranwala after the fresh conquests.

Going for the sake of Marriage in the country Nakais.

After that in the year 1854 (1797 A.D.) He (the exalted one) marched with the glorious armies for celebration of marriage from Gujranwala towards Mirawala and thence towards Sheikhupura. He came to the house of Gian Singh Nakai along with Dewan Lakhu and others. There he derived great pleasure. He gave ample proof of his generosity and liberality. Everybody got large rewards. Besides all way farers and needy persons were given abundant charities. The associates of the exalted one did not fail to perform all ceremonies connected with the occasion. In recognition of their services and in keeping with the festivities he expended huge amounts. After the performance of the marriage and allied ceremonies he withdrew to Ramnagar.

The arrival of Sada Kaur for assistance inspection visit to Lahore; Siege of Miani and death of Dewan Lakhu Mal.

The star of fortune and glory and of the exalted one shone bright on the sky of victory and success. Some of the mischief mongers and evil intentioned opponents, who like the fire moth had no light of their own yet considered themselves to be the lamp of the assembly and intelligence, had decided on treachery and adopted the path of enmity. From among them Dewan Lakhpat Rai, having abstained from the path of loyalty and devotion, proceeded with his army to possess the territories of Dhani and others. In the meantime the venerable 'Purdah' lady *Mai* (reverential word for an old lady) Sada Kaur came to Ramnagar for the sake of meeting him. She disclosed that enmity and

hostilities continued between the Kanhias and Ramgarhias. She had come to him for help, having restrained herself from battle and conflict with them (**Page 38**) the exalted one, who had acquired the secrets and knowledge of the intricacies of leadership said that the financial conditions were very stringent. Dewan Lakhpat Rai was in charge of administrative and financial affairs. The said lady, out of foresight, defrayed all necessary expenses. She further said that she would soon devote herself to the destruction of the said Dewan and would recover for him all the dominions. Accordingly the exalted one marched with the said lady. Fateh Singh Dhari and Jodh Singh of Wazirbad and others of the select Sardars, who had long been in service along with Dal Singh accompanied him. The entire forces proceeded by way of Miani. The exalted one came to visit Lahore. Chet Singh and Mohar Singh, *Subedars* of Lahore gave many parties and came into the fort alongwith the exalted one. After having seen the buildings of the fort the exalted one desired to acquire it. He stayed there for two or three days and witnessed a show known as Gopi Chand (i.e. a religious celebration of the Hindus from a play of that name). He also attended a musical party. Thus having covered the distance and difficulties he reached the fort of Miani and with great earnestness prepared for the assault. The battle began. The siege lasted for a long time. Then by the will of God, of which nobody is informed, it rained very heavily and caused a flood in the river. The water came into the tent and secured eternal esteem by kissing the feet of the exalted one. At last, being helpless, he withdrew from there and pitched the tent on dry land. In the meantime it was conveyed to defender of the faith that somebody had killed the said Dewan by a sword blow. On hearing the tidings he ordered the sky soaring banners to be carried to Gujranwala. At the time of arrival at Gujranwala it was learnt that the materials of the dowry of the daughter of Lakhu Mal were being carried and the said person was staying there with fifty one horses and fifty thousand rupees in cash. The lofty Sardar immediately confiscated the goods and distributed them among the troops. Thence, after a few days stay Ramnagar, he proceeded to the other side of Jhelum. He captured the territories of Dhani and confiscated the property of the said Dewan (Lakhpat Rai) and in complete triumph came to stay at Sahiwal. He took the necessary tribute from there and

once again came to Ramnagar.

The second arrival of Shah Zaman at Lahore. The firing by the king of the world (The Sardar) under the Saman Burj. (Page 39) year 1855 Bikrami 1798 A.D.

(Lines 2-10, which are devoted to a dedicatory prologue omitted). The purport of the above account is that Shah Zaman raised the dust of adversity to the sky a second time and came to the capital of Lahore. The entire population of Lahore terrified by the atrocities of his first visit, became scattered. The said Shah passed the month of Poh, 1855 Bikrami (January 1799A.D.) in great disappointment. On Sunday, the 27th of Rajab (4th January, 1799 A.D.). He departed towards Peshawar. The Singhs, who were staying in the neighbourhood, came back to their houses and became firmly established. At the time the said Shah was in Lahore the king of the world by dint of God-given courage and valour and protected by divine will came under the Saman Burj with the numerous Sardars and fired guns. Some of the Afghans were killed and many others received mortal pounds. The Afghans could not stand the glare of his dignity. They were perplexed and bewildered and fled in haste. The illustrious one said 'O' you the grandson of Ahmed Shah the grandson of glorious Chahrat Singh is here. Come and try one or two manly bouts with him. No reply came from that direction and, therefore, he (the Sardar) withdrew. The entire population of Lahore which had been scared by cruelties of the Afghans came back to the city on the 2nd of Ramzan or the 5th of Magh, on the day of Basant festival (February 7, 1799 A.D.) they began to repair their houses (**Page 40**). Subsequently Chet Singh and Mohar Singh, the rulers of Lahore, perpetrated cruelties on the residents of the place. In a short period the city became desolate on account of the oppression of the tyrants. Those who had the power of returning came to live in fortified house. Others who had scanty provision, spent their time in adversity and waited for their dispersion. The authorities of Lahore spent nights and days in extorting gold and oppressing the poor and helpless. The people as a whole, great and small, being harassed by the excesses of the authorities determined to put an end to their leadership. For the same they sought the assistance of the exalted one, the deliverer of the oppressed one, with

great humility. According to the Verse; "A man appears and does the work", he proceeded to fulfil their wishes and spell destruction for the authorities.

The emergence of the illustrious sun of victory and success from the horizon of glory and exultation. The entry of the king of the world (The Sardar) into the capital of Lahore in the year 1856 Bikrami (1799 A.D.)

(Lines 13-21, which are intended to be a dedicatory prologue omitted). The substance of the account is that the people of Lahore, being extremely oppressed by the authorities raised their voice of wailing to the skies. Just as after a period of difficulty there comes the time of ease and every autumn is followed by spring, a new flower was born from the cold shower of the kindness of the Lord (**Page 41**). The hearts of the people were blessed with the benevolences of Almighty. The bud of the mind of the men, who were oppressed by the cruel authorities derived unlimited pleasure. There blew the gusts of victory and success. The gist of above account is that from among the choicest persons of learning and humility, Mohammad Ashaq; and the chiefs of the classical scholars, Mohammad Sabri and Mahar Mohkam-ud-Din, were the most respectable of the day on account of their opposition to Mangal Singh, the lieutenant of Naib Singh, son of Sobha Singh. They confederated among themselves and without the knowledge of anybody else they sent, through the wise and intelligent Lala Hakim Rai, a swift-footed agent to the benevolent one with the request for coming to Lahore and assurance of proper reception and arrangement of allied affairs, the King of the world (The Sardar), whose star of fortune was ascendant, on receipt of the favourable news, removed his banners from Ramnagar and came to stay at Majitha near Batala. The revered lady Sada Kaur and Dewan Dhanpat Rai on behalf of Khalsa Jaimal Singh, Nidhan Singh and Surjan Singh and other troops joined the glorious one. On the last day of the month of Moharram, a quarter of day before night, he ordered to March. Travelling during night by a quarter before dawn 25,000 horsemen and footmen appeared before the Delhi Gate. The gate men, out of their misfortune, could not stand the glare of the high office and barred the doors upon him. He haulted near the tomb of the

choicest among hermits, Shah Balawal. At mid-day he removed himself towards the garden of Wazir Khan and the tomb of Anarkali to the South of the city. The place on account of the arrival of the exalted one, became the envy of heaven. Mahar Mohkam-ud-din and other zamindars of those villages offered submission and undertook to serve him. It is reported by great and small that Mahar Mohkam-ud-Din, on account of the strength of the gate of confirmation of treaties, suggested it to the exalted one that next **(Page 42)** morning he should proceed to the capital of Lahore. He should scatter the opponents and should hold the assembly of his public appearance. The monarch of the world bestowed great kindness on the said Mahar (Mohkam-ud-Din).

In the meantime Mohar Singh, according to an old tradition, presented Mangal Singh with sweetmeats etc. and performed the various ceremonies of homage. The monarch of the world (The Sardar), out of foresight and wisdom, ordered that he had determined to go to the other side of the river Ravi. They should procure a number of boats for crossing the stream. The said person collected as many boats as possible at the crossing of Dhol, the opulent one (The Sardar), out of his great wisdom, foresight and valour, bestowed gifts on every one according to rank and office. He again withdrew to the first station and spent the night over there. Next morning on the 27th of Har, 1856 Bikrami (1799 A.D.) he camped before Lahori Gate. On receipt of the news Chet Singh became perplexed and bewildered and proceeded to defend the gate. Sewa Singh and other persons present there reported that the king of the world had entered with large troops through Delhi Gate towards the East, As he learnt of this he breathed his last. From there he retreated towards the back. After the heavenly conquest he entered through the Lahori gate. Chet Singh on receipt of the news was extremely frightened. He, with a small number of troops, came towards the fort. A certain person named Mohar Singh was labouring under unfortunate delusion. After the achievement of the victory by the might one he cast the dust and straws of adversity on his head and lost himself in obscurity. The monarch after the conquest stayed with the triumphant armies in the Royal Mosque adjacent to the fort. He derived great pleasure from seeing the grand building. From there he went to the Mosque of Wazir Khan. The

revered lady, Sada Kaur, and large troops entered there. The said lady busied herself in the management of political and financial affairs. The people of the city petitioned against the chiefs of the troops who had resorted to looting. Since the protection of the helpless and the prosperity of the subjects is an attribute of good government, it was **(Page 43)** declared in the city with the beating of the drums and peace and order was established. The people felt satisfied with the commendable action. They, therefore, wished for the raising up of the banners and increase of the glory and dignity of the exalted one. The glorious one wished to attack and arrest Chet Singh, the evil doer. But the said lady (Sada Kaur), out of her sagacity and wisdom suggested that by the siege and battle the whole city would be laid waste. The Sardars of the neighbourhood would join by way of supporting the opponent. The best course, therefore, was to satisfy the said person (Chet Singh) by every possible means, to turn him out of the fort and to establish himself over there. To that end the said lady after considerable consultation sent for Mohar Singh and sent a word to Chet Singh through him. It was to the effect that, if he wished of the safety of life and property, the goods, the family and the tribe, he should remove all his things from fort. He would be granted the town of Vainiki by the *Sardar* for his maintenance. There he could live in peace and comfort. He should show great concern in observing the ceremonies. And his stay in the fort without reinforcement would not conduce to his safety. The said Chet Singh took warning from the message. He requested that there should be no interference at the time of his evacuation of the fort, and in future there should be no change in the attitude of the exalted *Sarkar*. On those terms the said lady brought about an agreement. Chet Singh left in the early hours or morning for Vainiki with all his goods, grains etc. The victorious monarch of the world entered the fort on the 3rd of Safar (1214 A.H.) (July 7, 1799). The trumpets of happiness were blown and kettle-drums of victory were beaten in every direction (Line 20-25 of prose and verse which contain a number of metaphors indicating jubilation and exultation omitted). **(Page 44)** (Lines 1-2 which are in continuation of poetical expression of joy omitted). The zodiacal table of the time of arrival at the capital of Lahore is drawn hereunder. It was on the 28th of Har (4th month of the Bikrami year). It should

not remain hidden from the experts of astronomy and master mathematicians as to the place from where the writer of the this strange history has quoted this table. For the same purpose many of the acknowledged dignitaries examined the zodiacal table of the fortune of the exalted one. It was declared that all the auspicious positions predicted that the star of fortune and domination would be **(Page 45)** ascendant day by day. All the desires and ambitions would be fulfilled. The enimies and opponents would be their own be lost in the eternal ignomy and ever lasting misfortune. He will acquire all royal necessaries, such as pearls, emeralds and other precious stones besides the manufactured goods of the workshops. From the various directions of the world grades of brave men and types of veterans would join him and enlist themselves. He would capture strong forts. He would expend large amounts. Since the sun of the zodiacal position was at the 12th station (according to astronomical calculations) it showed that the evil intentioned opponents would surrender themselves to him. He would acquire large quantities of material. It would prolong the account to describe all the zodiacal positions, therefore, only a few lines have been recorded.

Combat and Conflict with the Singhs at the town of Bhasin and victory in the year 1857 Bikrami (1800 A.D.)

(Lines 15-23, which are intended to be a dedicatory prologue omitted). The purport of the account is that all the Sardars of the *doabs* (The territories lying between two rivers) Bari, Chaj and Rachna, on account of the ascendancy of the star of fortune of the exalted one, were afflicted with eternal misfortune **(Page-46)** Many of them conferred among themselves that presently the exalted one had established himself at Lahore for the increase of his power. After having strengthened his position, leadership and reputation he would direct his energies towards thė undoing of the other notable Sardars. Out of their desire for self-preservation they should concert their efforts. Thus after consultation among themselves they prepared themselves for the destruction of leadership and reputation of the exalted one. After the festival of Holi (spring festival among the Hindus and the Sikhs) Sahib Singh of Gujrat, with the armies of Gulab Singh Bhangi, Jassa Singh Ramgarhia and Nizam-ud-Din Afghan of

Kasur and other Sardars of the Singhs, came to the town of Bhasin at a distance of 9 *'Kroh'* from Lahore. They started hostilities. Gulab Singh Bhangi was the source of all those deplorable activities. He collected the forces and was lodged at an unfortunate house. According to the behest of the leader of the confederates he was ready to march. It so happened by the will of the Lord that on account of excessive indulgence in wine his brain was affected; then the heart suffered from high temperature until it resulted in his death. After that occurrence the back of resistance of the Singhs was broken. The prominent among them henceforth became bewildered and lost heart for battle. It is recorded that during the heated battle stringency of expenses was felt. Consultations were, therefore, held with the Sardars. Dewan Mohkam Chand suggested that Rs. 10,000 from the goldsmith of Lahore, Rs. 5000 from Gujranwala and the same amount from Ramnagar should be charged and be distributed among the troops. The same should be rapid with interest after victory would be achieved. But the suggestions appeared inappropriate to the exalted one. After a few days Rs. 20000 worth gold coins were recovered from the brick kiln of Budhu. This was spent on the troops. The enemy was defeated. The exalted one, with large reinforcements from Sada Kaur and the Nakais, marched with complete satisfaction, to the town of Avan, two 'kroh' distant from Bhasin, and pitched the tents over there. Battle continued between the parties for eight months. **(Page 47)** During the battle it was learnt that a certain Afghan had left his place for the sake of hostilities and had arrived in the neighbourhood of Jhelum. Fateh Singh Dhani and Bagh Singh were deputed for the task. Battle took place between the parties on the other side of Gujrat. The Afghans suffered a crushing defeat. Fateh Singh was killed in the battle. At this the Singhs felt that they could not hold on against the exalted one on account of the ascendancy of his star of fortune, glory and dignity. As they felt hard pressed and menaced with adversity they tendered submission. They retired to their original possessions. The exalted one, too, with utmost gratification withdrew to Lahore, voices of felicitation were raised from all sides. The round of festivities started.

Birth of Prince Kharak Singh, Sambat 1857 (A.D. 1800).

(Lines 15-18, which are merely a dedicatory prologue omitted). The gist of the account is that in the month of Phagan, Sambat 1857 Bikrami (A.D. 1800), the glorious prince Kharak Singh was born. There was general pleasure and merry making. The dust of distress and suffering was removed from the minds of the people. The persons who had been blinded with adversity procures the 'kohl' (antimony) of sight on account of abundant charities and alms. The oppressed ones derived great **(Page 48)** pleasure. The bride of the world appeared in the seat of happiness. The horoscope of the auspicious birth written by the author of the history is as follows : (the drawing omitted).

The exalted one spent the days of *'Holi'* (Spring festival) at Lahore in great pleasure. Thence he went towards Ramnagar, because Sahib Singh of Gujrat had become proud and had started hostilities. He established himself at Wadala and gathered adequate forces for the battle. Some were killed while others were seriously wounded. At last through the mediation of the most holy saint, Baba Sahib **(Page 49)** peace was effected. The exalted one untied his sword from his waist and placed it on the ground before Baba Sahib Singh. All the Sardars Jodh Singh, Dal Singh, and Sahib Singh did the same, for one hour the swords lay on the ground and the Sardars did not speak anything. Afterwards the said Baba Sahib tied the sword round the waist of the exalted one and said that within a short time all his opponents would be extirpated and his rule would be established throughout the country.

The Siege of Alipur otherwise known as Akal Garh and its occupation.

Dal Singh had committed certain unworthy acts. For that reason the exalted one sent for him along with Dewan Mohkam Chand at Ramnagar and put them under arrest. Afterwards he invaded his *'Dera'*. Large booty was acquired from there, with the select forces, he proceeded to Akal Garh three of four *'Kroh'* distant from Ramnagar and laid siege to the place with great earnestness and perseverance. But the wife of Dal Singh showed feminine persistence. She did not hesitate to open cannon fire. She gave no sign of handing over the fort. She did not regret the imprisonment of her husband. She

remained steadfast and besieged in the fort a long time. Jodh Singh of Wazirabad, who was accompanying the exalted one for rendering service, became perturbed at the condition of Dal Singh. In the midst of the siege he fled away and entered Wazirabad. He called Sahib Singh for help from Gujrat and consulted him with regard to opening hostilities. The world conqueror (The Sardar) learnt about their intrigues and postponed it to some other time to deal with them. From there he (The Sardar) proceeded to Jodh Singh and Sahib Singh at Khewayati, near Ramnagar. From the other side many were slaughtered and wounded. Amrik Singh resident of Kanah Kachha was killed. Sada Kaur and Sodhi Kesara Singh brought about reconciliation among the above mentioned Sardars. Shahdara was given to him as *Jagir*. The exalted Sardar came to Lahore. At the time of arrival at Lahore Karam Singh of Rangarnanglia demanded the pay of the troops from the *Sarkar*. By chance there was no money in the treasury at that time. In order to defray the expenditure the set of golden bangles of Sada Kaur was handed over to him and a note was made of this fact. After a long time Dal Singh, too, came out of the imprisonment of helplessness and arrived at Lahore **(Page 50)**. The exalted *Sarkar* went to Akalgarh to express regret to his wife and took possessions of the fort. Then he confiscated all his goods and hoardings. Some villages for maintenance were granted to her. The military post in the fort was duly strengthened and then he returned to Lahore. The entire *'Dera'* of the said Karam Singh was taken possession of and a few horses in addition to the confiscated horses were granted to Baba Sahib Singh Ji.

The arrival of the exalted Sarkar at Fatehabad and exchange of turban with Fateh Singh Ahluwalia by the Grace of Sri Akal.

The exalted *Sarkar*, having been glorious and victorious, moved from Lahore in the year 1859 Bikrami (1802 A.D.) and stayed at the pleasant resort of Fatehabad. He sent a message to the revered mother of the above mentioned Sardar that the *Sarkar* had arrived in that neighbourhood in order to meet him. The said Sardar would derive great pleasure from the same. The old lady replied that the aforementioned Sardar had gone towards Verowal for hunting. The sarkar should enter Fatehabad and stay there until he would be sent

for by a swift messenger. The *Sarkar* said that the only purpose of the visit was to meet the said Sardar. In the absence of the Sardar (Fateh Singh) It would not be proper to stay there. The exalted *Sarkar* would pay a visit to Bawli Sri Goindwal. The revered lady sent swift messengers to the said Sardar, and asked him to reach Fatehabad as soon as possible. An intimation was sent to the exalted *Sarkar* to the effect that he should proceed thither on the arrival of the said Sardar. Thus the exalted *Sarkar* left on pilgrimage to Bawli Ji (a sacred place of the sikhs). According to the call of the said lady the aforementioned Sardar proceeded from Verowal to Fatehabad. The lady intimated the same to the exalted *Sarkar*. For that reason the exalted *Sarkar* (**Page 51**) arrived at Fatehabad. At an auspicious hour, as determined by the astronomers, he exchanged his turban with the said Sardar (this ceremony denotes close friendship between the parties). Two swift horses for riding and some fine clothes were given to him. The said Sardar, too offered horses and presents. Promises and alliances were made by making the *Granth Sahib* (the sacred book of the sikhs) as the witness of their sanctity. One of them was that the enemy of one party should be treated as the same by the other. Secondly the *Sarkar* should visit those territories and the said Sardar should reciprocate the same by going to the dominions of the *Sarkar* and no dues should be charged. If by the grace of *Sri Akal* the Punjab or the neighbouring provinces should be conquered by the *Sarkar* suitable Jagir should be granted to the said Sardar from every *Taluqa*. In all the three respects strong promises were made. After a few days the exalted *Sarkar* withdrew to the capital of Lahore.

The appearance of the exalted Sarkar across River Ravi; siege of the town of Jamke; summoning of Sardar Fateh Singh at that place; the capture of the station; reconciliation between the exalted sarkar and Sahib Singh through the Mediation of the above mentioned Sardar; The withdrawal of the Sarkar towards Amritsar (Ji) and departure for raising the siege of Lakhanpur? Etc.

The exalted *Sarkar*, after having managed the financial and political affairs, crossed from Lahore to the other side of river Ravi. After a number of difficult marches he encamped at the village of Jamke. He laid siege to the place in all earnestness. On the other side

Khalsa Sahib Singh Gujratia (of Gujrat) along with serviceable forces stationed himself at close quarters. In the heat of the battle many persons were wounded and a large number of them were slaughtered. The siege was prolonged. The exalted *Sarkar* appointed swift-footed agents to Fateh Singh. The said Sardar, who was unique in the world in point of loyalty, proceeded immediately and reached Jamke by forced marches. On receipt of the news of the arrival of the said Sardar the *Sarkar* arranged for his reception by firing guns. **(Page 52)** The said Sardar, was lodged in the *'Dera'* (Military camp). Afterwards he was given a lodge of his own. On the following day the said Sardar was engaged in a meeting with the exalted *Sarkar.* The exalted *Sarkar* bestowed upon him a horse and a necklace of pearls. Great pleasure was derived from the sincerity of the parties. A few days were spent in festivities. Afterwards the place, by the grace of *'Sri Akal'*, was captured. The military station was entered into with great confidence. The exalted *Sarkar* derived utmost pleasure from the success and victory and determined to go to battle at Amritsar Ji. Out of sagacity and foresight the said Sardar (Fateh Singh) was sent to Sahib Singh to bring about reconciliation and remove the cause of conflict. The aforementioned Sardar (Fateh Singh) went to the camp of Sahib Singh; and, through his parleys, established unity and good-will and extinguished the fire of enmity. After having effected friendship he (Fateh Singh) hastened to the exalted *Sarkar* and gave full account of the proceedings. The exalted *Sarkar* withdrew from the place and on the first day at night fall reached Gujranwala. On the following day the *Sarkar* arrived at Amritsar and stayed at *'Katra'* (a Mohalla or street named after a person) of the said Sardar in the middle of the Fort. The time was passed in revellery. Raja Sansar Chand invaded Lakhanpur Kathwoyia, the possession of Budh Singh Nakkai. The exalted Sardar attended to it alongwith the said Sardar and forced him to raise the siege.

The account of the first visit of the exalted Sarkar to Chiniot and the siege of the place. The subsequent departure to Kasur according to the asking of Fateh Singh who had come on the other side of River Sutlej for the relieve of Kasur and the honour of the service of the exalted one, and particulars about Kasur, 1860

Bikrami (1803 A.D.).

In this year the exalted *Sarkar* proceeded towards the hills with a view to help Mussamat (Persian denomination for a woman) Sada kaur, who had been defeated in the conflict with the Raja of Nurpur and Sansar Chand. Raja Sansar Chand, out of fear of the *Sarkar*, withdrew to the hills (**Page 53**). The exalted one captured the fort of Naushahra from the Raja of Nurpur. The affairs of Sada Kaur were settled. Then he turned towards the territories on the other side of River Chenab. The fort of Nila was besieged and conquered. The tribute was charged from the Zamindars of Dhani and the *Sarkar* came to stay at Chiniot. From this side of river Sutlej Mahan Singh, Karan Singh, Nirmal Rai Singh and other Sardars showed determination to plunder the (Doab). By continued marches they laid siege to Kot Issa Khan, situated on the other side of the river. Sardar Fateh Singh Ahluwalia along with some horsemen got into the fort with complete safety. On the following day he gathered the forces of the camp out side the *'Kot'* (a military outpost or small fort). On the 3rd day some of the Sardars, out of their old friendship, sent him horses. Nahanga Singh, too availed himself of meeting him with one horse. By mutual consultation they planned to eradicate the leadership of Tara Singh. But the said Sardar (Tara Singh) established good will and reconciliation. Then they intended to proceed to Bathian. Thence the said Sardar brought all the forces of the Singh ready for marching to distant Kasur on the other bank of river Sutlej. He sent a word to the same effect to the exalted *Sarkar*. The benevolent *Sarkar* postponed that day's work till the following day and went to meet the honourable Sardar. By mutual consent they decided to march on Kasur. Nizam-ud-Din Khan, who earlier was wanting the strength, had however, at the time of the first visit of Shah Zaman, established his leadership and united the humble Afghans. He had begun to plunder the neighbourhood of Lahore. Hence the king of the world (The *Sarkar*) had determined to destroy him. He, along with Sardar Fateh Singh and all the sardars of the other side of Sutlej, encamped at a distance of five *'Kroh'* from Kasur. The armies of the exalted *Sarkar*, particularly those of Sardar Fateh Singh, displayed manly courage. On the opposite side the said Khan, too, came out with natural courage

and valour. Like a moth he fell upon the lamp of the glory of the armies, burnt his feathers and having failed to carry on the open battle become besieged. He joined hands with the said Nahanga Singh. The said one (Nahanga Singh), who was a wretched fellow reached arms and ammunition in the fort. The mind of the glorious one, which was enlightened and quick perceiving, came to know of the secret. He (the *Sarkar*) consulted Fateh Singh Kalianwala and other Sardars. After the consultation of the courtiers Qutab-ud-Din of Kasur was honoured. (Page 54) He (the sarkar) got an enclosure erected near Kasur. He placed his men in it and withdrew to Amritsar. He sent away the sardars of the Doab with the necessary parting gifts through the said Sardar (the Fateh Singh). Then he gave leave of departure to the said Sardar and gave him a Jewelled ornament, a horse, an elephant, a cloak and a *'Kalgi'* (a tuft of Gold fibres to be fixed in the turban a mark of distinction).

Arrival of Mir Yusuf Ali - The Vakil of the English at the Court of the Sarkar.

The opulent *Sarkar* had established his rule at Lahore and in the Punjab. He (the *Sarkar*) learnt all about the power and authority of the English, who had secured themselves in Hindustan, from the reporter and news writers. According to the pleasant tradition of sending presents of the great and glorious English, they appointed Mir Yusuf Ali to the Vakilship of the Punjab, The said Mir hastened to take up the office under the *Sarkar* at the capital of Lahore. After a short stay he took leave for return. The *Sarkar* honoured the Mir with a variety of favours. The *Sarkar* stopped at Lahore for some time and then went towards Ramnagar and busied himself in the management of political and financial affairs. He stayed for a long time in the neighbourhood of the place and, having felt satisfied with the conclusion of the battles and other urgent matters, withdrew to Lahore.

Conquest of the fort of Chiniot and the appearance of military incharge of the place.

Since all the designs of the exalted *Sarkar* were intended for the good of the people of the world, it was necessary to destroy the opponents. To this end the virtuous one with the triumphant army

proceeded towards Chiniot. At that place Jassa Singh, son of Karam Singh Doolum had raised his head to the sky with pride, and had strayed from path of obedience. For about two months the place was besieged with great skill and perservance. Many on both sides were wounded and a large number were killed. As the said Singh found himself hard pressed to sought for peace through Fateh Singh Kalianwala **(Page 55)** Although the sister of Sahib Singh of Gujrat was married to him, and on that account many a time he had requested him for help, yet the said Sahib Singh , being unable to face the ascendant star of glory, lost himself in eternal shame and disgrace. Ultimately Jassa Singh took up service with the *Sarkar* and complete control was established at Chiniot. The said Jassa Singh was granted some villages for maintenance. The *Sarkar* withdrew to the capital of Lahore with plentiful glory and dignity.

Going to Multan for the first time in Samvat 1860 Bikrami (1803 AD) and charging of Tribute from there.

As the great and high born personality (The *Sarkar*) was favoured with the glory of supreme courage he gathered his triumphant forces and turned his banners towards Multan. Having travelled the distance he pitched the tents of dignity at the place of assembly of 'Id' (the Mohammedan celebration)

Nawab Mujjaffar Khan *Nazim* of Multan, prepared himself for battle. Many were wounded and a large number were killed and slaughtered. The troops of the *Sarkar* determined assault and entered the city of Multan. The whole city was plundered, and large booty fell into the hand of the veteran soldiers. The city was laid waste. The said Nawab sent his agents to the *Sarkar* and accepted to pay tribute. He offered some cash on the spot for stopping hostilities and for the payment of the remainder he sent Munshi Jamiat Rai with them as a hostage. Thus, having won victory, the exalted *Sarkar* withdrew to the capital of Lahore.

Occupation of the territories of Nakka and The Doab.

After the Multan engagement Bagh Singh Nakka, who was a vassal of the *Sarkar*, died and his brother Budh Singh took his place. There had been a skirmish between him and *Musammat* Sada Kaur.

The said lady sought reinforcement from the *Sarkar*. The *Sarkar* proceeded thither and plundered the Nakka territories. **(Page 56)** He laid siege to Subhanpur, and having taken one cannon and having brought about peace between the Nakkas and Sada Kaur, returned to Lahore. Thence with numerous troops he crossed river Sutlej and had the pleasure of bathing in the Ganges. In the month of Manghar (9th month of the Bikrami year) he went to the Bist Jullunder Doab, captured Phagwara and other places from the zamindars of the place, and handed them over to Fateh Singh. He charged due tribute, also conquered the town of Bajawa, which is belonged to Raja Sansar Chand. Battle ensued between the said Raja and the *Sarkar*. The Raja fled and the *Sarkar* returned to Lahore.

Capture of Amritsar 1861 Bikrami (1804 A.D.)

At the time of battle of Bhasin in Sambat 1857 Bikrami (1800 A.D.) Gulab Singh Bhangi breathed his last. His wife *Mussamat* Sukhan in company with her young son, Gurdit Singh, established herself at Amritsar. By grace of the Lord which had always been bestowed upon the affairs of the illustrious one battle ensued between Shekh Kamal-ud-din and Santokh Singh, incharge of the affairs of Mussammat Sokhan. As ill-luck would have it *Massammat* Sukhan demanded tribute from Arur Mal Banker. The said banker shifted from the *Katra* (a locality) of the Bhangis to that of the Kanhias. With the consultation of the said Sheikh (Kamal-ud-din) he opened negotiations with the *Sarkar*. The *Sarkar* looked upon it as a heaven sent opportunity and sent for both of them to his presence. For certain reasons, which could not be disclosed, the said Sheikh remained at Amritsar and sent Arur Singh Banker to Lahore to pay respects to the *Sarkar*. The exalted *Sarkar* marched to Amritsar.

Massammat Sukhan with her son, Gurdit Singh shut herself in the fort of the Bhangis. She stationed forces towards the Lahori Gate in the Panjtirthi garden. The *Sarkar* conquered the said garden and through Lohgarh moved towards the gate of the bridge which was under the Ahluwalias. He displayed great courage and skill and from the said gate entered the city with great dignity and glory. Sardar Fateh Singh made great efforts to conquer the fort of the Bhangis. The exalted *Sarkar* arrived in front of the fort, having passed through the

whole of the city. *Massammat* Sukhan (Page 57) continued the battle for one day. The *Sarkar* laid siege in earnestness. The said Sheikh handed over to the *Sarkar* the outpost of the fort of the Bhangis which was held by him. On the second day *Massammat* Sukhan along with her son went out well guarded through the agency of Jodh Singh Ramgarhia. Some villages were granted her for maintenance. The exalted *Sarkar* entered the fort and took five cannons and some swivels. He held a public assembly at the house of the Bhangis at the back of the fort. Then he went to visit the Harmandir Shrine and thereby derived eternal esteem. He bestowed upon the people of the city variety of favours according to rank and station. The event took place on the fourteenth of Phagan, Sambat 1861 Bikrami (March 14, 1804 A.D.)

March towards Multan; withdrawal from the way and the news of the arrival of the Mahratta.

(Lines 14-15, which are intended to be a philosophic prologue omitted). The purport of the account is that exalted *Sarkar* had spent the rainy season in great pleasure and peace at Lahore. And in the month of Asuj (7th Bikrami month) the *Sarkar* marched towards Multan. During the *'Nuratas'* (The Dussehra Days), he camped at Jhang. During the days of Dussehra Asad Khan submitted to and joined the service of the *Sarkar* through the agency of Fateh Singh Ahluwalia. Jhang came under the control of the *Sarkar.* After that the management of the dominion in that neighbourhood was undertaken. Thence the *Sarkar* proceeded towards Multan. He crossed the river Ravi and reached the town of Mohtam, twelve *'Kroh'* distant from Multan. From there competent agents were sent to Multan to ask for the prompt payment of the dues of the tribute or the troops would ravage the crops (Page 58) and ruin the fields. In the meantime a swift sowar messenger brought the news which necessitated immediate return.

Arrival of Jaswant Singh at Amritsar and the arrival of the English troops in his wake.

Raja Jaswant Singh Holker of Bharatpur had been engaged in a battle with the English. Having been defeated against the English he had passed Ludhiana, had crossed river Sutlej and was staying in

the Jullundur *Doab*. Karam Singh Nirmala took up service with him. When Colbell (an English general) got the news of the march of Holker from the Sutlej Doab, he arrived at Kot Jagraon. He then marched to Patiala. Bhai Lal Singh and Raja Bhag Singh, who, according to the direction of Colbell, were stationed there on account of the quarrel between the Raja of Patiala and his Rani, met Colbell and came to Ludhiana. Having stationed his troops at various places between the river Sutlej and Jamna he crossed river Sutlej. Holker arrived at Amritsar and the exalted *Sarkar*, for the time being attended to the lodging of Holker. He held a meeting of mutual friendship and unity. Colbell had, along with the Malwai Sardars, followed in the wake of Holker and came to stay on the bank of river Beas. He sent Raja Bhag Singh to the exalted *Sarkar* and told him in secrecy that it was against good reason to oppose the English. He should, therefore, abstain from joining hands with Holker and should conclude an alliance with the English. According to the advice of the said raja, the *Sarkar* withheld the hand of friendship from Holker. The men of the military camp said that the *Sarkar* had, on the asking of the said Raja, accepted to make friends with the followers of an adverse religion and customs and those who did not wear the sacred thread and did not follow other customs of the Kshatries. On hearing these things the exalted *Sarkar* once more became inclined to support Holkar. Once again with great efforts Raja Bhag Singh was able to dissuade him from the friendship of Holkar. One day the exalted *Sarkar* went to the *'Dera'* of Holkar. He offered variety of presents. On the following day Holkar came to the *Sarkar*. The exalted *Sarkar*, too, gave him many kinds of presents. Then Holkar visited the Darbar Sahib (The Golden Temple) in the company of the exalted *Sarkar*. Many a time they became closetted and discussed a number of matters. He (Holkar) (**Page 59**) often showed the *Sarkar* the parade of the platoons and impressed upon him the care of the platoons and regular army. He also emphasised the collection of the treasury. His purpose was to egg the *Sarkar* on to quarrel with the English. But the exalted *Sarkar* was keen on the friendship with the English. He considered a combat with them against good counsel. He was anxious to send one of the his agents to the English and to strengthen the bonds of friendship with them. For that purpose the *Sarkar* sent Fateh Singh

Ahluwalia along with Raja Bhag Singh to the General. Raja Bhag Singh and the said Sardar met the general and stated that the Maharaja wished to be on friendly terms with the English. He did not want to join hands with Holkar. The General reciprocated that the Hon'able Company (East India Company) wished to cultivate the friendship of the Maharaja and they would consider it as the achievement of their cherished objects. When Holkar learnt of the friendship between the English and the Maharaja he said that from the boundaries of the Daccan to the outskirts of the Punjab he had searched from courage and valour to join him in his battles and designs. (Verse) But the more he searched he found that it was elusive. There was nothing in the world except man, but the real one was wanting. He felt that for the time being none existed on the earth or under the sky. If there was anybody it was the Englishman. The purport of the above was that Holkar despaired of the help of the Maharaja. In order to remove misunderstandings and bring about friendship he dispatched a confident to General Colbell and engaged him in the conciliatory talk. By way of Kasur he crossed rivers Beas and Sutlej and went back. General Colbell too, withdrew in his wake. After the departure of Holkar the exalted *Sarkar* went to have a dip at *"Katas Ji"*. At the town of Miani he felt indisposed and the *Sarkar* got a letter written to the renowned Bhai Sahib, Bhai Har Bhaj Rai Ji. The presence of the revered man and the person of clear conscience restored the *Sarkar* to the normal disposition. From there the *Sarkar* came to Lahore. The *Sarkar* gave to the Bhai Sahib the land of *'balas'*, in the neighbourhood of Lahore as an offering. The Malwai Sardars, who had rendered worthy service, were given *Jagirs* according to their ranks. In the year 1862 Bikrami (1805 A.D.), when Holkar was **(Page 60)** at Jaipur and the General at Cawnpore, it is reported by the *Sarkar* that he had cast the letters purporting to the support of Holkar and the friendship of the English in the presences of the *'Granth'* (The Holy Book of the Sikhs). He got the letter relating to the English in the lot. Accordingly he abstained from helping Holkar.

March towards Hindustan and the Management of that Country.

The exalted *Sarkar* was staying at Lahore in all peace and

pleasure; and was engaged in the management of the affairs, political and financial. Accidentally trouble arose between Raja Sahib of Patiala and the Rani of Nabha. The supporters of the parties wished to stir up quarrel and to take possession of the villages of one or the others. Sahib Singh felt hard pressed. Out of his sagacity he sent his agent, named Dhian Singh, with a necklace of pearls which had come to the Raja from the house of Rai Ahmed Gujar of Jagraon. The Vakil respectfully submitted that the Raja, after the establishment of his rule, would offer the *Sarkar* Rs. 35000 as tribute. The said vakil had an audience with the *Sarkar*, presented the pearl-necklace and the dues of the tribute and spoke of mutual agreement. The exalted *Sarkar*, who awaited the auspicious day, on receipt of the news started in all haste. He despatched the troops and the batteries toward the town of Patti. The said troops attached to the fort of Tonk Lohgarh *Taluqa* of Budh Singh Fiazullah Puria, fired the batteries and captured it within a limited period. Although, according to the orders it was obligatory on the troops to take possessions of the fort of the said Singh, yet the Vakil of the aforementioned Sardar appeared at the court with one elephant and assured submission. The subjugation of the other recalcitrant and obstructive Sardar was postponed. The exalted *Sarkar* came to stay from Lahore at Amritsar. The troops were reviewed with great eclat. The orders were issued to all the troops and the batteries that they should hurriedly proceed to the crossing point of Verowal on river Beas. Accordingly the troops hastily proceeded thither. Chaudhri Qadir Bux out of his great loyalty enabled them to cross the river safely. The exalted *Sarkar* marched from Amritsar and came to stay at Kapurthala, two "Kroh" distant from river Beas. Khalsa Fateh Singh Ahluwalia appeared before the *Sarkar* and offered variety of entertainment's. From there he entered Kartarpur. A few days ago Gulab Singh, the ruler of the place, had died. His son, therefore, was seated on the *'Gaddi'* (the seat of authority) and was made incharge of the estate associated with the Sodhis **(Page 61)**. The *Sarkar* selected two fine guns and took them for himself. From there he proceeded to Jullundur which was a pleasant town. Out of foresight Budh Singh, the military custodian of the place with a few thousand rupees and a beautiful tall horse, came to the *Sarkar* through Fateh Singh Ahluwalia. Rs. 15000/- were demanded from the Sardar and on the

recommendation of the courtiers and notable sardars the tribute was excused altogether. His dominions remained in peace., After a few days all the forces numbering about a lakh sowars and footmen were collected and were stationed in the neighbourhood of Nakodar, about ten or fifteen 'Kroh' from river Sutlej and close to the military post of Tara Singh Gheba, Sardar of Dakhni Serai. The military custodians of Nakodar staggered at the magnitude of the troops. Some of the shops and the houses of the bankers were plundered. Rs. 25000 was fixed as tribute on the place. From there the *Sarkar* proceeded to Phillaur on the bank of river Sutlej. Large amounts were charged from the sons of Dharam Singh of Amritsar who quarrelled among themselves; but had reconciled on the arrival of the exalted *Sarkar*. Besides having charged the tribute from Tara Singh Gheba, who was reputed for the affluence of wealth, the *Sarkar* crossed river Sutlej. As the opponents prided at the strength of the fort at Ludhiana the same was captured. Proper tribute was thereupon fixed on Jagraonwala and Malar. All the Sardars of the other side of the river appeared before the *Sarkar* and requested that their houses and estates should not be interfered with. In the meantime continuous entreaties were received from Raja Bhag Singh that Raja Sahib Singh and Raja Jaswant Singh of Nabha had overwhelmed him and had besieged the fort. If the said Raja (Raja Bhag Singh) would be helped at the juncture, he would offer Rs. 50000 as tribute. The *Sarkar* reached the neighbourhood of Nabha by forced marches. Raja Sahib Singh, due to his incapacity to oppose the *Sarkar*, beat a retreat. Bhai Lal Singh became overawed. He secured the Rani in the fort of Masurpur. Jaswant Singh of Nabha by dint of his sagacity appeared before the *Sarkar* and, having offered the tribute earned eternal esteem. Through the exalted *Sarkar* reconciliation was effected between the said one (Raja Jaswant Singh) and the Raja of Patiala. Then after mutual consultation the *Sarkar* stayed in the dominions of the Raja of Patiala. Bhai Lal Singh **(Page 62)** found his affairs distracted. Through Fateh Singh he opened negotiations, felt satisfied and accepted to pay the tribute. Thence the triumphant troops marched to Pehowa, Thaneswar and *Taluqa* of the deceased Rai. Tributes were charged according to the capacity of the countries and the income of the places with the consultation of Raja Bhag Singh. All the troops were thus pleased and gratified.

Arrival of Mian Fateh Chand, Brother of Sansar Chand for soliciting help against the overwhelming Gurkhas.

At the time the management of the territories across river Sutlej had been satisfactorily undertaken Mian Fateh Chand, brother of Raja Sansar Chand Kotochia arrived with some fine horses. He offered to pay considerable tribute at the expulsion of the troops of the Raja of the Gurmukhs. The exalted *Sarkar* assured that in the near future his troops would extend his influence in that direction and would undermine the power of the Gurkha troops. He should give the account of the conflict with the Gurkhas in detail. Fateh Chand reported that a prominent Gurkha, Amar Singh, was staying in the neighbourhood of Kangra and intended to capture the fort at Kangra. Accordingly the leader Kaji Nainsukh attacked the outskirts of certain walls of the fort with five hundred brave soldiers. All the Rajputs had staked their lives, took the naked swords in their hands and engaged in battle. About ten persons of the parties were killed and wounded. Nainsukh died of a bullet wound. After that the aforementioned Amar Singh made a determined attack, killed many a veteran soldiers and withdrew to his camp without success. The fort at Kangra was very strong and the cannon balls were not effective against its walls. For that reason the fort would not fall very easily. The Gurkhas were contemplating a few year's siege. Raja Sansar Chand being unable to give battle had shut himself in the fort. He sought the assistance of the exalted *Sarkar*. He would offer the tribute. The great and glorious *Sarkar* should extend his help to him. The *Sarkar* began to consider the case of Mian Fateh Chand.

Arrival of in the hilly territories of Kangra; Retreat of the Gurkha Forces; withdrawal towards Lahore and receipt of the news of the birth of Khalsa Sher Singh. (Page 63).

The kindness of the *Sri Akal* favoured the affairs of the exalted *Sarkar*. Having secured twelve pieces of batteries and huge amounts of tribute from the Raja of Patiala, Nabha, Jagraon, Nakodar, Banga and Nawanshahr; and having established Raja Bhag Singh at the fort of Ludhiana, Bahlulpur and a number of other towns, the *Sarkar* proceeded to Bajwara. He determined to march towards the hilly territories of Kangra. In the meantime the *Vakil* of Amar Singh Thapa

appeared before the *Sarkar* and offered to pay a few lakh rupees as tribute in case he would withhold support from Raja Sansar Chand. But the *Sarkar* out of considerations of the consequences, delayed the answer to the question of help of the Gurkhas and arrived at Jawalamukhi with huge forces. Secret instructions were issued to all the hill chiefs that they should abstain from assisting the paramount Raja of the Gurkhas. To Amar Singh Thapa it was communicated that for the sake of goodwill of the *Sarkar* he should withdraw from there. In case of non-compliance with it hostilities would be opened and it would be difficult to stop the battle. Amar Singh did not deem it proper to challenge the troops of the exalted *Sarkar* and was overawed with their large numbers. He removed his camp from the fort of Kangra and withdrew fifteen to twenty Kroh backwards and stopped on the side of Suket, Mandi, which was the route from Panhal kumaon and Sirinagar. Raja Sansar Chand came with the special horses and 3000 rupees as tribute and offered to make friends with the *Sarkar*. In the meantime swift messengers arrived and conveyed the tidings that a son was born to Mai Mehtab Kaur. Varieties of comforts and dainties were provided. The exalted *Sarkar* derived great pleasure and satisfaction from the auspicious news. On account of the heat of summer, unsuitability of the climate of the hills, shortage of provisions and the desolateness of the country he (the *Sarkar*) did not consider it proper to stay there. He stationed a large and experienced army at Nadaun, close to Raja Sansar Chand. Khalsa Fateh Singh Kalianwala was appointed with necessary forces at Bajwara to collect the fixed amounts from the *doaba* chiefs. He further ordered that in case the Gurkha troops came back to invade and Raja Sansar Chand **(Page 64)** solicited help they should immediately make all efforts for his assistance. Himself the *Sarkar* left on a swift horse. At Amritsar he derived great pleasure by paying a visit to Durbar Harmandir Sahib., Thence he came to the garden Shuala-I-Mah (meaning spark of the moon) popularly known as Shalimar gardens. He inspected the Royal canal or Hansli stream which had been brought to the tank of the garden before the arrival of the *Sarkar* and felt very much pleased with it. He granted a horse and a pair of golden bangles to the diggers of the canal and withdrew to the capital of Lahore. He got the large cannon balls and ammunition and arms prepared. He determined to

capture the fort at Kasur.

Siege of the Fort at Kasur and the arrival of Qutb-ud-Din Khan, sambat 1863 Bikrami (1806 A.D.).

The batteries and the swivels of the troops which had crossed river Beas were required to proceed towards Kasur. According to the orders of the *Sarkar* they stationed themselves at Naushahra about fifteen 'Kroh' distant from Kasur. To the distinguished chiefs orders were sent that they should proceed thither with the available forces. Similar orders were issued to the Sikh Sardars across river Beas and Sutlej. Thus within a few days about a lakh footmen and cavalry were gathered at Lahore. After having collected the troops and the honourable sardars the *Sarkar* set to undermine the leadership of Qutub-ud-Din Khan and ordered the lofty banners to be moved from Lahore. In a few days he reached the neighbourhood of Kasur and encamped there in glory and dignity. The valiant fighters made a bold and vigorous attack, laid a grim siege to the ramparts of Kasur and carried on fight for some days. Many were killed and a large number were mortally wounded. Ultimately by the faithlessness of the world and the restrictions of the Sikh forces Qutab-ud-Din of Kasur felt hard pressed and begged to submit. Through Fateh Singh Ahluwalia the said Khan, having been assured his honour, came out of the fort and want to the other side of the River Beas. The fort of Mamdot was granted for the residence of his family, sons, supporters and for keeping his goods. The military posts of the *Sarkar* were established in the forts and fortresses of the neighbourhood **(Page 65)** with full dignity. The prominent persons who had rendered good services were granted deserving *Jagirs* in the vicinity of Kasur. They were also honoured with the grant of glittering *'Khilats'*. He (the *Sarkar*) spent some days in the camp and then left for Multan.

March on Multan; charging the tribute and withdrawl to Lahore.

The *Sarkar* having arranged the affairs of Kasur set out towards Multan, the abode of peace. After traversing the distance he extended his influence in the neighbourhood. The tents were pitched close to the "Id-Gah" (the place of saying the Id prayers). Some *'Mohallas'* of

the city were laid waste by the veteran soldiers. Munshi Dhanpat Rai, Vakil of Nawab Rukun-ul-Daula Nasrat Jang Mohammad Bahawal Khan Abbasi, came to the *Sarkar* and opened negotiations for unity and good will. He offered five presents and novel perquisites. Nawab Muzaffar Khan found it impossible to escape domination of the triumphant armies. After the payment of a considerable sum as tribute he requested the withdrawal of the troops from his dominions. The unsuitable climate of the place made the soldiers indisposed. For that reason the banners were ordered to be taken back. Faqir Aziz-ud-Din as the Vakil left with presents in the company of the said *Munshi*. He hastened to meet the aforesaid Nawab and offered the presents. Thereby he established friendship. He left the Nawab along with the Munshi. In a short while they reached Lahore and indulged in festivities.

Going across river Sutlej the second time Sambat 1863 Bikrami. (1806 A.D.)

Sardar Dhanna Singh displayed great courage in the battle of Kasur. He received a bullet shot under his cheek. Till the last breath the wound remained bleeding. He earned royal benefaction and a *Jagir* was granted him.

From Lahore the *Sarkar* came to Amritsar. The conflict between the Raja and Rani of Patiala increased every day. All the Sikh Sardars camped across river in the neighbourhood of Saifabad and Patiala. At last the settlement was made according to the division that the Raja should get twice as much as the Rani. Raja Sahib Singh on hearing of the agreeable news from his associates said that he accepted the decision. But henceforth the Rani should have nothing to claim from him. On the revelation of this issue/once more the talk of reconciliation was lost upon their minds **(Page 66).**

The trouble increased, Bhai Lal Singh sent for Raja Bhag Singh to himself for the sake of reconciliation at Ludhiana. The Sikh Sardars along with Lal Singh and Raja Bhag Singh came to stay at Saifabad. Raja Sahib Singh with the consultation and at the Sardars sent competent agents to the exalted *Sarkar* for the punishment of the opponents and the expulsion of the Rani and the heir. The *Sarkar* deemed it as an accession of glory and crossed river Sutlej. All the

Sardars of that side of the river could not stand the glare of the office and became friends. The Rani became overawed with the dignity and glory of the *Sarkar* and offered to submit-to the said Raja (Sahib Singh). She expressed that all her property, goods and house were given by Sahib Singh. She would spent her time as his maid-servant. Through Raja Bhag Singh, without any serious difficulty, reconciliation was effected between the Raja and Rani. Since the troop of the *Sarkar* had encamped in the neighbourhood of Patiala large good and other articles, such as cash and kind were acquired from the house of Sahib Singh. All the Sikh Sardars of the order side of the river placed their cases before the *Sarkar* and were properly disposed of through Raja Bhag Singh. On the recommendation of Raja Bhag Singh twelve thousand rupees were charged from Bhai Lal Singh, Rs. 40000 were taken from the Afghans of Malerkotla. Tribute was charged from Karam Singh of Shahabad, Bhagwan Singh of Shahpur and the wife of Gurbux Singh of Ambala. Jodh Singh Kalsia, an old soldier, appeared before the *Sarkar* through somebody else and said that he had little to offer, if the sarkar wished to take his possessions he had every right to do so. He (Jodh Singh) would be prepared to sacrifice his life in a battle for the *Sarkar*. The *Sarkar* out of unlimited kindness remitted his tribute altogether and ordered the troops to march back. During withdrawal a fierce battle took place with Kishan Singh, the rural of Nara-inagarh in the hills of Nahan. The veteran soldiers displayed great courage and valour in the attack. Sardar Fateh Singh Kalianwalia was killed in the battle. The said Kishan Singh took to flight and deserted the fort. The exalted *Sarkar* stopped there with complete dignity. From Gopal Singh Manimajra 30,000 rupees and from the rular of Ropar 11,000 rupees were charged as tribute (**Page 67**). The *Sarkar* crossed river Sutlej and entered the Distt. Jullundur Doab. Tara Singh *Gheba*, who accompanied the *Sarkar* in the march, breathed his last. His entire *'Dera'* was plundered, the whole of *taluqa* was taken possession of by the *Sarkar* and unlimited cash and kind fell into his hands. Two or three villagers were granted to his dependents for maintenance. All other things connected with him were handed over to the high chiefs. The *Sarkar* then arrived at the capital of Lahore.

Joining of Dewan Mohkam Chand in the service of the Sarkar,

preparation for the capture of Pathankot; charging of the Tribute from the Raja of Basohli, The Raja of Chamba and other affairs.

This year Dewan Mohkam Chand was enlisted among the servants of the *Sarkar*. The town of Rahon and other places in the neighbourhood were granted to him as *Jagir*. In the month of Magh (11th Bikrami month) the exalted *Sarkar* attended to the capture of Pathankot. Thence, he proceeded towards the hilly territories of Jasrota and Basohli and charged considerable tribute. Rupees 8,000 yearly were fixed on the Rajas of Basohli and Chamba each. From there he moved to Sana and thence came to Sialkot.

Stay at Sialkot and the capture of the place by grace of Sri Akal in Sambat 1864 (1807 A.D.).

The favour of *Sri Akal*, inspite of the great courage and valour, had always attended on the affairs of the *Sarkar*. On that account the exalted *Sarkar* determined to capture the fort at Sialkot and undermine the foundations of the military posts along with Sardar Fateh Singh Ahluwalia. A determined siege was laid to the fort at Sialkot. In the meantime reliable agents were sent from the *Sarkar* to the Sikhs of Sialkot. They were advised to give up Sialkot and accept two or three villages for maintenance and submit to the *Sarkar*. But Jiwan Singh, the custodian of the military post, depended upon his courage and valour and collected arms and ammunition for the sake of giving battle. Two or three forts of the Sikhs in the neighbourhood were easily captured. **(Page 68)** Mohar Singh, who was staying at Attari, at a distance of about one 'Kroh' and had raised the walls high, became frightened and joined the service of the *Sarkar*. He made the *Sarkar* enter the fort. The batteries were placed on the walls of Attari and lightening like shells were showered upon the garrison. The blood-thirsty veterans displayed great courage from all sides. They reached the walls and clung to the wall of the fort. From one side they directed all charges against the tower and volleys were fired. The garrison became perturbed at such a horrifying demonstration. Early next morning when the sun had just risen, Jiwan Singh, the military custodian of the place, sought forgiveness for his faults. He came to the *Sarkar* along with his son. The exalted *Sarkar* out of unbounded kindness, granted them *Jagir*, entered the fort of Sialkot in full dignity

and blew the trumpets of victory. Large troops were deputed to fetch Nidhan Singh Wadalia. The Chief of Wadalia sent his *Vakil* to the *Sarkar* with Rs. 3,0000/- as tribute. At first Nadhan Singh had collected war material and guns and arrows in the fort of Daska. But on seeing the capture of the fort at Sialkot he offered hasty submission and joined the services of the exalted *Sarkar*.

Management of Akhnoor, Chitral and Sarhal after the capture of Sialkot and withdrawal to the capital of Lahore.

Mian Mota, a wise old man, told the *Sarkar* in private that the rule of the *Sarkar* should be extended in the neighbourhood of Akhnoor, about fifteen 'Kroh' distant from Jammu. The entire country of Dewa Watala and Chibh and Bhau etc. would pass under his control. The exalted *Sarkar* accepted his suggestion and ordered that, having established a strong military post at Sialkot they should proceed thither. They arrived at Kalowal near the crossing of the river to Bahawalpur, eight 'Kroh' distant from Sialkot.

Alam Singh of Akhnoor dared not oppose the *Sarkar*. Out of sagacity he offered Rs. 13,000 as tribute. Then the places in the neighbourhood were brought under control. When **(Page 69)** the management of the affairs of that side had been satisfactorily made the exalted *Sarkar* rode on a swift horse and came to stay at a distance of *'Kroh'* from that place. There he met Bawa Sahib Singh Bedi. With the assistance of the said Bedi Khalsa Sahib Singh from Gujrat began to collect the dues and strengthened the bond of unity and community with him. He was given two tall horses and one battery. Thence, the *Sarkar* stayed at the town of Shaharmal in the fief of Jaimal Singh Kanhia, father-in-law of prince Kharak Singh. The place was brought under control. Dewan Harbhaj Rai was placed under arrest and was charged Rs. 25,000 as tribute. The *Sarkar* crossed from the point of Bolaki chak, plundered the dominions of Jaimal Singh, charged the dues and hurriedly arrived at Amritsar.

Arrival after the conquest of Sialkot at Shalimar Gardens, receipt of the petitions of the political agents of the Sarkar from Shahjahanbad and the departure of Dewan Mohkam Chand with Faqir Raza for Management across Sutlej.

The exalted Sarkar came *to* Amritsar and began to celebrate 'Holi' (spring) festival. He rode a huge elephant and in about three hours arrived at Shalimar gardens. On the following day Raja Jaswant Singh of Nabha came to the *Sarkar*, extended various festivities to the said Raja. The Shalimar was made fresh and decorated. The Shah canal, that is Hansli, was allowed to flow. During the months of Sawan and Bhadon (July and August) all the tanks, orchards and water-falls were filled with water. The spectators derived great pleasure from the scenery. The wazir of Hathu, Raja of Chamba and Bahuwala offered Rs. 4,000 as tribute and was honoured with the robes, elephant, shawl, golden bangle and satin clothes; and left for Chamba. Khalsa Mohar Singh and Munshi Bishan Singh, who had gone to Mr. Elphinstone at Shahjahanabad to intimate the intention of the exalted *Sarkar* to proceed to Hardwar to bathe in the Ganges at the occasion of 'Kumbh' mela (a twelve yearly gathering) submitted their respective reports. They reported that the said English authority showed no hesitation in rendering all external help. But he expressed that the *Sarkar* should proceed thither with very few troops. That will please the Honourable Company and strengthen their friendship. But out of foresight Raja Bhag Singh (**Page 70**) had communicated that the *Sarkar* should not go in that direction except with large troops, batteries and swivels, since Dewan Mohkam Chand had been made incharge of the finances Mohar Singh and Bishan Singh had great apprehensions. They had, while going on the errand to Hindustan, secretly carried with themselves money bonds. They intended to go to Kashi (Benares) and spend their precious lives in prayer. Out of wisdom and sagacity the exalted *Sarkar* postponed the visit to the Ganges for the purpose of taking a bath over there. Dewan Mohkam Chand, who had gone with the accomplished Faqir Aziz-ud-Din to manage affairs across Sutlej, completed the task very well. He charged Rs. 2500/- cash from Dhanna Singh, military incharge of Ferozpur, and undertook to punish the Dogers (a local clan). The Dewan had mustered 16000 match-lock men. After having managed the territories of Rohi he stayed at Jagranwala and began to collect the tribute and settle the territories.

The capture of the fort of Sheikhupura by the grace of God and withdrawal from that place.

It would be well-known to the worldly-wise that three forts in the Punjab were renowned for their strength, one of them the citadel of Pathankot, the seconded Sialkot and the third at Sheikhupura. The first two forts had, by the grace of God, been captured. Henceforth all the cannons and swivels were directed against the third one of Sheikhupura under the command of Prince Kharak Singh. When the honourable Prince stopped at a distance of four or five *'Kroh'* from the fort the military in charge of the place sent reliable persons. They conveyed the message of submission and subordination and asserted that he was among the loyal servants of long standing. The necessary tribute should be charged and the said fort should not be interfered with. The Prince communicated to the exalted *Sarkar* all the details in his own pen. The reply was received that the custodian of the fort of Sheikhupura should accept from the *Sarkar* a few villages for his maintenance. He should vacate the said fort and join the *Sarkar*'s service. The agents of the custodian left for their destination with the express reply. The exalted *Sarkar* despatched more troops from Shalimar to Sheikhupura and urged them strongly to display great courage and valour to capture the said fort. Personally the *Sarkar* moved to Lahore to overawe and keep under control the wretched opponents (Page 71) During the time of the stay at the capital of Lahore the political agents of Amir Singh and Shahmir Singh, custodians of the said fort, interviewed the *Sarkar*. They submitted that the said Singhs were earnest in loyalty. They submitted that the said Singhs were earnest in loyalty. They wished that the control of the *Sarkar* should extend in that direction, maintenance estate should be granted them and they would have no hesitation in vacating the fort. According to the request of the agents, the *Sarkar* proceeded towards Shiekhupura. He stopped at a distance of two of three 'Kroh' in the neighbourhood of Khanpur; and it was ordered that the key of the fort should be readily handed over to the *Sarkar*. The agents approached the said custodians and gave the whole account. The garrison, out of ill-fate, grew more anxious than ever for hostilities. Many were wounded and killed. The exalted *Sarkar* became enraged and ordered the big cannon to be placed before the wall of the fort and to be fired. The wall happened to be very strong and remained unaffected by even a hundred cannon-balls. Since the breeze of

victory and glory blew over the standards of the *Sarkar* by the grace of *Sri Akal* an angelic person came out of the fort and joined the service of the *Sarkar*. He reported that close to the tower on the left side there was a long and wide under-ground cellar. If the balls were aimed at the spot the fort would fall very soon. The *Sarkar* kept the heaven-sent person under his own supervision and according to his suggestion ordered to fire. The ball of the huge cannon hit the mark and the first shot created a breach in the wall. Two or three balls made it wide enough for a person. As the garrison observed this they felt paralysed in action. They came to the under ground cellar and were engaged in battle with arrows and guns for ten or twelve hours. The veterans displayed admirable courage, entered the fort and confiscated and plundered the property of the besieged ones. Amir Singh, Shahmir Singh and others were imprisoned. The *Sarkar* felt gratified and with the beating of the drums and blowing of trumpets entered the fort. *Ahumanara* is a place at a short distance from Sheikhupura. Often **(Page 72)** the earlier kings visited the place for hunting and holiday. The exalted *Sarkar* proceeded thither for a change. The triumphant forces were ordered to Lahore and Amritsar. After a few day's visit to the place and having derived great pleasure he arrived at the capital of Lahore.

Postponing of the bath in the Ganges and the appointment of the vakils for the reception of Mr. Metcalfe? Sambat 1864 Bikrami (1807 A.D.)

The exalted *Sarkar* stayed at Lahore and Amritsar. The intended visit for the purpose of taking a bath in the Ganges on the first day of Baisakh (May 8, 1807 A.D.) when the Sun enters the Aries and the Jupitor comes to Aquarius, was postponed. The *Sarkar* was very eager for a bath at the above mentioned place and desirous of meeting the honourable Rajas; but it had to be given up according to the reports of the agents at Shahjahanabad and the wishes of Raja Bhag Singh. The triumphant troops with Dewan Mohkam Chand and Faqir Aziz-ud-Din stayed across river Sutlej, managed the financial and political affairs and made great efforts in the extinction of the rebels and malcontents. The Sardar of the neighbourhood of Sutlej hinted about these matters to Mr. Elphinstone. The said authority, who was gifted

with great intelligence, without any hesitation appointed Mr. Metcalfe as the agent. The said authority, Mr. Metcalfe, sent a letter about the strengthening of unity, his appointment by the Honourable company and settlement of certain affairs to the *Sarkar.* On receipt of the note the *Sarkar* planned to go to the neighbourhood of Patiala. Chain Singh, Vakil of the Raja of Patiala, and other courtiers of the exalted durbar and the sagacious Faqir Imam-ud-Din along with Vakil Anokh Rai were appointed for the reception of the said Sahib. Himself, for the management of affairs, he (The *Sarkar*) came to Amritsar and from there proceeded to Kasur.

Arrival of the Sarkar at Kasur; crossing of River Sutlej for meeting Mr. Metcalfe? Sambat 1864 Bikrami (1807 A.D.)

Having covered the distance the *Sarkar* stayed at Kasur. The troops which accompanied him were reviewed everyday. **(Page 73).** The troops were well dressed and properly armed. The *Sarkar* was immensely pleased and enhanced the rewards, robes and ranks. Some people, who had come to witness the review with evil intentions were grieved. Two or three batches of "Talangas" (Irregulars) and the Singhs of the neighbourhood stood close to the *Sarkar*. Sabza Singh came before the porch of the *Sarkar* and offered due respects with great cleverness. In the meantime it was learnt that Mr. Metcalfe had arrived at Khem Karan and wished to see the *Sarkar*. On the advice of the brave Sardar Fateh Singh Ahluwalia, Dewan Mohkam Chand and others the *Sarkar* sent ten thousand troops for his (Metcalfe's) reception. Accordingly, the said notables got the tents pitched for the said Sahib with due honour at about a distance of half 'Kroh' from those of the '*Sarkar*'s on the bank of the river. At night it rained heavily. On the following day, the 19th of Rajab, 1223 A.H. (Sept. 10, 1808). The said English man in the company of a number of other Englishmen sought an interview with the *Sarkar*. The exalted *Sarkar* according to sagacity and tradition, came a few steps forward by way of honouring him, shook hands with him and seated him beside himself. Some shawls, satin, necklace of pearls, jewelled headgear an elephant and a horse with golden saddlery and a few thousand rupees in cash were bestowed on him. The *Sarkar* asked what brought him there in such haste at the time the river was flooded, the sun was hot

and it was the rainy season. The honourable sahib replied that firstly it was out of the desire to meet the *Sarkar* and secondly for the reason that the company had ordered him to proceed to England. The *Sarkar* said that he should not go to England, and should return from that place. On the morning of 24th the exalted *Sarkar* rode on horse back in order to meet the said Sahib. The platoons and troops of the great Singhs were stationed everywhere on the way. The *Sarkar* entered the camp of the honourable Sahib. The aforementioned welcomed the *Sarkar* with other Englishmen and expressed intense goodwill towards the *Sarkar* and indicated great unity. He offered three elephants, the first with a golden 'howdah', the second with a silver one and the third with a decorated one, some jewelled ornaments and fine wares of China and England. The *Sarkar* stayed at Kasur for one and a half months. (Page 74). Large number of troops became gathered. A list of the troops was prepared in detail by Dewan Bhawani Dass who had lately come from the "Willait" (Afghanistan) and had been appointed to Muster-mustership. Orders were issued that the Sardars should try to increase the forces. Noncompliance would occasion/censure. Faqir Aziz-ud-Din and Iman-ud-Din were specially instructed to stay near the tents of the said Sahib and gather news of all kinds.

Crossing of river Beas, stay at Ferozepur, Faridkot etc. Management of the area and charging of tribute from all the Sardars.

After the management of the affairs of the territories of Kasur and meeting with Mr. Metcalfe in about a month or two the *Sarkar* moved from there for the sake of holiday and hunting. He proceeded towards the fort of Mohiud-din pur and Ferozepur on the banks of rivers Beas and Sutlej. The military custodian of both the forts appeared before the *Sarkar* with 12000 rupees in cash and one horse. The said sahib had not marched along with the *Sarkar*. For that reason Sardar Dal Singh and Garbha Singh were deputed to accompany him to the *Sarkar*. For certain matters the said Sahib determined to march and arrived at the camp of the *Sarkar*. The *Sarkar* crossed the river and pitched the tents on a dry tract in the middle of the stream. After covering long distances with large troops, batteries, Raja Bhag Singh,

Bhai Lal Singh, and Raja Jaswant Singh, the *Sarkar* spent three months and three days in the neighbourhood of Khai. The agents of Faridkot appeared there and petitioned that a few months ago, Dewan Mohkam Chand had charged them the tribute, but the *Sarkar* had again turned towards the place. In reply it was pointed that a military post of the *Sarkar* should be established in Faridkot. According to the desire of the agents two thousands horsemen and footmen were placed under the command of Karam Singh Chahal; and he was secretly instructed to capture the fort and report the same to the *Sarkar*. The said Karam Singh entered Faridkot and took possession of two cannons, some swivels and *"Rehkalas"*, arms and ammunition. He reported it to the *Sarkar*. Immediately the exalted *Sarkar*, along with the chiefs and Rajas set out at midnight from Khai, covered a distance of fifteen *'Kroh'* before dawn, arrived at Faridkot and stopped with all dignity in the enclosure of Rohi. He entered the fort in person and stationed the chiefs in the neighbourhood of the military camp. **(Page 75).** The three chiefs of the other side of Sutlej were specially asked to make a concerted attack with their forces on Jaitoki, a largely populated place, seven *'Kroh'* distant from there, to plunder it and to capture it. All the chiefs in pursuance of the royal orders proceeded to pillage and plunder the station. For seven days they maintained their military camp over there. In the meantime Munshi Dhanpat Rai, Vakil of Nawab Mohammad Bahawal Khan, arrived for negotiations. He presented a sheet and one gun as a token of good will. In olden times Tek Singh, Sardar of Faridkot, had died. His son assumed the leadership; but also died. Their wives had taken control of the government of Faridkot secured their maintenance and thus passed their days. The exalted *Sarkar* set apart some estate for them. Dewan Mokham Chand expressed a keen desire that the humble one should be made incharge of the military post at the place because that would ensure large income and would settle many other affairs. The *Sarkar* appointed the said Dewan to the military post. The fort at Bhatinda, fifty *'Kroh'* distant from Faridkot was a renowned one. Raja Sahib Singh had control over its income and expenditure. Accordingly the said Raja moved from Patiala and came to stay at Sanam. Situated amidst the territories of Rohi Cholstan the fort of Bhatinda was well known for its strength.

It had hidden wells in which water appeared like stars. The *Sarkar* invited Charan Singh, the Vakil of the said Raja, to a private conference and told him that before the high banners were taken to those territories a lakh of rupees should be collected. But till then nothing had been yielded. The Vakil should make it clear to the Raja that he should collect the Sikhs of the neighbourhood and produce the fixed amount lest the forces should be ordered to march upon them. The said Charn Singh replied that Raja Sahib Singh of Patiala expected to strengthen the friendship and increase goodwill with the Maharaja. But the counsellors of the *Sarkar* had deserted the path of reconciliation and adopted hostile ways. How could the Raja remain stead fast in the observance of treaties and pacts. The *Sarkar* replied that between him and the *Sarkar* friendship was unbroken. **(Page 76).** One day Garbha Singh, the chief, came to Mr. Metcalfe and said to him to prepare to withdraw. His stay in the camp entailed elaborate arrangements. The Sahib replied that the honourable company had appointed him to accompany the *Sarkar* in the march for some years. He shall have to serve for that period. To give up the company of the *Sarkar* or to withdraw without permission would cause displeasure of the Honourable Company. He would feel relieved if he were sent to England. The said Sikh (Garbha Singh) communicated the same to the *Sarkar*. According to the popular version it is reported that one day Mit Singh, Dewan Mokhan Chand and Faqir Jee engaged Mr. Metcalfe in conservation. Dewan Mohkam Chand remarked that the Englishmen had not seen the Sikhs in battle. To it the Sahib replied that the Sikhs, too, had not witnessed the English in battle; and this way why they talked so. Afterwards they talked about other matters. The above mentioned persons gave an account of the diplomatic capability, financial ability (of Faqir jee) to the *Sarkar*. Faqir jee expressed good will and friendship about the health of the honourable sahib. The *Sarkar* left the Sahib with Faqir Imam-ud-Din in the neighbourhood of fort of Khurana and himself proceeded ahead.

Withdrawl of the lofty banners in Sambat 1864 Bikrami (1807 A.D.) from Faridkot towards Chhatta Ambala and bathing on the day of Dewali (Festival of the lights of the Hindus) and "Bhai Dooj" (The ceremony which comes off on the third day) in River Jamna.

During the stay in that vicinity the *Sarkar* got the report from the news-writers that Hari Singh Kalcha, military chief of Chatta Ambala, had died and had left behind no successor to take charge of the treasure and other goods. On Friday, the 29th of Shaban, march of troops was ordered. The banners moved from Faridkot on the first day about six *'Kroh'* distance was covered. The smaller batteries were retained with the *Sarkar* while the larger ones and some chiefs under Dewan Mohkam Chand were sent to charge the dues from Bhatinda, Sanam and the Raja of Patiala. In two days, accompanied by the large army, the *Sarkar* arrived at Jagroan. From there the tents were moved to Maler. Fifty six thousand rupees were fixed on the Afghans of Maler. The said Afghans, out of their helplessness, imposed it on the subjects. The *Sarkar* sent for them and explained that the money (**Page 77**) was to be paid by the chiefs and it was not intended to extract it from the subjects. The said Afghans submitted that it was difficult to collect such a large amount. Ultimately seven to eight thousand rupees were fixed as tribute. Through Raja Bhag Singh Rs. 40,000 were fixed as tribute on the Raja of Patiala and the capture of the forts of Bhatinda and Sanam were postponed to some other date. When Dewan Mohkam Chand came in the neighbourhood of Patiala with the incharge of the treasury it was realised to Rs. 50,000. The agents of Raja Sansar Chand arrived to seek help against the Gurkhas. Qutub-ud-din, with some other chiefs, came from Multan, in the first quarter of the month of Rajab. Prince Kharak Singh along with Sahib Singh Bedi came to see the *Sarkar.* Dewan Mohkam Chand alighted at a distance of two Kroh from Chhatta Ambala. The military custodians fled during the night. In the morning the said Dewan entered the fort and took possession of the attached places over which Nahanga Singh was established. Six other forts were captured and the troops moved towards Jagadhari. The military custodian of the place appeared for the presentation of the tribute Then the *Sarkar* turned towards Ambala. The arrival of the *Sarkar* in that neighbourhood created a furore no less than that of an earthquake among the residents of that area. Some of the reputed Sardars of that side of Sutlej came to pay the tribute and joined the royal forces. Two days after "Diwali" (the Hindu festival of lights), according to the Hindu computation, the "Bhai Dooj" (A Hindu ceremony) came off. Bathing in the Jumna on

that day was considered to remove ills. Accordingly the exalted *Sarkar*, after bathing in the Jumna, with large forces came to the Chhatta Ambala. The whole day was spent in inquiring the names of the Zamindars and the forts of the neighbourhood. Dhanpat Rai, Vakil of the grand courtier and gallant Mohammad Bahawal Khan, accompanied the *Sarkar* on the march. He managed and prepared a list of the charities which were given to the deserving persons on the day of Diwali. After having settled the affairs of Chhatta Ambala the *Sarkar* came to Shahabad. It is bounded on one side by Jagadhari, on the second by Saharanpur, on the third by Thanesar and was well-known for its strength. Mehtab Singh, brother of Nahanga Singh, had garrisoned and fortified himself in it. Therefore, Roshan Khan and other *Jamadars* of the platoons were sent in that direction. On the first day they displayed great courage and valour; captured the city and laid siege to the fort. Mehtab Singh surrendered and came to pay the tribute. The Jamadars of the platoons withdrew to the *Sarkar*.

Return of the Sarkar from that side of Sutlej after receipt of the tribute; arrival (Page 78) of Mr. Metcalfe at Lahore and ordering of the construction and repair of *Kamarkot* the rampart of Lahore Sambat 1864 Bikrami (1807 A.D.).

The exalted *Sarkar*, having satisfactorily managed the territories on the other side of Sutlej, having received huge amounts of money from the Rajas of Patiala and Nabha and other dominions of the Sikhs, and having established strong military posts at Shahabad, Patiala and other stations, retired to Lahore. To Faqir Aziz-ud-Din, who was attached with the royal forces, orders were issued that he should bring with himself Mr. Metcalfe from the fort of Khurana to Lahore. In person the *Sarkar* marched and stayed on the other bank of Sutlej. Dewan Mohkam Chand was deputed for the help of Raja Sansar Chand against the Gurkhas, who had once more established themselves in the hilly territories. Some Chiefs were stationed at the forts of Khurana and Bharatgarh, and having covered the distance, (the *Sarkar*) came to Lahore. Some days were spent in festivities and preparations were made for further campaigns. After some days the honourable Sahib entered the capital of Lahore through the Roshnai gate under the city wall. Having ascended the stairs of the rampart

he entered the fort and met the *Sarkar*. The *Sarkar* showed him great courtsey which is worthy of the exalted rank. The said Sahib felt very much gratified with the expressions of unity and goodwill. Dewan Hukam Singh was sent for in private and was instructed to lay out a long and wide ditch of stone, to build *Kamarkot* of bricks around the fort and the rampart of the city in the proper manner.

Arrival from Lahore at Amritsar petition of the Sardars of the other side of Sutlej to the English and the appointment of the platoons under a general for the protection of the Sardars.

The *Sarkar* removed the high banners from Lahore and came to stay at the Shalimar gardens. From there he reached Amritsar. On the first day of Magh (11th Bikrami month) he gave alms to the poor and needy and engaged himself in political and financial affairs (**Page 79**). The Raja of Patiala, the Singhs and other cis-Sutlej Rajas had, on account of the visit of the *Sarkar*, suffered damage to crops, had to pay large sums as tribute, had forfeited goods like the cannons and swivels, and had experienced weakening of their leadership and power. For this purpose they held a meeting among themselves that the Sikh Cis Sutlej Sikh Chiefs and Rajas were afflicted with the Scarlet fever and tuberculosis. Escape from the stubborn diseases was difficult. Sudden death would result from high fever, but death was also certain from the consumption though by slow degrees and after the eating up of the vital parts. In any case it was better to fall a prey to consumption than to be a victim of scarlet fever. Thus they sent competent *Vakils* to the English authorities to hasten to those territories and manage the cis-Sutlej areas. The English, who awaited such an opportunity, immediately sent experienced platoons under a general to control the Jumna and Sutlej doabs. Dewan Mohkam Chand wrote to the *Sarkar* that Raja Sansar Chand wanted the Gurkha forces to be expelled first and then he would allow the military post of the *Sarkar* to be established at the fort of Kangra. In reply to this he was ordered to suspend the campaign and to join the *Sarkar* very soon. Mahindarpal, Raja of Basohli, and the forces of the Rajas of Jasrota and Nurpur along the other chiefs had come to Amritsar and joined the service of the *Sarkar*. According to the wishes of the *Sarkar* Mr. Metcalfe had an audience. He said that the Honourable Company

valued the alliance with the *Sarkar* above that with all other chiefs. To all intents and purposes the strengthening of friendship and good will with the *Sarkar* would be a source of great advantages. The exalted *Sarkar* often spoke in praise of a treaty with the English. The *Sarkar* asked the said Sahib the reason for the arrival of the general and his forces. The honourable Sahib, by dint of his natural intelligence, replied that the general had complete authority for disarming and stationing the troops detailed for the Jumna doab. He was also fully empowered to declare war or concluded peace. Thereupon the exalted *Sarkar* said that it was over six months that the intelligent person had arrived in that vicinity. It was the wish of the *Sarkar* that the virtuous one should depart. Maulvi Hafiz-ud-Din submitted that elephants and niceties of England had arrived from the Honourable company as token of friendship and goodwill (Page 80) what presents should be reciprocated from the *Sarkar* with reliable agents because from such an action eternal friendship, unity and good will would result. The *Sarkar* said that fine presents were being prepared shortly and it would be arranged to despatch them in the proper manner.

March of the troops on account of the arrival of the platoons and the general arrival at Ludhiana. Despatch of the notable chiefs along with Dewan-Mohkam Chand towards Phillaur and the construction of a new fort at Amritsar.

Ganda Singh and other chiefs of Ambala sent repeated reports that the zamindars of the neighbourhood, on account of the arrival of the general, did not feel inclined to pay the dues. Raja Sahib Singh of Patiala and other Sikhs had joined hands with the general. Having, therefore, considered it not advisable to stay at Ambala he had withdrawn to Ludhiana. The Raja of Patiala wrote that wife of Gurbux Singh, the military custodian of Ambala, offered to pay necessary tribute on condition of entry into the place. In reply to that it was declared that the wife of the said Sikh, in as much as the affairs of leadership remained steadfast, had complete rights according to her wishes in matters of the place. Accordingly the wife of the said Sikh entered Ambala after the payment of the Tribute. Diwan Mohkam Chand and others were ordered with veteran forces to the other side

of Sutlej. They were secretly instructed to abstain from hostilities at first. In the meantime the exalted *Sarkar* ordered the construction of a fort called Gobindgarh outside Lahori Gate. Every day large number of masons were engaged in the completion of the ditch and the ramparts. The fort was well-equipped with arms and ammunition. Two cannons, one known as Karra Khan and the other called Shahpasand Khan, the larger one throwing one seer-ball, were fixed on the fort. After reviewing the garrison of sowars and footmen the *SARKAR* immediately moved to the other side of Sutlej. Sardar Dal Singh, Gulab Singh Bhangi, son of Jodh Singh of Gujrat, and Jodh Singh of Wazirabad were also sent towards the said Dewan. At the time of their departure injuctions were issued that they should concert their activities (**Page 81**) from the end of the river of Ludhiana (Sutlej) to the Beas. One lac forces, sowars and footmen, were collected.

Courageous march of the general on the other side of Sutlej, arrival at Ludhiana and the construction of a new fort on the English model.

The general, in collaboration with the Vakils and the troops of Sikh Chiefs, first marched his forces through Karnal, Panipat and then though Jagadhari and Mustafabad. On the advice of the Sikhs of the Cis-Sutlej, he proceeded to this side of the river. Dewan Singh, the military custodian of Jaghadhari, and others sent their agents to the general and expressed their humility in the form of a petition. As a result of that an undertaking letter authenticated by stamps was issued to each one of the Sardars. It was assured that, as of old, they would remain in occupation of their dominions and should have no apprehensions in their minds. So far as possible there would be no cause for anxiety. They should pass their days in peace and comfort. Thereupon all the intelligent persons proposed that Ludhiana should be made a military outpost of the English. On the other side of the Sutlej the exalted *Sarkar* should have complete rights of the management of the dominions. Accordingly the general took over the fort of Ludhiana from Raja Bhag Singh and made continuous tour of the neighbourhood. The forces of the *Sarkar* after asking the opinion of the royal authority, took off from the fort and became established in the neighbouring forts. The said general planned the fort at

Ludhiana as an underground citadel, repaired the tower and fortified it against siege. He sent for the residents of the fort and instructed them that the houses near the fort should be pulled down. They should get the cost and settle elsewhere. Thus, having razed the houses to the ground, he planned the fort according to the English model. The Cis-Sutlej Sikhs, who accompanied the general and were ready for help, were instructed to withdraw to their dominions. They were further asked to give fight to any body who opposed them. Accordingly the said Sikhs took possession of certain villages and established themselves strongly among the forts under the chiefs of the exalted *Sarkar*. For the reason that after the treaty the *Sarkar* did not go across the Sutlej that territory became protected.

A clash and conflict between the Akalis along with the Towns-people and Mr. Metcalfe on account of the preparations on the 10th of the month of Muharram, 1224 A. H. (February 25, 1809 A.D.) (Page 82) Since the revolution of time and the sky make the lunar years complete their round thirty six years; the festival of the 10th of Muharam coincided with the Hindu festival of 'Hola' (Spring Festival) in the month of Phagan (12 Sikrami month). A group of Muslims were staying near the camp of Mr. Metcalfe. They were preparing the effigies. The *Akalis* and the general public of Amritsar did not consider this unusual occurrence against their religion proper in Amritsar. They made a general assault on the camp of the said Sahib. The *Sarkar* immediately proceeded to the place, protected and cordoned off the camp of the honourable *sahib* and punished the evil doers and prohibited every one of the subjects. To the said *Sahib* the *Sarkar* spoke many things about good-will and concord. The honourable *'Sahib'* reciprocated the same and said that the company valued the friendship of the Maharaja more than that of all the sardars. He proposed that the Cis-Sutlej forts should be handed over to the Sikhs under the protection of the English. The exalted *Sarkar* replied that the good word of the English was well-known everywhere. The *Sarkar* would enter into a treaty after consultation with the officers of state. As called for Dewan Mohkam Chand came for an audience. Out of loyalty he said that the humble one would wage war against the opponents; but the troops had little courage and valour in the battlefield except with the order of the exalted *Sarkar* During these

days an Englishman named Nand Lal was stopping at the mail post; after some time he came to Mr. Metcalfe and conveyed some verbal messages.

Goodwill and concord brought about between the exalted Sarkar and Mr. Metcalfe in a very good manner at Amritsar; and the arrival of the Cis-Sutlej Vakils.

The *Sarkar* proceeded from Amritsar to Lahore and instructed the employees that ten rupees worth powder, ten rupees worth lead and five rupees worth wax should be consumed every day in the fort of Lahore. The deep and strong ditch and the 'pucca' rampart of the city should be set right and repaired at Amritsar, After the arrival of Dewan Mohkam Chand, negotiations started between the *Sarkar* and Mr. Metcalfe through the agency of Faqir Aziz-ud-Din Raza. It was suggested that the *Sarkar* should be the undisputed master of the trans-Sutlej territories. The fort at Faridkot should be handed over to the original owners. A fort should be established at Phillaur, and troops necessary for a military post should also he under the *Sarkar* **(Page 83)** From Ludhiana to Shahjahanabad the British should be the master of the territories. The troops of the *Sarkar* should not appear across the Sutlej. Henceforth, there should be no cause of conflict or enmity between the parties. The exalted *Sarkar* after consultation with the advisers, considered the terms as justified. Mr. Metcalfe had separated himself from the troops for some days and was staying at Amritsar. Every day he sent affectionate letters to the effect that the fort at Faridkot should be vacated soon. The general awaited it and was angered. To this the *Sarkar* replied that there was no hesitation in the fulfilment of commitments on his part. Gradually all the matters would be settled. Accordingly the agents of *Sarkar* went to the Fort at Faridkot, handed over the fort to the owners and withdrew from there. They approached the *Sarkar* and reported about the place. On the 17th of Safar (April 3, 1809). Faqir Imam-ud-Din was sent to Amritsar to report the evacuation of the fort at Faridkot to the honourable *'sahib'* on the 18th (Saffar) (April 4, 1809) the *Sarkar* too, left Shalimar for Amritsar. The Cis-Sutlej Sikhs chiefs conferred among themselves and sent their political agents with fine presents to the *Sarkar* So Dhyan Singh, *Vakil* of Raja of Patiala; a person named Rai, the agent of Raja

of Nabha; Chet Ram, emissary of Jodh Singh Kalsia, Mehtab Singh, Nephew of Bhag Singh and Mangal Singh, agent of Lal Singh, approached the *Sarkar* and gave expression to their good-will and concord.

Invitation to Mr. Metcalfe to a meeting by the Sarkar at Amritsar; clearing of issues; despatch of Faqir Aziz-ud-din to the general for the purpose of his withdrawal and the return of the troops from river Beas to Amritsar and Lahore.

The *Sarkar* invited Mr. Metcalfe to a conference at Amritsar and spoke of mutual good-will. The honourable *'Sahib'* reciprocated the same and said that the bond of unity with the *Sarkar* had been strengthened. In private Mr. Metcalfe demanded that the troops of the *Sarkar* should be withdrawn and then **(Page-84)** the general, too, would go back. Accordingly Faqir Aziz-ud-Din Raza, as a *Vakil*, was sent to the General. He intimated the General that the troops of the exalted *Sarkar* would be withdrawn in the near future. In good faith and friendship the General, too, should order back his forces. The General also, having regard for goodwill and friendship with the *Sarkar* garrisoned Colonel Ochterlony with three platoons. The General sent a note to Mr. Metcalfe that in certain forts the military posts of the *Sarkar* were established without any purpose. Agreements should be made in those places. On hearing this the *Sarkar* asked Mr. Metcalfe that not a person from the side of the British, be he apolitical agent, news-writer or courier, should enter the dominions of the *Sarkar*. Mr. Metcalfe kept quiet over this. The entire troops and the batteries marched from Phillaur and arrived at Amritsar. By the grace of *Sri Akal* satisfaction was also received from the side of the British with regard to hostilities.

Departure of Mr. Metcalfe after the treaty of samvat 1865 Bikrami 1809 A.D.

The exalted *Sarkar* got fine presents prepared for the glorious *Sahib*. He spoke to Mr. Metcalfe that he should go back to Hindustan with the presents and should endeavour to strengthen the friendship and goodwill. The honourable *Sahib* sagaciously remarked that the said treaty should be prepared in such a manner that it would remain a basis of concord for the whole life. All the courtiers approved of

the sentiment and mutual agreement were entered into. After the strengthening of mutual unity the honourable *'sahib'* left for Hindustan. After covering the marches he reached Ludhiana and told Col. Ochterlony in private that the treaty with the Maharaja should be valued more than those with all the Rajas and other Sikhs of the Sutlej Doab. **(Page-85)** It is proper at this place to reproduce the treaty between the 'Glorious Sahibs' and the exalted *Sarkar.*

Claues No. 1. The troops of the *Sarkar* armed and complete for the purpose of hostilities, would not cross Sutlej.

Claues No. 2. The Cis-Sutlej forts which were in possession of the *Sarkar* before the coming of the English would be retained by the Maharaja. Troops for the sake of holding the military posts, collection of the dues and protection, would be garrisoned therein. No additional forces would be maintained in those forts.

Claues No. 3. The divisions of the territories over which the Cis-Sutlej chiefs and Rajas were established would be maintained as such and no interference shall be made with them.

Clause No. 4. In the event of the violation of one claues the whole treaty would be rendered invalid. A copy of the treaty in English was with Mr. Metcalfe; and another was with the *Sarkar.*

The treaty was corrected and affirmed for generation after generation.

Baisakhi 18, Samvat 1865 Bikram or Rabi-ul-Awal, 1224 A.H. or April 25, 1809 A.D.

Arrival of the Sarkar at the fort of Kangra Its occupation and the establishment of a permanent military post there at. Departure of the troops of the Raja of Patiala after complete defeat to the other side of Sutlej.

Return of the Sarkar to the capital of Lahore. (Lines 17-22, which are devoted to a dedicatory prologue omitted) The purport of above account is that the exalted *Sarkar* on the request of Raja Sansar Chand and on the acceptance of the condition of handing over of the fort of Kangra to the royal troops, marched from the capital of Lahore. After several marches he reached those territories. **(Page-86)** Kachi

Amar Singh, a chief under the Raja of Gurkhas, had since long established himself in the neighbourhood and had made great efforts to lay seige to the fort. On hearing of the march of the *Sarkar* in that direction his efforts were paralysed. He hurriedly despatched reliable agents to the *Sarkar* to tell that no reliance should be placed on the word or agreements of Raja Sansar Chand. On the condition of withholding support of the said Raja (Sansar Chand) he (Amar Singh) would pay a considerable amount as tribute. The Raja of the Gurkhas and other Rajas of the other side of Sutlej would feel greatly obliged to the *Sarkar*. The exalted *Sarkar* after perfect intelligence and understanding told the agents of the said chief that for the present it was intended to support Raja Sansar Chand. If Amar Singh wished for the good-will and assistance of the *Sarkar* he should immediately retreat; Otherwise in case of an armed combat and slaughter it would be difficult for them to escape from the dreadful and hardy hordes. The exalted *Sarkar* sent for the leaders of the army and ordered them to entrench the forces against the Gurkhas. To Raja Sansar Chand it was intimated that he should allow the military post of the *Sarkar* to be established in the fort of Kangra. The said Raja said that he would do all to secure the entry of the *Sarkar* in the fort after the dispersion of the Gurkhas. Some of the old chiefs of the *Sarkar* submitted that the Raja was very clever. After the defeat of the Gurkhas he would put forth variety of excuses. out of the foresight and sagacity the *Sarkar* put his son Anirudh Chand under arrest and deputed necessary troops for the protection and siege of his camp. At this incident the Raja became very much perturbed. He immediately approached the *Sarkar* and begged to know what grave blunder had been committed by him that such severe punishment had been given to him. The *Sarkar* expressed that all the hill Rajas and even Amar Singh Thapa and others reported that his word was not reliable. If he sought the friendship and good-will of the *Sarkar;* in good faith it was incumbent on him to get the military post of the *Sarkar* established at the fort of Kangra. He should send instructions to the garrison not to resist the entry of the troops of the *Sarkar.*

(**Page-87**) After the admission of the troops of the *Sarkar* therein, necessary measures would be adopted for the dispersion of the Gurkhas. Still the said Raja was not willing to hand over the fort. He

wanted his opponents to be defeated first and then he wished to play the game of cunning. But in the world there was no escape from the doings of fate. Luck was more powerful than pluck. On account of the arrest of his son, much against his will, the Raja accepted to establish the military post of the *Sarkar*. Further he requested that the forces of Fateh Singh Ahluwalia and Jodh Singh Ramgarhia should be deputed for the task. They should take with themselves a note from the *Sarkar*. The garrison would see to it and the royal troops should enter from a small gate towards the west where none of the opponents could stand against them. The *Sarkar* felt gratified with these words of the Raja and immediately despatched necessary troops. As the triumphant forces approached the fort the garrison fired shots by way of warning. When they saw the note of the said Raja and realized that the release of the Raja would not be secured without the entry of the troops, they allowed the invaders to come in the evening of 11th Rajab.

The *Sarkar* was very much pleased at the occupation of such a strong fort, reputed for its walls and towers. They thanked God and prayed for the increase of glory and power of the *Sarkar*. The *Sarkar* personally reviewed the forces and ordered for their distribution. The troops were counted on paper to the one lac footmen and horsemen. Three contingents of 12,000 *Sowars* and infantry were stationed on the three sides. The *Sarkar* occupied a lofty spot on top of the hill close to 'Ganeshghati'. The forces of all the hill-Rajas about 25,000 horsemen and footmen, were posted in the neighbourhood of the said valley. Then at an auspicious occasion, as determined by the astrologers, the *Sarkar* entered the fort. Drums of victory were beaten and the trumpets were blown. Between the town and the fort at a distance of half a *'Kroh'* the house of 'Poorbeahs' was situated. It was occupied by two hundred Gurkhas (**Page-88**). They were entrenched there, and armed with guns were ready for an attack. Without any waste of time the *Sarkar* sent for the valiants and ordered them to attack the post. The veterans, with experienced troops, carried out the instructions and invaded the place. From the opposite side guns were fired and in the first instance three or four Sikhs were killed. But the house was enclosed and its wall was pierced. By the grace of God two hundred inmates were killed and a military post of the *Sarkar*

was established there. The hill-Rajas and the other chiefs gallantly attacked 'Ganeshghati' (a strategic-valley). Some casualties took place on both the sides. The troops of the hill-Rajas, on account of their poverty, inflicted great looting and destruction on the Gurkha forces. Stung by the honour of their fellowmen the Gurkhas acted like wind and lightening. They wounded and killed many. The exalted *Sarkar* sent reinforcements against them and immediately the Gurkhas suffered a crushing defeat. They were turned out of Bhavan and its neighbourhood. Thence the Sarkar directed the assault against the fort of Kangra. An imperial message was sent to the chieftain Amar Singh through the accomplished Faqir Aziz-ud-Din Raza Ansari. It was pointed out that there was a favourable occasion for him to sue for peace, to hand over the fort and without any hesitation to withdraw with honour and goodwill. Alternatively he shall suffer great hardship. The said Chieftain, who was an experienced soldier, replied that the *Sarkar* should take over the entire management of the State. He was a vassal of the Raja of Gurkhas; without the orders of the said Raja he could not move a step from there. The said Faqir, who, too, was a worldly wise person advised him that it was time he abstained from hostilities (**Page-89**). A day will come when he request for safety would not be granted. Having learnt about his intentions the *Sarkar* ordered four cannons and swivels to be fixed against the said fort and the forces to march against it. The said Amar Singh could not face the glorious one. He was perturbed by the shortage of grain and the scarcity of water. He saw the star of fortune descendent. He was despaired of the help of the Rajas and all means of communication and sources of supply were blocked. He sent his *Vakil* to the *Sarkar* and offered to submit provided, at the time of departure, his camp was not given to plunder. He needed some camel for the transport of the materials. The hill-Rajas should be instructed to procure him 400-500 labourers to carry his goods. The *Sarkar* immediately ordered for the labourers. The great chiefs along with Khalsa Fateh Singh Ahluwalia and Himmat Singh were deputed to see him out in the safety of life and property. The said, Amar Singh moved from the fort of Kangra to the neighbourhood of the fort at Pathiar. Pillage on his goods, either by theft or otherwise, took place. The men of the hills of that vicinity escaped with his entire provisions into the caves.

The Rajas of Mandi and Khilauria told Amar Singh that, with a view of supporting him, he had shown hostility towards Raja Sansar Chand. Since he had to retreat discomfired all the other Rajas and the *Sarkar* would interfere with him (The Raja of Mandi). It was advisable for him to stay in that area and delay his march for sometime. Amar Singh, who had been completely disappointed with the fort at Kangra, followed his counsel. To show his good faith he put forth variety of excuses and wrote to the *Sarkar* that he was staying at Pathiar. On his way he had suffered great loss at the hands of the hill-Rajas. If the goods could not be recovered, recompense should be paid him according to the laws of State. In his helplessness he would stay there. The *Sarkar,* on account of the change of climate which had adversely affected the troops, did not desire to wage war. Accordingly all the Rajas were sent for and were greatly reprimanded. It was declared that all plunder on the troops of the Gurkha Raja that had taken place without the order of the *Sarkar* was unjustified. It was necessary **(Page-90)** that all the goods of the said Amar Singh should be returned. If any delay was caused suitable punishment would be given to them and the result would not be a happy one. The hill-Rajas made great search and returned the goods in kind. As for the things which could not be traced their equivalent value in cash was paid to the *Sarkar*, and thus any interference with themselves was avoided. The *Sarkar* was greatly pleased with the creditable behaviour of the Rajas and bestowed immense favours upon them. After visiting Sri Pindi Sahib (a sacred Shrine) and having earned eternal esteem there from the *Sarkar* marched from the fort of Kangra. The neighbourhood of Pathiar saw the glory and grandeur of camp of the *Sarkar*. Immediately Amar Singh took to flight with his camp and went to Mandi. The *Sarkar* issued instructions to Amar Singh that without halting on the way he should proceed further. He should not make any delay in covering the marches. The confidential agents of the said person approached the *Sarkar* and requested that the trans-Sutlej hilly territories should be in possession of the *Sarkar* while the cis-Sutlej hilly area should be left under the control of the Raja of the Gurkhas. To this effect they made treaties and agreements and left. Although the Sarkar wanted to stay there for some months for the management of political and financial affairs yet, on account of the adverse effect

of climate on the troops, any further stay was considered undesirable. Pahar Singh Man was left incharge of the military post of the fort of Kangra. The *Sarkar* withdrew through the Bist Jullundur doab. On the way the town of Hariana and others were captured from the wife of Baghel Singh, who had established control over them. After two or three days' marches, when the moon was full, the *Sarkar* with the enormous army arrived at Amritsar. The subjects derived great pleasure from the arrival of the *Sarkar*; the city being gaily decorated. The exalted *Sarkar* came out on a lofty elephant to witness the show. The hill-Rajas derived eternal esteem from the effulgence of the Sun of glory of the *Sarkar*. The tributes were fixed on the hill-Rajas, Dewan Mohkam Chand, who was at that time at Phillaur, was ordered to hurriedly proceed to the fort of Kangra and settle the affairs. (Page-91) The *Sarkar* moved from Amritsar to Lahore. A grand reception with illuminations was accorded to him. The *Vakils* of Raja Sahib Singh of Patiala and Bhai Lal Singh approached the *Sarkar* and further strengthened their friendship.

A lamentable happening to Nawab Rukun-ud-Daula Mohammad Bahawal Khan, 1224 A.H. (1809 A.D.)

This world is transitory, every one had to proceed from this world to the hereafter. It was revealed by the news-writers of Multan that Nawab Rukun-ud-Daula Nusrat Jang Mohammad Bahawal Khan Bahadur Daood Pootra had breathed his last. His eldest son, Mohammad Sadiq Khan, had ascended the *'Masnad'* and had celebrated the occasion with great eclat. Accordingly the *Sarkar* sent him a note, reaffirming mutual goodwill and friendship, through the accomplished Lala Ganpat Rai *Vakil* of Lahore. It was stated therein that between the parties there had been unity and concord from very old times. It was, therefore, necessary to continue the good relations. The honourable Khan in reply reciprocated the friendly sentiments of the *Sarkar*.

Quarrel and Combat between Sahib Singh and Gulab Singh, father and son, on account of deplorable turn of events.

Gulab Singh, son of Sahib Singh of Gujrat, approached the Sarkar to report his own affairs. The exalted *Sarkar* extended to him great favours and honoured him with a *'Khilat'*. As he departed he

was assured of his *'Jagirs'* (estates). It was to create differences with his own father. The said Gulab Singh started hostilities and slaughter in the neighbourhood of Jalalpur. In order to avoid a conflict the said Sahib Singh handed over Jalalpur, Lakhowal and Bhagowal to his son. But the said one (Gulab Singh) requested to have Islamgarh and the big cannon.

Departure of Dewan Bhawani Das for the management of the southern areas; and the account of Jammu.

(Page-92) After the management of the hilly-territories the *Sarkar* came to Lahore. The hill campaign was over and no designs could be entertained with regard to the cis-Sutlej areas after the conclusion of the threat with the British. It was, therefore, difficult to maintain such a large army. Accordingly Dewan Bhawani Das, whose hunch back was always full of evil, was sent for in private, honoured with a *'Khilat'* and ordered to proceed to the southern territories in the company of two platoons, some chiefs and battery. Thus on the 21st of Sha'ban Muazam (October 1, 1809 A.D.) the said Dewan left alongwith Dewan Hakim Rai *Kar Mukhtiar* incharge of Kahan Singh Nakai. He was instructed to charge money from every town and village.

Hukam Singh had been sent to administer Jammu and other territories. The Raja of Jammu had requested the *Sarkar* to excuse his fault. He showed good behaviour towards the said chieftain, and handed over the fort of Sayyedgarh to the royal forces and removed his own men from there. He (the Raja of Jammu) further submitted that he did not pull on well with Mian Mota and others. They should be removed and his own control should be properly established in Jammu. The said chief (Hukam Singh) moved with the troops towards Jammu in order to attack it. He sent the Raja ahead of himself. Mian Mota, in consultation with the Rani (Queen) sent for the Raja inside and started hostilities and slaughter. Some were killed while many others were mortally wounded. Mian Mota, who was an astute man, sent his own men to the *Sarkar*. To go thither in person and establish peace in the hilly territories of Jammu. Otherwise the Rajputs would stake their lives for their honour.

Visit of the Sarkar to Amritsar for the purpose of bathing there on the occasion of 'Dewali'; arrival of Mir Abdullah Vakil of Shah Zaman. Account of the visit of Dewan Mohkam Chand to the Hilly territories of Suket Mandi for the purpose of collecting tribute.

The conflict between Sahib Singh and Gulab Singh, the father and son, came to an end. Large number of mounted soldiers fetched both of them to the *Sarkar*. On the 21st Ramzan (s/c) Gulab Singh arrived at Lahore and presented a tall, fine horse to the *Sarkar*. (**Page-93**) on the following day Gulab Singh alongwith Jodh Singh of Wazirabad met the *Sarkar*. He presented some beautiful and swift-footed horses. Thence the *Sarkar* left for Amritsar for the purpose of bathing there on the occasion of *Dewali*. Khalsa Sahib Singh and Gulab Singh accompanied the *Sarkar*. Jodh Singh, for reasons of ill-health, stayed at Lahore. Mir Abdullah and others, Vakils of Shah Zaman, sought an audience, presented a horse, reported that the said Shah alongwith his *'haram'* had arrived at Rawalpindi and that he expected certain things of the *Sarkar*. On the 27th of Ramzan (s/c), on the day of *Dewali*, that is *'Amavas'* of the month of Katak, the *Sarkar* gave fine grain, cows, horses and other things to the poor and all the chiefs joined him. About a hundred *'Talangas'* (People named after their tribe) had arrived afresh from Hindustan. Faqir Aziz-ud-Din Raza Ansari and Dewan Bhawani Das were instructed to select the well-built and good youngmen and note the features of everyone of them. Thereafter they were enlisted. Dewan Mohkam Chand had completed the management of the fort of Kangra and other hill-territories. He was staying at Nadaon and was busy in the management of that area. The *Vakils* of the Rajas of Suket, Mandi and Kulu arrived with presents. Instructions were issued to the said Dewan (Mohkam Chand) that it was considered necessary to march to Multan. He should, therefore, hurriedly join the *Sarkar*. Accordingly the said Dewan came to the *Sarkar* after continued marches and reported all about the hilly territories in private. In consultation with the Dewan letters were issued to all the Rajas that they should soon present themselves with their forces. Khalsa Budh Singh of Faizullahpur had arrived at Amritsar to see the *Sarkar*. He was granted an audience and was instructed to send for his troops at once. Baba Sahib Singh Bedi

came to Amritsar and met the *Sarkar*. The *Sarkar* was blessed with his service. In short the Sarkar intended to capture Multan by the grace of *'Sri Akal'* and to make Nawab Safdar Jang Mohammad Muzzaffar Khan, who had deviated from friendship and was preparing for war, offer presents and perquisites.

Departure from Amritsar to Lahore. Return of the 'Vakils' of Shah Zaman and the death of Jodh Singh of Wazirabad. (Page-94)

For the management of affairs, political and financial, the *Sarkar* left Amritsar for Lahore. Some of the courtiers reported in private that Shahzaman was staying at Rawalpindi for some months; and presently Shuja-ul-Mulk, too, had come there. The said Shah had issued letters for help in all directions. It was not proper to help him like the glorious English on the bank of Sutlej. Accordingly the *Sarkar* said to the *'Vakils'* of the said Shah that his stay at Rawalpindi was injudicious. In case he had to fight a battle the *Sarkar* would not hesitate to help him. It was, therefore, advisable to withdraw from the place. They were given a golden bangle and some cash as parting gifts. On the 20th of Ziqad (s/c) they left Lahore across river Ravi. Previous to this Khushab Rai, *'Vakil'* of the *Sarkar*, had gone to the Shah at Rawalpindi and offered presents. He reported to the *Sarkar* that the Shah was anxious to collect troops and he wanted to go back. Jodh Singh of Wazirabad breathed his last. His dependents sent Qazi Kamal-ud-Din to Lahore. The said Qazi appeared before the Sarkar and gave the full account. A letter was issued to those connected with late Jodh Singh and they were enjoined to carry on their work. The *Sarkar* would come to Wazirabad on the 13th day after death, according to the custom of Hindus, and would place the turban (of authority) on the head of Ganda Singh. Mangal Singh, *Vakil* of Bhai Lal Singh of Kaithal, appeared before the *Sarkar* and offered presents to strengthen friendship and unity.

Going across river Ravi; conferment of the turban of office in Ganda Singh, son of Jodh Singh of Wazirabad'; occupation of the forts across Chenab and the management of those areas by grace of God.

The exalted *Sarkar* set on march from Lahore. The town of Nangal was reached on the first day, on the second he came to

Gujranwala and thence arrived at Wazirabad. A shawl and turban was given to Ganda Singh, son of Jodh Singh. It was declared that the *Sarkar* had no need for whatever treasure, valuables or goods were with him. He may keep all of them and stay at Wazirabad. **(Page-95)** If he wished to exercise the hereditary authority he should give rupees two lacs as yearly tribute to the *Sarkar*. Ultimately through the intervention of some notables it was fixed at rupees forty five thousands. Gulab Singh, son of Sahib Singh, came to Wazirabad. He was instructed to evacuate the fort of Jalalpur. He immediately handed over the key to the *Sarkar* and a large body of troops was ordered to enter it. After this Sahib was sent for. He was asked to hand over the forts at Manawar and Islamgarh to the men of the *Sarkar*. He was an old and experienced man. At first he kept quiet. Then he submitted that he dared not disobey. Accordingly he was mounted on a horse; a large force was ordered to accompany him for the evacuation of the forts. Letters were sent to Fateh Singh that he should spare no pains in the management of the doab and Amritsar. Dewan Mohkam Chand, having satisfactorily managed the station of Phillaur, came to the *Sarkar* with large number of troops. Dewan Bhawani Das, too, having collected the tribute from the Nakka territories, joined the royal train. The exalted *Sarkar* crossed river Chenab and encamped in the dominions of Sahib Singh. The *Sarkar* intended to go to Katas for bathing on the first day of Magh (11th Bikrami month). But the management of the country was considered more important. One platoon in the company of Jamadar Abdullah was posted in the fort of Islamgarh. The military custodians of the fort of Manawar, as ill-lick would have it, showed signs of hostilities. But finding themselves unable to face the veteran troops they surrendered. The fort of Bijwat was handed over to chieftain Hukam Singh, who had recently arrived from Jammu. He was specially instructed to manage the affairs and punish the malefactors.

Arrival at Jalalpur after the capture of Manawar; flight of Sahib Singh to the Hill territories of Dewavatala and the sending of Faqir Aziz-ud-Din Raza Ansari towards Gujrat.

The exalted *Sarkar*, having captured the fort of Manawar, withdrew to Jalalpur. Himmat Singh, chief of Bharanias, was sent to

Sahib Singh, asking him to hand over to the *Sarkar* all the cannons, big and small. Due to his advanced age, he replied that next day he would send all the pieces to the royal forces. Afterwards he held counsel and decided that his stay in his dominions would result in his arrest and bad reputation among his fellowmen. He took cash and valuables and at the dead of night fled from Jalalpur to the fort of Mangallan, **(Page-96)** which was an inacessible place on top of a hill. Early next morning the news flashed to the *Sarkar*. Immediately Faqir Aziz-ud-Din and other chiefs were deputed to manage the dominions of Sahib Singh. The remnant of the forces of Sahib Singh, who were stationed at Gujrat, were prepared to submit on receipt of some money. At once rupees five hundred cash were ordered for the troops from the royal treasury. They were turned out of the fort and the swivels, cannons, goods and raiments-woollen and others, were all confiscated. Mounted soldiers of the *Sarkar* were sent to Raja Pindu Khan, the military custodian of the fort of Mangallan, and the Zamindars of Chhibh, Bhao, etc. It was pointed out to them that the stay of Sahib Singh in that neighbourhood was not desirable, and no good result will come out for them. The Raja replied that he would shortly appear before the *Sarkar*, and that Sahib Singh was staying in Dewavatala with the consent of the Zamindars of Chhib and Bhao. As the capture of the fort of Mangallan and the punishment of the *Zamindars* of Dewavatala was not expedient, the assault was postponed to some other time. *Jagirs* were granted to the notable chiefs, including the new country, and the march was continued. By continuous marches a halt was made at Miani on the bank of river Jhelum, and then the camp arrived at Bhera. Attar Singh Dhari and others were sent with adequate forces towards Sahiwal. They were required to stay in that country, to bestow favours on Fateh Khan, the *Zamindar* of the locality and thereby to bring him to the *Sarkar*. If, out of his misfortune, he deviated from the path of submission, the Sarkar would proceed thither and end his days. Accordingly the chiefs immediately started in that direction.

March of the troops from Bhera : Arrival at Khushab and other places; and capture of the forts in the neighbourhood.

The exalted Sarkar marched from Bhera and came to Khushab,

a station, true to its name, ("Khush-Ab" in Persian means good water) with fine climate and one in the construction of which Sher Shah Afghan Lodhi had made great efforts. At first the *Zamindars* of the locality threatened hostilities, but later, finding themselves no match for the royal forces, shifted to the fort of Kachh. The *Sarkar* laid our a strong fort at Khushab. **(Page-97)** At the place the *Sarkar* received communications from Attar Singh Dhari and others that Fateh Khan, Zamindar of Sahiwal, did not offer to submit. The *Sarkar*, with great courage and valour, came in the neighbourhood of Sahiwal and encamped close to the chiefs. Fateh khan had firstly attempted to gather together petty *Zamindars*; but then he submitted and agreed to pay tribute. The *Sarkar* intended to confiscate his estate; but on the recommendation of the notable chiefs it was accepted to charge tribute for the time being. Rupees eighty five thousand were received from the said *Zamindar*. He further submitted that on account of the arrival the royal troops his entire country was ravaged. The rest of the villagers, too, would be destroyed. In view of the same the payment would be difficult and delayed. His request was granted by the *Sarkar*. The forces crossed river Jhelum and laid siege to the fort of Kachh. The veterans demonstrated great courage; but the fort was not captured. Many were wounded and killed. The *Sarkar* made another assault. Threatening messages were sent to the garrison to the effect that they would be spared and *Jagirs* would be granted for their maintenance if they handed over the fort. They replied that they had spent so many years in comfort and prosperity at Khushab. If their country was allowed to remain under them as before there was no hesitation in their submission. Otherwise they preferred death to a life of dependence. The *Sarkar*, during the parleys, got two or three places filled with powder. Out of magnanimity it was declared to Jaffar Khan Balooch that it was time for him to hand over the fort and stop hostilities. He would be granted a *Jagir* for maintenance, his relations would be in safe custody and all the horses, goods and valuables in the fort would be granted him. After the fort would be conquered he would suffer disgrace and humiliation. The said Balooch, finding himself unable to resist and despaired of outside assistance, **(Page-98)** came out of the fort and offered submission. A strong military post was established at the fort. Some villages were granted for the

maintenance of his relations and order were issued for the residence of his dependence at Khushab.

Occupation of Sahiwal by grace of 'Sri Akal' and March of Multan.

Once more, after the settlement of Khushab and Kachh, the *Sarkar* came to Sahiwal for the extraction of dues. For the payment of the tribute Fateh Singh had levied special tax on the people of Sahiwal. On receipt of the news the *Sarkar* became very angry and ordered that the *Sarkar* intended to get the money from the Sardars. In any case the peace and comfort of the subjects was not to be interfered with. It was, therefore, decided to extern him. The said *Zamindar* posted his troops for the protection and defence of the town; and himself, with a number of followers, cannons and swivels, prepared to oppose. The veteran soldiers (of the *Sarkar*) began shelling with guns, cannons and swivels. By grace of God a flank of the cannon of the opposite side burst out. Fateh Khan took to flight and hid himself in the town. His troops tried to safeguard the tower and the outside wall; but it was found impossible against the heavy odds. The towns-folk tried to do mischief in the evening but they, too, were discomfited. Next morning the said *Zamindar* was arrested alongwith his son. They were handed over to Gurmukh Singh to be taken on camel back to the fort of Kangra and be interned there. The said zamindar had another fort in Chooltan towards Nurpur. It was decided to produce that too. A large body of troops was accordingly sent thither. The said fort was also captured. Khalsa Fateh Singh Ahluwalia and other chiefs, who were at Lahore and Amritsar, were ordered to join the royal troops. Every one of them started for that locality. Sahiwal was granted to Prince Kharak Singh. One thing was charged as a tribute. After the management of Sahiwal about two hundred and fifty villages and then big forts in the **(Page-99)** neighbourhood of Uch Gul Imam Bux came under the control of the *Sarkar*. The military custodian of the place Sultan Nak submitted, offered to pay one thing as a tribute and requested that the forces should be removed from there. The *Sarkar* granted his request, charged due tribute along with horses, gave *'Khilat'* to the *'Fakirs'* of Uch, and hastened the march towards Multan. The Kathia *Zamindars*

and others got into their impregnable houses (or forts?) and strengthened themselves, being frightened by the large royal armies. The management of Multan was undertaken easily except that on return that class of evil doers (Kahathias and others) had to be punished. By grace of *'Sri Akal'* all the affairs were settled without any difficulty.

Arrival of Multan and charging of tribute.

After the settlement of affairs, financial and political, the *Sarkar* sent Faqir Aziz-ud-Din to Shuja-ul-Mulk. The Faqir carried out the mission, established friendly relations, returned to the *Sarkar* and reported in detail. The *Sarkar* met Shuja-ul-Mulk at Hassan Abdal. During the course of the meeting it was discussed to capture Multan from Nawab Muzzaffar Khan and hand it over to the said Shah (Shuja-ul-Mulk). The exalted *Sarkar*, who was intent on getting the fort, took it for a sign of good-fortune and left for Multan after the meeting. Nawab Muzzaffar Khan at first appeared to be conciliatory and offered to pay the tribute, but later he backed out. Consequently a determined assault was made on the fort of Multan. Some were seriously wounded while many others were killed. Raizada Pindi Das, Vakil of Nawab Mohammad Khan of Mankera, met the *Sarkar*, offered choicest presents and thereby strengthened mutual goodwill and friendship. Afterwards the *Sarkar* held consultations for digging a mine under the town. By the will of the Lord Attar Singh Dhari was killed and some other persons also breathed their last. Thereupon the *Sarkar* sent for the valiants and issued them necessary instructions to make a more courageous attack (**Page-100**) on the fort. The forces prepared for the same. Nawab Muzzaffar Khan was a man of foresight. He opened negotiations for the payment of the tribute. He submitted that he was eager for the goodwill, payment of the dues and protection of the subjects. The proper tribute may be charged from him and Multan should be spared interference. The competent advisers of the *Sarkar* counselled that for the time being the tribute should be charged and they should withdraw to the capital. Two years hence another invasion of Multan may be undertaken. The *Sarkar*, on the advice of the counsellors and Sardars accepted to charge the tribute. The said Nawab sent some rare presents alongwith the tribute.

Abu Bakar Khan, father-in-law of his son, accompanied the things as a hostage. Having charged the tribute the *Sarkar* withdrew to Lahore.

Arrival of Munshi Abdul Nabi, Vakil of the English and the sending of Faqir Raza (Aziz-ud-din) to Gujrat.

At the time of arrival at Multan the *Sarkar* had granted the town of Tulamba to Shuja-ul-Mulk. The said Shah was required to stay there. Accordingly he lived there happily. For sometime Munshi Abdul Nabi Khan, *'Vakil'* of the English, had arrived at Lahore with fine presents for the strengthening of mutual friendship. The *Sarkar* sent for the *Vakil* in private and asked him what the Hon'ble Company thought of the friendship and goodwill of the *Sarkar*. The said *Vakil* replied that the bond of unity was very strong and it always tended to increase goodwill. In future it should be strengthened and it would result in the welfare of the people and general benefits. The *Sarkar* granted the *Vakil* a shawl, a sheet of silk, a sheet of flowered cloth, a fine horse and some cash. Faqir Aziz-ud-Din **(Page-101)** Raza Ansari, to whom was entrusted the collection of large dues from Gujrat and the neighbouring territories, was deputed across the river Ravi with two platoons and mounted forces. In private he was instructed to undertake the management of Bhimber, Rajauri and other places upto Rawalpindi. And Sahib Singh of Gujrat, who had repaired to the hill-territories of Dewavatala, was to be properly dealt with. The said Faqir hurriedly arrived at Gujrat, managed all the affairs of state and from there proceeded to Bhimber. Raja Sultan Khan of Bhimber met him and said that he would submit to the *Sarkar* in every respect and would earnestly undertake to pay the dues, manage the fief and protect the subjects. But he requested to be excused from the service of the *Sarkar*, because an insignificant particle stood no comparison with the glowing Sun. He would, however, send his son in the train. The said Faqir sent his (the faqir's) grandson, Farah Baksh, to fetch the son (of Raja Sultan Khan). Dewan Mohkam Chand, too, as instructed, was staying at Bhimber. With each other's consultation a strong fort was established at Bhimber. Farah Baksh, as instructed by the Faqir, joined them with the son of Raja Sultan Khan. The Faqir came back from there and, with the son of the said Raja, arrived at Gujrat. The *Sarkar*

felt gratified at the achievement of these objects.

Orders to Faqir Raza for the capture of Wazirabad.

It is an established fact that whenever disunity appears in a community its fortunes suffer decline. And whenever the forces of an authority were consolidated control would be established all over the dominions. The purport of the prologue was that bickerings appeared among the descendants of Jodh Singh of Wazirabad. As ill luck would have it, they began to quarrel among themselves. The news reached the *Sarkar*. Since long the Sarkar intended to annex the territories. Accordingly Faqir Aziz-ud-Din Raza Ansari, who had arrived at Gujrat after the settlement of the hill-territories, was instructed to establish proper control in Wazirabad. The said Faqir immediately proceeded to carry out the orders. He crossed river Chenab **(Page-102)** with the platoons and other forces and with great haste entered Wazirabad. The guardians of the gate resisted out of their misfortune. A large number of them were killed and many other received serious wounds. All those related to or dependent on Wazirabad became troubled and were arrested. A permanent military post was established at Wazirabad. The said Faqir, who was unique in wisdom, wrote a humble note about the conquest of the fort at Wazirabad and other matters. In the same connection he sent another note that the cash, goods arms and valuables had been confiscated from the houses at Wazirabad. He requested that some other officer should be sent to report to the *Sarkar* the details of all those things. Accordingly Ganda Singh Sari and Lala Khushab Ram were sent to inquire about the goods, hoardings and other things. Detailed instructions were issued to the said Faqir that having managed the connected towns and the territories under the *Sarkar* he should join the sovereign. As required the said Faqir managed Wazirabad, procured the cash and goods of the place and came to the *Sarkar*. He became the recipient of royal favours.

Account of the Vakil of Multan and the despatch of forces for the extraction of tribute from the hill-territories.

Abu Bakr Khan and Harji Mal, *Vakils* of the nawab of Multan, had been arrested and they passed their wretched days with Babu Baj

Singh. They were repeatedly asked to pay the fixed sum of money, but they put forth variety of excuses from day to day. The *Sarkar*, therefore sent a person, named Sankha (Sukha) Singh, as agent to the nawab of Multan. Without any waste of time the said *Vakil* reached Multan, met the Nawab and pointed out that so much delay in the payment of money was not proper. The Nawab gave a *'Hundi'* for Rs. 20,000 and assured that the balance would be paid very soon. The *Sarkar* saw the *'Hundi'* but made the release of Abu Bakar conditional on payment of the total amount, Sardar Desa Singh along with Dewan Bhawani Das and troops had gone to the hill-territories for the extraction of the tribute. As desired by the *Sarkar* the said Dewan came back after sometime. **(Page-103)**

The said Sardar had camped at ten miles from Haripur. He had impressed every one of the Rajas with dignity and power. The Rajas had expressed that they would whole-heartedly serve and would, so far as possible, carry out the dictates of the *Sarkar*. The *Sardar* also sent trustworthy agents to the Rajas of Mandi and Suket for the collection of the dues. All the details were reported to the *Sarkar*. Four platoons were immediately ordered for the place. The Sardar felt more confident on the arrival of the forces, and hastily moved to the neighbourhood of Suket and Mandi and encamped there. He collected the tribute and returned to the Sarkar. He became the recipient of many kinds of royal favours. In the same year the town of Halowal, situated in the Chenab Doab was captured from Bagh Singh of Halowal. Some towns were granted to him as *Jagir*. Dewan Mohkam Chand was sent to manage the territoriès of Raja Sultan Khan. The said Raja accepted to pay Rs. 40,000 as tribute.

Visit to Pind Dadan Khan; Siege of the Fort of Kusk and the Management of the neighbourhood.

The exalted *Sarkar* marched from Lahore across Ravi. By continued marches they came to stay in the neighbourhood of Pind Dadan Khan. Royal orders were issued to the military custodians of Kusk and other places that the military post of the *Sarkar* should be established at Kusk and *Jagirs* would be granted to them for maintenance. They would charge a duty of two annas per rupees on salt. The military custodians sent the reply that they had submitted

to the *Sarkar* since long and had never deviated from it. Out of generosity and kindness they should be allowed to enjoy the traditional rights. If it was desired to interfere with them they had no power to resist. Being helpless they would be compelled to go elsewhere. The exalted *Sarkar* had come there with large forces and many pieces of cannons. It was, therefore, difficult to withdraw without fulfilling the object. There was great scarcity of water in the fort of Kusk. The said fort was situated on top of a hill. **(Page-104)** *Choa* Saidan Shah Faqir was at a distance of half a 'kroh' below the fort. Water had to be brought in the fort from there. The brave men were of opinion that the said place should be occupied. For that reason the *Sarkar* ordered an attack and the said *Choa* was captured. The military custodians of the fort of Kusk did not submit out of their ill-fortune. Accordingly Hukam Singh Chimni and Pratap Singh alongwith necessary platoons were ordered to attack it. They were instructed not to withdraw unless they had occupied the fort. The triumphant armies laid siege to it and made great efforts. The Sarkar sent for Khalsa Dal Singh in private and told him that the Nazim of Multan had not yet paid the balance of the tribute. Abu Bakr Khan was in custody for over one year. He should take some chiefs with himself and should proceed thither. The Khalsa replied that in case other chiefs were with him they would not be unanimous in their demand. The forces with the humble one would be enough for the management of Multan. The *Sarkar* bestowed royal favours on him and sent him in that direction. Abu Bakr Khan was put under his control. Detailed instructions were issued to him that if the *Nazim* of Multan paid the tribute it would be alright. Otherwise the neighbouring villages would be laid waste and the said Khan would be released with suffering and ignomy. According to the directions the said Singh left for Multan. From there the *Sarkar* proceeded to the Rawalpindi in order to meet Shah Zaman.

Meeting of the exalted Sarkar with Shah Zaman in the neighbourhood of Rawalpindi.

When the Sarkar had come to stay at a short distance from Rawalpindi Faqir Aziz-ud-Din Ansari was sent to settle certain affairs and conclude agreements. He was also instructed to hasten to meet

Shah Zaman, to return to the *Sarkar* and reported the detail. The *'Vakil'* of the said Shah presented two horses, some fine pieces of cloth and other perquisites to the *Sarkar*. Mutual desire for personal meeting increased thereby. The said Vakil reported all about the favours of the *Sarkar*. The said Shah left his place and encamped at two *'Kroh'* from Rawalpindi. As the Sarkar **(Page-105)** learnt about the arrival of the Shah, Dewan Bhawani Das and Dewan Devi Das were deputed to receive him. At a small distance the *Sarkar* himself met him and uttered words of reception. Many other expressions of friendship and goodwill were used. The *Sarkar* further assured him that he would remain steadfast in unity and concord and would extend every concession and help. If the Shah came to Lahore due help would be rendered to him and there would be no delay in the fulfilment of obligations. From his side the *Sarkar* felt quite satisfied. At the time of return to Lahore the town of Bhera was handed over to the Shah to meet the requirements of his stay. In addition Sukhdyal, *Kardar* of Pind Dadan Khan, was asked to pay Rs. 50 per day to Shah to enable him to live in comfort. Leaving Rawalpindi the *Sarkar* arrived at Lahore after four days. The keepers of the gates were instructed that none of the sowars, footmen and the chiefs should enter the city. If somebody would be found to have got into the city in disguise the keepers of the gates would be severely dealt with. Dewan Hukam Singh, contractor of Lahore, was instructed that he should prepare the city wall and lay out a long and wide ditch alongside. He was also asked to strengthen the rampart and the tower more than before. Thousands of rupees were paid to him for construction purposes. All the followers of the *Sarkar*, who according to orders, were staying outside the city, were lodged in their places on the following day.

Arrival of Mir Ivaz Ali Khan, Vakil of the English and Mulla Jaffar, Emissary of Shah Mahmud, and Fateh Khan.

At Lahore the exalted *Sarkar* busied himself in political and financial affairs. Ivaz Ali Khan, *Vakil* of the Glorious Sahibs, came to see the *Sarkar* with some fine presents and a coach driven by horses. This strengthened mutual friendship and goodwill. The *Sarkar* ordered the coach to be got ready for a pleasure drive. Four horses were yoked to it, one to the right, one to the left and two in front.

The *Sarkar* **(Page-106)** became very much pleased with it. The said *Vakil* pointed out that in case the road from Amritsar to Lahore would be level the coach would move more easily and swiftly. The letters of friendship brought by the *Vakil* further pleased the *Sarkar* immensely. A person named Jaffar Khan, *Vakil* of Mahmud Shah, and the glorious Fateh Khan Barak Zai, met the *Sarkar* with horses and presents. Friendly utterances strengthened mutual goodwill. The *Sarkar* inquired various things about that country from the said *Vakil*. The *Vakil* informed the *Sarkar* that Shah Mahmud and Fateh Khan lived together at Peshawar. They were faced with political and financial problems. Azim Khan, brother of Fateh Khan, was ready to proceed to Kabul with 8,000 Durrani *Sowars* and footmen. Prince Abbas, son of Taimur Shah, was staying at Kabul. He was at war with the Durranis. Many had been arrested and a large number had been disgraced and ruined. The glorious Fateh Khan had determined to oust Ata Mohammad Khan from Kashmir. But the management of that area was difficult without the assistance of the *Sarkar*. The exalted one listened to all that, and, having given money and other goods to the said *Vakil*, sent him back to his place.

Account of the march of Dal Singh towards Multan.

Sardar Lal Singh left Pind Dadan Khan for Multan alongwith Abu Bakr Khan as captive. He extracted money from Mussa Khel and other places and moved ahead. By way of Mitha Tawana and Nurpur he came in the neighbourhood of Sahiwal and stopped there for two days. Thence he encamped near Uch Gul Aman and charged tribute. Ahmad Khan Sial accepted to pay the tribute for the Faqirs of Uch. He assured that he would make the payment of the tribute according to the desire of the *Sarkar*. The Sardar, therefore, moved from there to Rangpur. The *Vakils* from Multan came to him and discussed the matters. They referred that Fateh Singh had come last year with the royal orders and had left after charging the money for Abu Bakr Khan. After considerable interpellations it was agreed to pay Rs. 50,000 cash for the release of Abu Bakr Khan. The Sardar had to withdraw on account of the approach of rainy reason. **(Page-107)**

The *Nazim* of Multan reported to the *Sarkar* that at the time of the arrival of *'dera'* the crops and fields were destroyed. The said

Sardar narrated the whole story to the exalted one. In reply to that it was ordered that he should take with himself Qazi Sher Khan, *Vakil* of Mir Sohrab and Syed Mohsin Shah, Vakil of Multan with himself to should stay there for some days, warn the *Zamindars* of Kahani and return to Lahore to the *Sarkar* after making the arrangements. Accordingly the said Sardar made continued marches and came to stay in the neighbourhood of Kot Kamalia. The *Zamindars*, being unable to fight and face the glory of the office of the Sarkar, scattered themselves in Jungles and waterless tracts. The houses of the *Zamindars* were pulled down and the Sardar returned to Lahore.

Departure of Mir Ivaz Ali Khan and the march of Shuja-ul-Mulk from the town of Tulamba, Samvat 1867 Bikrami (1810 A.D.)

Mir Ivaz Ali Khan, *Vakil* of the Governor, had arrived at Lahore for sometime and had expressed great friendship and goodwill to the Sarkar. The Sarkar sent for the said *Vakil* in private and granted him one costly white shawl, a sheet of flowered cloth, a Benares scarf, a turban and thousand rupees cash on the occasion of his departure. Two fine and swift-footed horses equipped with saddle and other material of gold and silver, some fine quality shawls, some rare presents and two good pieces of guns were given to him as perquisites. Baba Mehar Bux Bedi and Hafiz Umar Daroga were ordered to accompany the *Vakil* towards the east. Ali Mohammad Khan Khudkah, Vakil of Shuja-ul-Mulk, sought another interview with the *Sarkar*. He reported that the said Shah was spending his days in grief and bewilderment at the town of *Tulamba*. The *Nazim* Nawab of Multan was not steadfast in his devotion. In the meantime the letters of Ata Mohammad Khan, Nazim of Kashmir, and Hafiz Gulam Mohammad Khan of Attock had consistently arrived that Mahmud Shah and the glorious Fateh Khan were very much perplexed on account of the emergence of Prince Abbas. For the present they had repaired to Rawalpindi lest they should fail in service **(Page-108)** Thus the said Shah had properly established the military posts at Tulamba and gone therewith the 'Begam'. The Sarkar replied that the said Shah should stay at Rawalpindi. After considerable consultation written instructions were issued to Jiwan Singh, the military custodian of Rawalpindi, for the proper performance of services of the Shah. He should,

therefore, remain fully satisfied from that side. The said Khan (the Vakil) transmitted the whole account to the Shah.

Departure of the Vakil of Shah Mahmud and the granting of the Nakka territories to the glorious prince.

Jaffar Khan, *Vakil* of Shah Mahmud and the glorious Fateh Khan, had arrived at Lahore for sometime and had often met the *Sarkar* in private for the purpose of strengthening friendship and goodwill. On the 25th of Rabi-ul-Sani, May 30, 1810 A.D., the said Vakil interviewed the *Sarkar*. An overall (cloak), a pearl necklace, four Benares scarfs, a shawl, a golden scarf and some cash were given to *Vakil* Jiwan Singh, the military custodian of Rawalpindi, who had come with the said *Vakil*. The Sarkar sent him away after speaking some friendly words. A letter was issued to Jiwan Singh that he should safely escort the said *Vakil*. Accordingly the *Vakil* left hastily. In the meantime Prince Kharak Singh submitted that, in case the territories of the Nakka Sardars were granted to him, he would raise larger and better equipped forces than before and would pay a reasonable tribute. The request of the Prince was granted and a deed written to that effect was handed over to the Prince. At that time Kahan Singh Nakkai, according to the royal orders, was on deputation at Multan alongwith Sardar Dal Singh. His Dewan, Hakim Rai, who was at Chunian, became perturbed at the news and sent swift sowars to Khalsa Kahan Singh with the message. He instructed the *Zamindars* of the dominions that they should gather the *rabi* (Spring) harvest and await the developments. Personally the Dewan covered forty 'Karoh' in one day and came to the *Sarkar*. He submitted that the said territories had been granted to Kahan Singh. He could not go against the royal orders. If the tribute was desired he could fulfil the requirements. The *Sarkar* explained that the said Prince was the grandson of the Nakkais. He should know his own business. He would do whatever would be fit and proper according to the rules of state. **(Page-109)** The said Dewan was referred to the Prince and on Thursday, the 14th of Rabi-ul-Sani in the third quarter of the day, he was sent to Chunian, Depalpur and Satgarha. Dewan Mohkam Chand was sent alongwith the Prince to manage the territories; and the Prince encamped in the neighbourhood of Hazpur (Khatpur) and Mangha. He sent successive communica-

tions to the *Sarkar* that the relations of Kahan Singh, on receipt of the news, had strengthened a number of forts. Since the occupation of the territories and subjugation of the Nakkai Sardars was imperative the *Sarkar* should send necessary forces. As Sardar Kahan Singh received the sad news of the transference of his dominions to Prince Kharak Singh, he took leave of Sardar Dal Singh and came back to his estate. The *Sarkar* became very angry at his reversion without royal orders. Immediately two or three *Sowars* were despatched to fetch him. The said one came to Lahore and waited at the gate of the fort till mid-day. Till the conclusion of the *'Darbar'* (general assembly) he could not see the *Sarkar*. Inevitably he had to camp outside Masti Gate. Following close on him Munshi Karam Chand, *Vakil* of the Prince, arrived there to report to the *Sarkar* about the rupture with Kahan Singh. He was granted an audience and he apprised the *Sarkar* of the whole situation. After the lapse of two days the said Singh (Kahan Singh) was sent for. In a lamenting manner he submitted that the ancient territories should be followed to be retained by him. If still the *Sarkar* wanted to occupy them he had on objection to it. If a demonstration of his courage and skill was necessary let there be an engagement between the parties. The *Sarkar* told him to keep the fort of Bhirwal with some villages which yielded Rs. 20,000 for his maintenance. The said Singh was completely disappointed and requested that some chief should be deputed to whom he should hand over the keys of the forts. Accordingly Munshi Karam Chand alongwith Lala Karam Chand, Vakil of the Prince, were appointed to transfer the forts of Depalpur, Jaithpur and Haveli, which were in the custody of Dewan Hakim Rai, to the control of the Prince. Baba Sahib Singh Bedi was established at the glorious hamlet of the saiyyads (Name of a locality) and the saiyyads of the place were happy and contented with the good treatment of the said Baba. The Baba, on receipt of the news of the interference of the royal forces in conjunction with the glorious Prince, sent 200 sowars from Serai Dakhni Mahal, his residence, to the bank of Sutlej to strengthen the place. **(Page-110)** The Prince sent a letter to the revered one that due regard would be paid to the rights of the honourable family. In reply he was asked to proceed with the management of the Nakkai territories and not to obstruct the Baba. The said Kahan Singh accompanied by

the *Sowars* of the *Sarkar* and the two *Vakils* approached the Prince. His advisors and officers held consultations among themselves and counselled that, in case, according to the orders, the fort of Bhirwal and some other villages with the aforementioned proceeds were given (to Kahan Singh), at a favourable occasion, he would resort to hostilities. It was, therefore, politic to extinguish his power completely. Accordingly he was immediately placed under arrest, and his mother, lady Rup Kaur, hid herself on account of unfavourable turn of affairs. On receipt of this news the *Sarkar* sent a harsh order and the Prince sent away the said Singh with a shawl, a horse and a golden bangle. The fort of Bhirwal was allowed to be retained by the Nakkais. Afterwards the Vakils of the Prince and Dewan Mohkam Chand came to the *Sarkar* and submitted that with regard to the establishment of the military posts in the Nakkai forts, the orders of the Sarkar would be carried out. In reply to that it was ordained that at the towns of Chunian and Jaithpur the military posts of the Sarkar would be established. The rest of the territories would be under the jurisdiction of the Prince. Both the *Vakils* left with that reply. According to the instructions permanent military posts were established at all the forts and it was communicated to the *Sarkar* that all the affairs had been settled satisfactorily. It was further requested that, if it were permitted, forces should be sent against the *zamindars* of Bhutkar and Bhuchar. In reply to that it was asked to bestow large favours on everyone and to give them turbans as token of goodwill. The Prince dealt with the Zamindars as directed. He came to Lahore and personally reported about all the affairs. Since the *Sarkar* always held the care and protection of the subjects of paramount importance, the Prince was instructed to take half the proceeds of the Rabi (Spring) harvest from the zamindars and to pay due consideration to everyone of them.

(Page 111) Appointment of Dewan Bhawani Dass alongwith troops the purpose of collecting revenue from the mountainous regions.

Dewan Bhawani Dass with certain great sirdars and Mian Ghausa, officer in charge of the Topkhana, was appointed for the purpose of collecting large sums from the mountainous region. By incessant marches he reached Adinanagar. Swift horsemen were sent

to the Rajas of the mountainous regions for the collection of the revenue of the *Fasal-i-Rabi* (spring crop). After that, cutting short the stages of journey, he reached the suburbs of Haripur and demanded tribute from the Rajas. The latter said "we humbly state that we do not wish to delay or defer payment of tribute. Instead we have presented our troops in every important campaign and have by rendering meritorious services earned the goodwill of the Maharaja. The chastisement for default would result in the destruction of the country and would be an additional cause for delay in the payment of the tribute and the like. In the face of such adverse circumstances the clearance of dues would be difficult and impossible. Thereupon the said Dewan raised his camp from that place and proceeded to put up in the suburbs of Sri Jawalaji; and the aforesaid Rajas engaged themselves in the payment of the fixed tribute. After this the said Dewan came to the neighbourhood of Suket and Mandi, and after some discussion he expressed his determination to extort tribute from both the Rajas. After a prolonged discussion Rs. 50,000/- were taken from the Raja of Mandi and Rs. 7,000/- from the Raja of Suket. After this the triumphant troops were ordered towards Kullu, and in the end about Rs. 70,000/- were collected from Kullu with great effort. The Maharaja became very happy and pleased on hearing the news of the collection of large sums from the mountainous regions by the said Dewan. An express message was sent to him asking him to present himself before the Maharaja as soon as possible. Consequently the said Dewan urgently reached the royal court. He received excessive commendations from the Maharaja and a 'Khilat' was conferred upon him.

Conquest of the fort of Kusak etc. etc. in the suburbs of Pind Dadar Khan.

The triumphant troops and the platoons engaged in the siege of Kusak fort showed great enthusiasm and eagerness, and by their bold attacks and brave doings, which they displayed at that time, the besieged felt very hard pressed. Therefore the besieged felt that they could not hold on and became absolutely despaired of any assistance from without. They sent their emissaries to the glorious chieftains as well as to the Thanedar of Pind Dadan Khan with the words, "If the

commissions and omissions of these humble servants are forgiven, the old convention about the mine of salt and the like can be restored to the same position, and our estates be bestowed upon us for our maintenance, we would lay our hand off the said fort, otherwise we would regard death better than life." The Maharaja on hearing this **(Page 112)** comforting news said, "At the time of their coming out of the fort and the establishment of the full possession; in the villages of the neighbourhood, their old possessions would be allowed to remain intact and certain fertile villages would be bestowed upon them for maintenance and residence". Consequently the besieged garrison in the fort evacuated it, came out and took up residence in the neighbouring villages. On the last day of Jamadi-ul-Awal, the news of the conquest of the fort was received, and at the sight of the new happy moon a discharge of guns took place with great pomp; and Hukam Singh, the chieftain, had the honour of visiting the Maharaja and receiving a robe of honour.

Taking possession of the fortresses in the neighbourhood of Kasur.

Gurbakhsh Singh, the famous man, was holding in his possession in the neighbourhood of Kasur the fertile village of Shahjarah an 2 or 3 other forts-one Mohi-ud-Dinpur by name and the other known as Quila Ferozwala. After sometime he expired and Danna Singh, son of the said Singh, established fortresses and villages. The Maharaja had many a time expressed a keen desire of seizing these fortresses. During the past years whenever the Maharaja had a chance to pass by the fort of Ferozpur he postponed the realisation of his wish to some other time on account of the impregnability of its walls and the strength of its remparts which made its conquest most difficult and hazardous. At this time Nihal Singh, *Thanedar* of Kasur received an emphatic order to release all the villages and fortresses on this side of the river from the possession of others. The platoons placed under prince Kharak Singh received an emphatic order to depart and proceed to the said fortress. Consequently all the aforesaid troops went to lay a siege to the said fort. Danna Singh, who was at that time staying with Sahib Singh Bedi, lost all his sense of resourcefulness on hearing of this news entrenched

himself inside the fort. The warriors of the field of war justified the cause of daring and bravery in plundering and laying waste the inhabited areas. Dhanna Singh felt that he had no power to oppose, evacuated the fort and presented himself before the Maharaja. The Maharaja wished that the fort of Mohayudinpur and other fortresses be razed to the ground and obliterated and; for this reason, appointed labourers to proceed in that direction. They were ordered to level the fort of Mohayudinpur and others to the ground. Sahib Singh Bedi showed great enthusiasm and effort in influencing the Maharaja to give book his Taluqas (*Zamindari* divisions) to Dhanna Singh, but the Maharaja could not be won over to favour of the said person.

Appointment of Fakir Raza (Aziz-ud-Din) to the post of Vakalat (Political agency) with the glorious Sahibs.

Letters of friendship from the glorious Sahibs regarding the management of the affairs of the **(Page 113)** Cis-Sutlej territory had been written out with the pen of love; therefore, Fakir Aziz-ud-Din Raza Ansari alongwith one hundred Kasur Afghan horsemen, one palanquin, and one special state tent, and other fine carpetings, departed when only one quarter of the night had passed. A new swift couriers were assigned to the Fakir, and the Maharaja ordered that from every stage of journey fresh news must be sent to him without fail. The said Faqir consequently hurriedly reached the Sarai of Philaur and wrote. "Col. Ochterloney had gone over to Nabha to attend the marriage ceremony of the son of Raja Jaswant Singh. In the near future he is expected to reach the centre of the state (Nabha State). I hope I will embrace him physically and decide about my stay or my departure forward after consultation with the said Sahib, and the report will be submitted to the Maharaja, and, according to your advice, I will render services and pay compliments very well". In answer to it an order was issued. "You must arrange for a happy interview with the said Colonel and, after cementing the foundation of unity, must proceed forward". Even though the Hon. Colonel intended to stay on there after the marriage celebrations for the management of the country he hurried to Ludhiana on hearing the news of the arrival of the Fakir. The great Fakir had the pleasure of meeting him, and expressed to him in his conversation a strong desire

to strengthen the foundations of unity and friendship. He (Fakir) said that between the glorious sahibs and the Maharaja Bahadur relations of friendship and unity were very strong and firm, and that no indifference or slackness had been noticed in the matter. He added that the Maharaja earnestly desired the degree of friendship and agreement to increase in the times to follow. (The text seems to be omitted, as the next sentence seems to be spoken by the Colonel and not by the Fakir.) It runs although the Singhs of this side of the river Satluj (cis-Sutlej Chiefs) have accepted protection (of the English) yet nothing useful can be expected of them; under instructions of company Bahadur Metcalfe Sahib believes that for some years a new basis of mutual understanding and reconciliation should be established. (i.e. between Ranjit and the Company). The Fakir said that he would expeditiously proceed to Shahjahanabad, to meet the said Sahib to discuss with him the proposals for mutual concord and friendship and would return after strengthening relations of amity and mutual understanding and reporting the matters to the Maharaja. The Colonel said that at the moment the Company Bahadur would not approve of his action. He should return from that place. All the proceedings of their meeting would be reported to the Company Bahadur. In furtherance of mutual friendship and concord the replies would be forwarded to him. Since going any further by Fakir without the approval of Colonel Sahib was not considered advisable, he, having strengthened the bonds of amity and understanding, returned on the 29th Jamadi-ul-Sani, presented himself before the Maharaja and apprised him of the whole situation.

(Page 114) Arrival of Khalsa Kharak Singh after his taking possession of the country of the Nakkais and dispute between Dewan Bhawani Dass and Mohkam Chand regarding the auditing of accounts.

In these blessed days the glorious Prince submitted a statement to the Maharaja that the affairs of the country of the Nakkais had been managed very well through the advice and correct judgement of Dewan Mohkam Chand. The scorching heat of the sun and hot winds of summer had become very trying. In reply to it an order was issued that in case the excessive summer heat did not agree with his system,

he must come over to Lahore. Consequently the said Prince established permanent Thanas (Military posts) in the forts of Thakar, Bhucher, Dinapur, and other places and appointed Misri Khan with 200 horse in charge of districts of the Sarai of Thakar, Bhuchar and Faridabad and made Khalsa Kahn Singh Nakkai secure in the fort of Bhariwal and having established a picket and watchman there he came over to put near the dome of Anarkali on the 28 of Jamadi-ul-Sani, alongwith troops and *topkhana*, and sent the news of his return to the Maharaja. In response to a call he and Bhai Ram Singh paid a visit to the country of the Nakkais. Dewan Mohkam Chand, the Controller General, submitted the papers of the collections made from the country of the Nakkais to the Maharaja and received the order that in the first place all the accounts of the income and expenditure regarding the country of Nakkais must be explained carefully to Dewan Bhawani Dass and that income and expenditure of the mountainous regions must be investigated in the best possible way by Mohkam Chand from the said Dewan and a report be submitted to the Maharaja. Accordingly Dewan Bhawani Dass made the said Dewan (Mohkam Chand) understand satisfactorily all the papers relating to the extortion of money from the mountainous regions. After that he (Dewan Bhawani Dass) prepared a list of the collections from the territory of the Nakkais and submitted the same to the Maharaja. At the time of checking and auditing hot words passed between the two Dewans; but with a view to save them from unnecessary discouragement the matter was not pursued any further. And the said (muster-master) (Mohkam Chand) was appointed to guard and protect Philaur.

Arrival of Vakils from Mir Sohrab Khan and the Nawab of Multan.

From Mir Sohrab Khan, ruler of Khairpur and Shikarpur, with the help of Wasakha Singh, the famous *Vakil* of the Maharaja and Sayyid Mohsin Shah, *Vakil* of Nawab Muzaffar Khan, had the honour of the seeing the Maharaja. Sher Khan presented five horses, one very valuable, bejewelled *"Katar"* (dagger) and one special gun, two rolls of brocade, two gold embroidered *Kheses* one gold-threaded *Lungi* and a very fine gold interwoven turban of Silken material and rolls

of Feringi clothes. **(Page-115)** The said Saiyyad also delivered fine presents with *Hundis* worth Rs. 41,000. Two out of these horses were extremely liked by the Maharaja. Sirdar Dal Singh and Mit Singh Bharania, and certain other glorious chieftains presented themselves at that time. The said Khan reproduced the verbal statement of the Honourable Mir that revenue may be collected and taken from the Nawab of Multan, but the dignity and the reputation of the said Nawab must also be kept in view. Before this the Honourable Nawab regarded his Nizamat of Multan as a gift from the Kings of the Walaiyat (Afghanistan); but now he understands (or believes) that he holds his position on the authority of the Maharaja. Khalsa Dal Singh also seconded the report of the said Sayyid; and the Maharaja said , "we are only concerned with the collection of revenue, and the said Nawab has been showing negligence and delay with respect to the payment of the fixed large sums". From Dewan Devi Dass, who was present at that time, the Maharaja asked how much annual tribute was taken by the King of Afghanistan from Multan. The Honourable Dewan said that the royal revenue was fixed at two lakhs and ten thousand rupees per annum. The Maharaja said, "Ten thousand of this sum must be excused and two lakhs must be paid to us year by year". The delegates submitted "Payment of such a large sum is difficult and impossible for the Nawab. Moreover S. Dal Singh had come just now after settling it at Rs. 50,000/. Hence the said Nawab has paid Rs. 41,000 and promised to remit the balance, i.e. Rs. 9,000, in the month of Sawan. After the above mentioned discussion the said delegates were dismissed. Good entertainment was arranged for them and imposing horses were given to each of them.

Arrival of Azim Khan and other Afghans of Multan and going of Fakir Nuruddin to Bhimbar in Sambat 1868 (1811 A.D.).

Azim Khan and Fateh Mohammed Ghori and some other Afghans of Multan became disappointed and dejected to come over to pay a visit to the Maharaja and, after an incessant march, came to put up in the suburbs of Niazbeg, at a distance of 6 *Kos* from Lahore, and sent an humble note to the Maharaja, informing him of their arrival at the place. At once Dewan Bhawani Dass was sent to receive and welcome them. He conducted them to Lahore and made them put

up in a very spacious Haveli, and Rs. 700 were sanctioned for their entertainment. On the 2nd day, they proceeded with two horses to see the Maharaja and explained all the conditions prevailing in Multan and other places. Although the Maharaja never accepted horses from soldiers, yet, because of their persistent persuasion, ordered these horses to be sent over to the special stable. Khalifa Nuruddin, who had been appointed a few months back as Subedar of Gujrat, went over to suburbs of Bhimber in those days alongwith the troops present with him according to the orders of the Maharaja had an interview with Raja Sultan Khan of Bhimber, set the mind of the Raja at rest and filled it with great hope of favours from the Maharaja and exacting a *Hundi* of Rs. 10,000 as part of the *'nazrana'* fixed by the Sarkar, himself went back to Gujrat and sent the said *Hundi* to Lahore **(Page 116)**. The Maharaja felt very much pleased with the capacity and administrative ability the above mentioned person, and made over the said *Hundi* to Dewan Hukam Singh in consideration of the expenses incurred in the building of the city wall and the moat.

Conferment of the special 'Deodhi' (Chamberlainship) on Jamadar Khushal Singh :

The Maharaja firmly decided to distribute alms and charity on the day of the eclipse of moon that fell on the 14th day of Shaban. Hence on the 4th day of the said month, he ordered the troops to move from Lahore and went over to Shalamar. Wasti Ram had been dismissed from the business of the Deodhi (Chamberlainship). Sirdars came forward to recommend his case, but the Maharaja did not think it proper to reinstate him and Khushal Singh, the famous man, who had come to Lahore at that time, by the help of the immortal glory and according to the predestined lot, showed signs for the reception of his share and was appointed to the honour of managing the affairs of "Deodhi". Some footmen were appointed to go with him and it was strictly enjoined that the dismissed Wasti Ram showed great courage and daring in putting before the Maharaja the requests and petitions of all people. He too, must first fully understand every matter and afterwards show courage in presenting the case of everybody.

Despatch of "Parwanas" to the Thanedar of Kotla and the arrival of Vakil of Rukun-ud-daula.

The Maharaja was putting up at Amritsar and wrote many happy letters to the dependents of Wazir Dhian Singh and asked them that the strong fort of Kotla must be made over to his powerful government and in its place handsome *Jagir* will be granted to them for maintenance. If, by perverse will they will try to resist dire consequences would follow. Raja Bhup Singh Guleria also received an emphatic order that the fort of Kotla, whatever the case may be, must be released, for in rendering this service he will receive ever-increasing favours. The wardens of the fort of Kotla felt very distracted and upset at this ambition and desire of the Maharaja. Mian Gausa, *Darogha* of *Topkhana*, received an emphatic order that he must reach Amritsar at his earliest possible convenience and offer all the guns for an inspection. Consequently he at once reached Amritsar and all the platoons, alongwith *'Gharnal'* (cavalry) left for Amritsar according to the orders of the Maharaja. Munshi Kishan Dass, *Vakil* of Nawab Rukun-ud-Daula Mohammad Sadiq Khan, came to pay a visit to the Maharaja with presents and gifts expressive of unity and fine gifts in token of friendship, such as various kinds of *Lungis*, one gold-laid standard, 30 fine *Gulbadans*, and 2 swift-footed special riding horses, and strengthened again the foundations of unity and friendship. The Maharaja inquired after the health and pleasure of the *Honourable Nawab* in a very good way. As soon as the above mentioned person reached his own camp Fakir Imam-ud-Din sent him Rs. 101 to meet the expenses of his entertainment. It was in this very year that Bhai Himmat Singh, Raja of Nabha, was appointed on the post of *Vakalat* and became enlisted among the servants of the Maharaja.

(Page-117) Appointment of troops under Dewan Mohkam Chand for the capture of Jullundhar :

The Maharaja was staying at Amritsar and was taking great interest in the settlement of various affairs. He sent express orders to the glorious chieftains to adorn their troops very well with garments of red satin and brocade and with well-cut and well-set embroidered plumes, and to present them before him. Accordingly all the sirdars with all kinds of decorations made their troops suitably decorated and equipped, reached Amritsar and became recipients of great many favours. Dewan Mohkam Chand was appointed with triumphant

troops for the capture of the fort of Jullundhar. Khalsa Fateh Singh Ahluwalia, who concurred in spirit and expression with the Honourable Dewan and was in union with him, laid siege with perfect firmness. Mian Khazana the artillery chief *(Daroga)* also joined the triumphant troops in accordance with the emphatic orders of the Maharaja. Brave men of the field of battle justified the cause of bravery, made a bold and sudden attack and manly raid upon the walls of the city. Budh Singh, *Thanedar* (Military custodian) of Jullundhar did not see in himself power to oppose and therefore went away to put on the other side of the river Satluj; and the city of Jullundhar fell into the possession of well-wishers of the powerful state. And the troops of the Sikhs began to destroy the very foundations of the habitation of that place. The leading persons of the city came out with the complaint that by the arrival of the troops in the town destruction of houses and household of the poor and the weak citizens had taken place, and that the residents of Jullundhar have run away in various directions. Should a *Thana* be set up for the protection and guarding of the town, all the town would find itself in the cradle of peace. Accordingly Wasti Ram was asked to leave for setting up a *Thana* at that place, and he was emphatically ordered to show great effort in protecting and looking after the town and to watch that not single person of the troops was allowed to stay within the town; and that he should use greatest possible care and attention in the welfare of the subjects and must not allow anything that may result in the destruction of the people. The triumphant troops set up an entrenchment about the fort of Jullundhar with great strength and showed their firmness of mind very vividly after taking possession of the mausoleum of Imam Nasir. The besieged within the fort passed their time in the fighting and quarrel. A few hamlets *Kotlis* were well known for their population in the neighbourhood of Jullundhur. The people of the place came to the honourable Dewan with the offer of submission and loyalty. The Dewan was a soldier of a firm mind. He showed great efforts and experience in arranging for battle and carrying on war. He rained balls of cannons like hailstones upon the walls of the fort. Most of the people died and some suffered serious wounds. The besieged in Jullundar felt themselves driven to sore straits. They became absolutely despaired of any assistance from

anywhere, and, in the night of darkness of adversity decided to fly, and regarded defeat as a fortunate event. Gun powder, grain and other things were confiscated in the fort, the Hon'ble Dewan prepared a detailed list of the same. The Maharaja ordered the discharge of cannons on the receipt of the happy news of the consequent of the fort of Jullundhur.

Capture of the fort of Patti in the Taluqa of Budh Singh.

The fort of Patti, situated in Manjha near Tarn Taran, at a distance of 20 miles from Amritsar, was the native place of Budh Singh. **(Page 118).** Therefore the Maharaja made Ghausa, *Darogha* of *Topkhana*, Roshan Khan and Sheikh Badara march towards that place with all the platoons present at the time. After this Sham Singh, Gurmukh Singh and other troops were appointed with greatest possible emphasis upon the point that in union with one another in the shortest possible time, great efforts must be shown in reducing the fort, and great zeal should be shown in the establishment of the siege. Consequently the appointed troops reached the suburbs of Patti and engaged in fighting and mulching. They intentionally began to show indifference and delay in a frontal attack. From the report of the informant the reality of the indifference of the troops became known to the Maharaja, and he at once issued angry, *Parwanah* commanding that they must capture the fort of Patti very soon, lest delay involved in any kind of operations should make them the target of his displeasure. The glorious chieftains trembled at the idea of the wrath of the Maharaja and decided to show some feat of daring and courage and sent this message to the besieged, "if you want the safety of your life and property and have in view the protection of your reputation, children, and wives, you must withdraw from the fort and come out to take your share (of goodwill). If you will show any delay at the time of the capture of the fort, incalculable suffering would be inflicted and all the besieged shall have to taste the sweet syrup of death". The besieged, who had become utterly hopeless of any reinforcement and assistance from anybody and whose existence been rendered difficult in the state of that siege, regarded it a great blessing to get out of that fatal situation. The *'Thana'* (Military post) of the Maharaja was established in the fort. Six batteries, property and the goods of the

people were not interfered with nor were they troubled in any other way. They remained in their houses and places as before.

Celebration of the day of Dussehra and the arrival of Raja Bhag Singh.

On the day of Dussehra on Asuj Dasmi Sudhi (10th of Asuj), corresponding to the 8th of Ramzan, (Sept, 26, 1811) residents of Amritsar set up the effigies of Rawan, Kumbh Karan and others (heroes of Ramayana) according to the old established custom and in compliance with the emphatic orders of the Maharaja. With a view to see the public gathering the Maharaja came to the scene with his triumphant troops *'Zamburks'* (swivels) and cavalry, and ordered them to fight a mock battle for the conquest of *Lanka.* In the hustle and bustle of public, hands fell upon swords and guns, and many people were killed, others were wounded. After seeing the conquest of *Lanka* the Maharaja retired to the fort and Dewan Hukam Singh was called from Lahore to Amritsar for the purpose of treatment and healing the wounds of the causalities. Consequently the said Dewan came to Amritsar and showed great effort in the treatment of every one. Raja Bhag Singh came from Shahjahanabad to his own country. According to the directions, Metacalfe Sahib he marched from there to Ludhiana, learnt all about the aims and objects of Colonel Ochterlony, the officer-in-charge of the place, and came to Jullundhar after visiting Dewan Mohkam Chand and some other chieftains. After staying 5 or 6 days at that place he had the pleasure of securing an interview with the Maharaja. He gave the message of friendship from the glorious sahibs (**Page 119**) and contracts, and, strengthening the foundations of unity in the best possible way, sent his own messengers to Metcalfe Sahib. He (Bhag Singh) reported that the Maharaja was firm and constant on the straight path of friendship in pursuance of the previous contract and agreements, that in no way visible and that the Maharaja had no idea to help and assist the southerners (The Maharathas). The Maharaja, as usual ordered suitable arrangements to be made for the entertainment of the said Raja.

Departure of Shuja-ul-Mulk from Rawalpindi towards Attock.

Shuja-ul-Mulk, who was putting up at that time in Rawalpindi, received humble letters from Atta Mohammad Khan, the *Nazim,* of

Kashmir, expressing sentiment of humility and servitude. Hafiz Ghulam Mohammad Khan took an oath on the Quran that in the observance of all the conditions of servitude and humility no negligence or indifference would be shown. Hence the hon'ble Shah left Rawalpindi and went over to Hasanabdal, from there moved over to Attock and wrote with his own pen his whole account to the Maharaja. In answer to it the reply was sent that the said Shah was well decorated and adorned with the ornaments of foresight and wisdom, and so could be trusted with full authority in part or in whole regarding the settlement of his affairs.

Coming of Shah Zaman from Bhera to Lahore.

Shah Zaman, who according to the orders of the Maharaja, was putting up at Bhera and most often wrote and received letters from him in these days, on the 20th of Shawal, on Friday, at the time when there were still 4 hours left to sunset, crossed the river Ravi with a few horsemen near about the mausoleum of Datta Ganj Bakhsh. He thus performed the good deed of visiting the place and, going round the tomb, sat down in a cell with a view to complete the 40 days of his bandagi there. The Maharaja heard this news and sent at sunset Dewan Bhawani Dass with a large sum of Rs. 1000 for entertainment and as mark of welcome to the said Shah. The Dewan gave him the friendly messages and the aforesaid sum and Rs. 250 from his own pocket. He stressed a great deal upon statements of assurance and encouragement, expressing that the Maharaja had decided to show good effort in strengthening friendship with him and that to all intents and purposes he was committed to help him. After that the said Dewan explained all the details to the Maharaja at night. Alijah Azim Khan, Ali Mohammad Khan and others supplied all the things necessary for his entertainment in a satisfactory manner and by their show of loyal spirit renewed their devotion. On the following day on the 21st, early in the morning the said Dewan went to the honourable Shah and requested him to put up in a good *Haveli* inside the town so that the Maharaja might not lack or show slackness in paying due consideration to all the matters so far as it lay within his power and authority. **(Page 120)** The Honourable Shah said that he would reach Lahore at sunset. When a quarter of the day was left, according to the orders

of the Maharaja, horsemen and footmen, well equipped an in imposing uniforms stood drawn in lines on the left and the right of the road, beginning from the gate to the aforesaid mausoleum. The Hon. Shah got on a horseback from that place and at the time of entering the town bade good bye to the whole of the army and put up in a Haveli. Khalsa Mit Singh and the said Dewan went to the Hon. Shah and talked of in very happy words. In short the real point of the great Shah and Shuja-ul-mulk was that their seraglio was stationed at Rawalpindi. At that place contentment and consolation with respect to the affairs of Afghanistan was not possible, therefore, according to the advice of the Maharaja the Seraglio was desired to be brought to Lahore, and two or three princes were also required to stay with the said with the said Shah. Khalsa Mat Singh Bhangi escorted them to the presence of the Maharaja and they were very much pleased with the interview, in which the Maharaja dwelt excessively upon the words of consolation and assurance. On the 28th of Shawal, the Maharaja in a very gaudy dress of saffron colour came out of the fort, and went through the bazar in great pomp and show, and, reaching near the Haveli of the Hon. Shah set his head up and looked up and shouted loudly the words appropriate for welcome. After that the Maharaja went to the fort and attended to financial and administrative problems.

Arrival of Dewan Gudar Mal from Wazir Fatteh Khan for the purpose of seeking help regarding the paradise-like Kashmir.

Dewan Gudar Mal, Vakil of Alijah Fatteh Khan came first to the Mausoleum of Hazrat Jahangir Badshah hazi, and sent a word of his arrival to the Maharaja. At once Dewan Bhawani Das went to receive him according to the order of the Maharaja and made him put up in the Haveli of the late Dalla Ram. At sunset Rs. 200 were sent to him for entertainment and at the time of third quarter of the day (afternoon) the Maharaja put on elaborate clothes and fine jewellery and, spreading a very fine carpet, sat down upon a golden chair and sent for the said Dewan (Gurdar Mal). The said Dewan came forward to strengthen the relations of oneness and unity with rolls of silk and satin and other fine presents, fruits, such as melons apples, pomegranate, seedles figs and Safarjal. The Maharaja enquired after the health of King Mahmud Shah and Alijah Fatteh Khan. The

aforesaid Dewan replied that they were enjoying good physical health, and that in union with each other they had marched from Kabul and reached Jalalabad, and in the near future would enter Peshawar and propose to proceed afterwards to the province of Kashmir by the good comradeship and the help of the Maharaja. The Maharaja replied that the marriage of the glorious prince Kharak Singh would come off very shortly. Thereafter, he would be in a position to collaborate with them in the said task. Adequate and sufficient troops would go to set up a camp at the fort of Rohtas and Dewan Mohkam Chand and Sirdar Dal Singh and others with their troops would be appointed to help and assist Fateh Singh, besides all kinds of comradeship would be shown concerning many matters from the beginning of the crossing of Attock of the river Jehlam. The said Dewan became very much pleased on hearing this. **(Page 121)** A letter of friendship and unity was made to be written out by Fakir Azizuddin Raza Ansari and delivered to the said Dewan, who at once left for Peshawar. Nidhan Singh, son of Jai Singh, whose glory had always been at a very low ebb on account of his ever existing addiction to stupefying drink, was imprisoned and kept in confinement.

Appointment of Fakir Immamuddin for reducing the fortresses on the other side of the river Beas.

Fakir Imam-ud-Din was appointed along with Ram Singh Mukta for the occupation of the fort of Hajipur and other fortresses in the suburbs of Mukerian at the foot of the mountains range that has been under the control of Nadhan Singh. The aforesaid Fakir settled the affairs of that place according to his wisdom and had the honour of paying a visit, and was permitted to go to carry on the work of Gobindgarh as earlier. The village of Sohian, 7 miles away from Amritsar, was granted to Raj Kaur, Nadhan Singh's mother, after his release from confinement.

Send off to the Vakil of Nawab Daula Bahadur of Bahawalpur : and the grant of elephants to the glorious chieftains in honour of the marriage of the glorious prince Khalsa Kharak Singh and other matters.

Munshi Kishan Dass, *Vakil* of Nawab Rukn-ud-Daula Mohd. Sadiq Khan Bahadur, who had been busy in strengthening the

foundations of unity in the court of the Maharaja had asked for permission to leave many times. Although the intention of the Maharaja was that the said *Vakil* should not be allowed to leave before the marriage of the Prince, yet the said *Vakil* asked for permission before the happy occasion for certain reasons. Rs. 500 in cash, one roll of brocade, one roll of Muslin, one roll of fine cloth, and one turban were given to him, and he was made to go with the emphatic words that he must attend the marriage at all events. Out of the elephants which had reached the Maharaja from Hindustan and which had been purchased by him, one was given to Jamadar Khushal Singh, one to Fakir Aziz-ud-Din Raza, one to Dewan Devi Dass and one also to Lala Bhawani Dass. According to the advice of the counsellors preparation of sweetmeat and its dispatch to all sides took place.

Despatch of the Vakils to all sides with marriage sweet-meats of the prince in the Sambat 1868 in the month of Maghar : (1811 A.D.)

The Princely Ruler, in accordance with the advice of the wise Vakils, sent them (*Vakils*) with marriage sweets of the glorious prince to all sides. Consequently Munshi Karam Chand, *Vakil* of the prince, was sent to Shahjahanabad to Metcalfe Sahib. **(Page 122)** After traversing the stages of journey he reached there to show great effort in strengthening the foundations of friendship and unity. And Metcalfe Sahib wrote to Col. Ochtorloney, officer in charge of Ludhiana, that the garden of unity and oneness between the two great governments of the Maharaja Bahadur and the glorious Sahibs was, by the grace of God, becoming well watered and flourishing. Therefore his happy advice was that he should go and participate in the blessed marriage celebrations at Amritsar. Accordingly the said Munshi took leave from that place and returned to present himself before the Maharaja. A person Hari Singh Qandhari, was sent to Bahawalpur and a *Vakil* was also sent to Nawab Muin-ud-daulah Sarbland Khan of Mankera.

After this special attendants were sent towards the Rajas of the mountainous regions and the glorious chieftains; and they reached their appointed destinations on wings of swiftness and delivered the sweets.

Departure of the Maharaja to Amritsar from Lahore for the celebrations of the marriage of the glorious prince. And the arrival of the Sirdars of the Cis-Sutlej Territory Col. Ochtorloney and other Rajas of the mountainous regions of the otherside of the river Satluj to congratulate and offer "Tambol" (marriage Ceremony contribution).

The Maharaja ordered the march of his Royal standards from Lahore to glorify Amritsar, and all the triumphant troop and the glorious chieftains and the special Ghorcharas (mounted men) received orders from the Maharaja to present themselves in fine and rich clothes with golden and embroidered plumes on their heads. All the troops became very well decorated and adorned with appropriate and impressive clothes according to the emphatic orders, and busied themselves in presentation. Every one of them was honoured with the conferment of reward and robes of honour according to rank and position. All the Rajas of the mountainous regions and the chieftain of the cis-Sutlej territories sought an interview to get permission to join the marriage. Col. Loney with the platoon and Munshi Barkat Ali Khan had reached near Amritsar. In the first place great chieftains were ordered to go out to welcome and receive that Sahib, who was the wisest person of the age. At a short distance the Maharaja personally accorded him welcome. On the arrival of the said Sahib guns were fired with great show. In the evening all matters parting to the reception and entertainment of guests were entrusted to Faqir Aziz-ud-Din. In the observance of requisite ceremonies no negligence or carelessness was shown and every body was attended to very satisfactorily.

Arrival of the Maharaja from the Fort of Gobindgarh to the Fort of Bhangis, Appointment of Faqir Raza for escorting Col. Loney along with Munshi Barkat Ali and Décoration and adornment of the happy Matrimonial function (Page 123) and the presentation of Tambol by every one of the Rajas and the Sirdars.

The Maharaja rode from the fort of Gobindgarh and, with the firing of guns, entered the fort of Bhangis. The glorious prince, who was staying inside this fort according to the orders of the Maharaja, got ready to present himself before him. Fakir Azizuddin was

appointed to go to Colonel Loney and was ordered to bring him to the fort. The Fakir visited the Colonel and, making him sit upon an elephant along with 3 other white men and taking Munshi Barkat Ali Khan also along with, making them enjoy their ride through the crowded bazaar in a very good way brought them to the fort of Bhangis. The Maharaja accorded them welcome and made the great Sahibs sit in their proper places. The said Colonel presented him *'Tambol'* with 2 *Chaukies* (Caskets) of gold and silver and said that the Tambol in question was his own offering. Whatever the company would be pleased to send out of friendship, he would intimate it. After this Raja Bhag Singh, Bhai Lal Singh and Raja Jaswant Singh of Nabha came riding on elephants and sought an interview. The said Raja (Bhag Singh) presented a large sum in cash with an elephant and its Howdah (Seat) made of gold of the first quality. The said Bhai and Raja of Nabha also offered large sum of money with elephants and every one of the chieftains and members of gentry and other associated also secured good name by presenting their 'Tambols'. Although the details of the *'Tambol'* require a separate volume, yet whatever has been understood and learnt by the author as a historian, he is putting down in this book, Umda-ut-Tawarikh, with his humble pen.

Col. Loney	Rs. 5,000
Raja Bhag Singh of Jind with elephant	Rs. 11000
Bhai Lal Singh with elephant	Rs. 11000
Fakir Aziz-ud-Din Raza	Rs. 9000
Raja Jaswant Singh of Nabha	Rs. 11000
Dewan Devi Dass	Rs. 17000
Dewan Bhawani Dass	Rs. 1000
Hukam Singh Attariwala	Rs. 1000
Nihal Singh Attariwala	Rs. 1000
Dewan Hukam Singh contractor of Lahore	Rs. 11000
Hukama Singh Chimni	Rs. 4000
Khalsa Dal Singh	Rs. 5000

Dhanna Singh Malwai	Rs. 500
Mit Singh Bharania	Rs. 500
L. Rama Nand Saraf	Rs. 1300
Raja of Nurpur	Rs. 4000
Raja of Chamba	Rs. 9000
Khalsa Fatteh Singh Ahluwalia	Rs. 2100
Raja Jasrota	Rs. 4000
Jodh Singh Ramgarhia	Rs. 2100
Raja Sansar Chand	Rs. 7000
Ahmed Khan Sial with 2 horses	Rs. 2000
Raja of Basohli	Rs. 5000
Raja of Haripur	Rs. 4000
Raja of Mankot	Rs. 4000
Kutubdin Khan of Kasur with 7 horses	Rs. 7000
Nawab Rukun-ud-Daula Mohd. Sadiq Khan	Rs. 20000
Nawab of Multan	Rs. 5000
Arur Chand Saraf	Rs. 500

Details of the *Tambol* require a separate volume, but the names of the notable personages have been recorded and besides this the number is untold and their true account has not been learnt. The Maharaja after receiving *'Tambol'* went back to Gobindgarh, and the great chieftains were given an emphatic order to present themselves in graceful garments and distinctive clothes on the following day on the occasion of marriage procession that would proceed to Amritsar in such a way that it may strike surprise among the onlookers and create wonder among the spectators, furthermore Col. Loney and other rajas of the Cis-Sutlej territories and the mountainous regions should enjoy with pleasure the sight of the decoration and adornment of the triumphant troops. Consequently early in morning all the glorious chieftains presented themselves before the Maharaja and were well dressed in their distinguished garments as desired.

Arrival of the Maharaja at the Fort of Bhangis the Fort of Gobindgarh and March of The Maharaja towards Fatehgarh to Celebrate the Marriage :

On the following day the Maharaja rode from the fort of Gobindgarh and reached the fort of Bhangis. Firework of all kinds were displayed. A moving throne and 'Shalabagh" which were adorned and decorated with various kinds of flowers and bus, were carried over the shoulders of about 100 men up to neighbourhood of the garden of Tara Singh, where they were placed. After this glorious tents and well equipped canopies and shamianas were sent towards Fattehgarh, and the glorious Prince was made to sit upon an elephant and that light of the garden of kindness, that women accustomed to observe veil behind the screens of chastity the mother of the Prince was made to sit in a chariot the mother of the Prince was made to sit in a chariot that was set with jewellery and had a crown over it. Thus they were made to proceed to Fatehgarh twenty nine elephants went with the procession of bride and beauties. On the first elephant rode Fakir Raza and Devi Dass, on the second Bhaya Ram Singh, on the third Ilahi Bakhsh *Darogha* of artillery along with *'Topi'*. **(Page 125)** On the 4th Jamadar Khushal Singh, on the 5th Dewan Bhawani Dass, on the 6th and the rest of glorious chieftains and Rajas of the mountainous regions and all the special nearest attendants of the Maharaja rode side by side with him. As soon as they reached near Fatehgarh a firing of guns with great eclat took place. At night in the tower of pisces, conjunction of Jupiter and Venus took place and the doors of enjoyment and pleasure were flung open in the face of the world and its people.

(Lines 4-15 dwelling upon the happy union in marriage omitted). Khalsa Jaimal Singh omitted not a single detail of caution and care in the supply of all the necessities for entertainment so far as it lay in his power. The sum of money which the Maharaja received from said person was presently sent over proportionately to the Dera of each Sirdar according to his rank and status. On the day of 'Wara' (public gathering) more than one lakh of men had gathered about the place, and a large sum of money and much of gold was spent in a lavish manner. Khalsa Jaimal Singh, so far as it lay in his power, gave

in dowry some horses and camels and fine garments and wonderful utensils of gold and silver, large sum in cash, ornaments beset with dazzling bright pearls, precious stones, other fine material some maid servants and male-servants, some villages and towns and other peripherals worthy of the dignity of the well reputed kings and monarchs of fortune. He observed all the formalities of paying compliments and, with respectful obeisance hung his head down in humility and uttered this verse, "how can I raise my head in the presence of my friend out of modesty, when I know full well that no worthy service can be rendered by my hands". The Maharaja went into raptures at the sight of all this worthy material, suitable manufactures, fine ornaments and paraphernalia and good utensils. After being relieved from the affairs of this happy marriage he came over to Amritsar.

Getting the honour of visiting Harmandar ji by the Maharaja; presenting offer in honour of (Page 126) the marriage of the Glorious prince and making arrangement for the send off of all the Sirdars to all sides with fine gifts and presents.

The Maharaja stayed at Amritsar and distributed untold sums to the deserving and the needy for several days, and after that had honour of going to the blessed Darbar of Amritsar ji and obtained ever-lasting felicity by making offerings there in honour of the marriage of the glorious prince in a spirit of great humility and in a tone of pathos. Some of the wise counsellors made it clear to the Maharaja in private that the glorious Sirdars of the various sides must be made to depart, because their unnecessary looking after meant a large expense without any point in it. The Maharaja accepted their advice and thought of a plan to make them depart. Fakir Aziz-ud-Din went to Col. Loney and said, 'The Maharaja has decided finally to leave at once for Lahore, and wants to know your happy proposal whether your honour would be pleased to depart from Lahore or from Amritsar ? The said Colonel replied, at the time of my leaving Ludhiana Metcalfe Sahib had written to me that in matters of departure and stay I must act according to the will of the Maharaja, and consequently I have decided to obey his orders in the matter. The said Fakir said, the Maharaja would be pleased to see you depart from

Lahore, and went to tell all about his conversation to the Maharaja. The Maharaja eulogised in a very flattering tone the keen insight, the foresight and the perfect wisdom of the glorious Sahibs.

Arrival of the Maharaja in the Metropolis of Lahore accompanies by Col. Loney, Raja Bhag Singh and Bhai Lal Singh and the settlement of financial and Administrative matters.

The Maharaja came to Lahore from Amritsar and on his arrival firing of guns took place with great eclat, and at once due rewards were given to the artillery men and jamadars of artillery. Col. Loney enjoyed to his hearts content the pleasure trip to the town, Wazir Khan's mosque, mausoleum of Jahangir and Shalabagh. The Maharaja called upon Raja Bhag Singh, Bhai Lal Singh and others and made them recipients of many favours and made arrangements for giving to Col. Loney and other Sirdars, who were expected to leave in a few days, silk scarfs of Benaras, Doshala (Shawl) of first quality, and gold threaded turbans, rolls of Purbi (a special cloth) and Gobadans of Bhawalpur, Multan and other articles. *Jagirs* were granted to the above mentioned Bhai and the Raja of Nabha, and they held private conference for one or two days with the Maharaja regarding certain points, and the Maharaja tried to satisfy them in every possible way by promising to attend to their affairs from the core of his heart, Raja Sansar Chand, who, too was staying in Lahore at that time became recipient of great favours from the Maharaja.

(Page 127) Departures of Col. Loney from the Court of Greatness and Grandeur and an account of the Vakils from Multan and Mir Soharab Khan and other affairs.

Fine gifts and presents were made ready to the colonel and Fakir Aziz-ud-Din Raza was appointed by the Maharaja to attend upon him. The Hon'ble Fakir took the said Sahib to the fort along with him and made over to him 2 horses, a few shawls of various colours and of fine quality, and some rolls of *Purbi,* brocade and silk and a few Banaras scarfs, and thus strengthened the foundation of unity between the two governments. The said Colonel paid glowing tribute like a true friend and left Lahore for Ludhiana. A fine robe of honour was given by the Maharaja to Munshi Barkat Ali Khan. Against the Nawab

of Multan who had shown negligence and delay in the payment of his fixed large sum, triumphant troops were appointed under the command of S. Dal Singh. Sayyid Mohsin Shah, and Sher Khan, Vakil of Mir Sohrab Khan, went into the presence of the Maharaja and requested, if the triumphant troops will move from Lahore to Multan great disturbance will be created among God's people. Every one will feel disturbed and go out as wanderer to one direction or the other. Destruction of farms and fields will take place and the *Nazim* of Multan will become garisoned in the fort. On the occurrence of this even realisation of the fixed sum become difficult and impossible. If the Maharaja be pleased to concur with our proposal he may send us, the humble servants, to set well the affair of the revenue in a short time, and after collecting large sums of cash we may come back to the Maharaja, 'The Maharaja began to ponder over the proposal of sending them on this mission. Some counsellors said, Nawab Sardar Jang, Nazim of Multan, would concert several pretexts according to his natural habit and old practice. Much procrastination will take place in the realisation of this large sum and it will be received after a very long time. The Maharaja said, "for the time being, with a view to examine certain affairs. Our design upon these regions is hereby suspended and dismissed. If the Nawab of Multan, will take to the payment of the large sums of revenue it will be good and well, otherwise satisfactory measures will be taken against him". Consequently the said *Vakils* were made to depart with gifts and one elephant.

Appointment of prince Kharak Singh for the management of the affairs of the mountainous region on the other side of Ravi, Bhimber, Akhnoor and other places; Clash between the prince and Raja Sultan Khan and afterwards the appointment of Dewan Mohkam Chand and his bringing the Raja to Lahore and the imprisonment of the Raja.

Although Raja Sultan Khan of Bhimber appeared in observance of all formalities as a (tributary) and subordinate subject, yet in guarding and protecting the fortresses of the mountainous regions he acted according to his own view, independently. Therefore the glorious prince with triumphant troops, was appointed to release the

fortresses of Bhimber, Manglan and other inaccessible forts, and to establish new *Thanas* in them with perfect firmness. He was asked furthermore to seek advice and counsel regarding every point in an appropriate way. Therefore the Hon'ble Prince left for the other side of river Ravi on the 16th (**Page 128**) of Nabi-ul-Sani, and brought about the settlement of that place in a very good way. Fire of fighting and conflict took place between the Prince and Sultan Khan, and the troops of the former suffered ignominious defeat. After that Dewan Mohkam Chand went to that side and with very clever pretext brought the Raja to Lahore, where he was put in confinement.

Departure of Sirdar Desa Singh Majitha for the release of the Fort of Kotla and the appointment of Mian Ghausa for the release of a few fortresses in the suburbs of Nurpur.

S. Desa Singh Majitha received an order from the Maharaja to collect a large number of troops and to proceed for the siege of the fort of Kotla. Letters were issued to the Rajas of the hilly regions to agree in spirit and expression with the said Sirdar and to get ready for rendering good services. Accordingly, the said Sirdar decided to go to those regions. Mian Ghausa, *Darogha* of *Topkhana* received orders from the Maharaja to march hurriedly and reach the suburbs of Adinanagar after traversing all the stages of journey, and to engage himself in releasing the strong forts of Taragarh and Kathua and some other places which were extremely inaccessible. Consequently the said *Darogha* marched from Amritsar and, cutting short his distance very enthusiastically and carefully, took to releasing the said fortresses, and did not omit any detail of precaution and care in any hour of day or night. In the firing of guns and the small and large cannons, he excelled all other people and in a very short time brought about the conquest of those fortresses.

Arrival of the Maharaja in Amritsar on the Baisakhi day and arrival of Dewan Bhawani Dass after the settlement of Sohian and arrival of one given to veil behind the screens of chastity Musammat Sada Kaur along with the Prince Kanwar Sher Singh & Tara Singh through the intervention of Bhai Lal Singh Kaithlia. And the capture of the forts of Kathua and Taragarh by Mian Ghausa Daroga of Topkhana and decision of the Maharaja to

proceed towards Adinanagar in Sambat 1869. (1812 A.D.).

The Maharaja distributed charities and alms to the deserving and the needy on the occasion of the scared bath on the day of *Baisakhi* in Amritsar. In this month of Baisakhi the Maharaja appointed Dewan Mohkam Chand with desperate troops for the purpose of collecting revenue from the mountainous regions of Mandi and Kulu. The Dewan with great efforts collected revenue to the amount of one lakh and a few thousand rupees, and came to the Maharaja. Dewan Bhawani Dass, who had gone from Lahore to settle the affairs of the fort of Sohian and other places, after capturing it from sons of Jai Singh Kanhya and after due administration of that place, set up a permanent *Thana* (Military Post) under Lala Arur Chand Saraf at that place; came over to Amritsar on Wednesday, the 4th day of Baisakhi, and explained all the details of that district by presenting himself before the Maharaja in the last quarter of the day. **(Page 129).** The Maharaja became very happy at the good plans and the insight of the said *Dewan*. Between the Maharaja and Mussamat Sada Kaur a little ill-will had found its way on the basis of putting off and treating as trivial the affair of Ramgarhias. Reliable persons from the said lady went to Bhai Lal Singh and explained to him to whole situation. The latter went to the presence of the Maharaja and explained the circumstances of the arrival of the reliable man of the said lady in a very impressive manner, and, bringing about ripeness of the affair, at once sent back the reliable persons of the said lady with the words, "I have brought about perfect satisfaction and indescribable gratification with all kinds of arguments as regards the Maharaja. You must come here with your mind at ease. I will bring about reconciliation and good understanding between you two through my own agency". Thereupon the said lady came to Amritsar on the 5th of Baisakh, when there were 3 hours left to the sunset. To the Princes Sher Singh and Tara Singh, sons of her daughter, She said "You (Princes?) must fix up your camp inside the fort of the Bhangis and under the *"Haveli"* of the Maharaja". Consequently the said princes acted according to her wish. After 2 or 3 days, in company with the said Bhai and the above mentioned Princes, the said lady sought a happy interview with the Maharaja and the ill-will and misunderstanding were removed altogether. Ghausa, *Darogha* of *Topkhana*, who had received very

emphatic orders for taking possession of the fortresses of the mountainous regions conquered Kathua and other places, and, after taking possession of Taragarh, came to stay on his way at Nurpur. The Maharaja proposed to go personally to the fort of Adinanagar first and later to send the triumphant troops along with Dewan Mohkam Chand in the aforesaid direction.

Departure of Bhai Lal Singh and Raja Jaswant Singh of Nabha; arrival of the Maharaja at Adinanagar, siege and conquest of the fort of Kotla. Decision of the Maharaja to proceed towards the mountainous regions of Jasrota; Basohli and the like and his arrival in the metropolis of Lahore.

The fine gifts and presents had been got ready for Raja Jaswant Singh and Bhai Lal Singh for their departure. The Maharaja called the said Rajas into privacy and delivered these to them, and they went back beyond the Sutlej. After this with the triumphant troops, by incessent march, the Maharaja reached Adinanagar, and from there made his triumphant troops proceed to the fort of Kotla with the emphatic order that siege must be laid to the said fort and, after capturing it, a new *Thana* must be established there. An emphatic order was sent to the Rajas of the mountainous regions to collect troops and to close all the avenues through which they (Kotla garrison) could get supplies of grains; for when there would be scarcity of stores and shortage of gun-powder in the fort its capture and conquest would be achieved by itself. The triumphant troops, according to the orders of the Maharaja got ready for the siege. Most of them were slain and some of them suffered serious wounds. The besieged despaired of any assistance from outside **(Page 130)** when they found all the means of communication and supply cut off and closed to them, they decided to fly, and a new Thana was established in the fort at an auspicious moment quietly and calmly. The Maharaja felt very pleased to hear the happy news and ordered firing of guns with great eclat, and very good robes of honour were conferred upon the special chieftains who had rendered good services. After that the Maharaja decided to go to the mountainous regions and the Rajas of Jasrota, Basohli, Bhidoo, Sambha and other places left their houses, and, thinking it a golden opportunity to pay their obeisance to the Maharaja

observed utmost care and earnestness in meeting the expenses of his entertainment and *"Nazrana"* and other requisites. And so far as it lay in their power, they took great care not to omit any detail of humility and servitude. The Maharaja honoured every one among them according to rank and status with the conferment of robes of honour. After staying in these regions for some time, and making the mountainous regions enviable paradise owing to his blessed presence, the exalted Sarkar returned to the blessed town (Lahore).

Arrival of Wazir Fateh Khan in Peshawar with the intention of capturing Kashmir: and departure of Shuja-ul-Mulk from Attock to the paradise like province of Kashmir and arrival of Wafa Begum at the metropolis of Lahore.

Wazir Fateh Khan reached Peshawar with the intention of capturing Kashmir, and wrote to the Maharaja, "expecting assistance and support from the Maharaja, I have finally decided to march upon Kashmir. In the near future great pleasure would be obtained by the meeting with each other". Therefore the Maharaja decided firmly to leave for that direction on the crossing of the river Attock by the said Wazir, Nawab Atta mohammad Khan, who had got full knowledge of the advance of the troops of Wazir Fateh Khan, sent his reliable delegates towards Shah Shuja-ul-Mulk repeatedly, one after the other, with the words "This humble servant is firmly sticking to the path of servitude. If you decided to come our way at present, all the objects and ends will be gained and the bridge of purpose will come to take its seat in the pavilion of happy desire". The honourable Shah learnt of these favourable words of Atta Mohammad Khan and decided to proceed towards Kashmir, with this emphatic advice to his seraglio that Rawalpindi, for certain reasons was full of danger. In times of danger they may trust in God and must proceed to the metropolis of Lahore. Consequently the above mentioned seraglio, as much would have it, came to put up in Lahore. On the very first day, the Maharaja made all kinds of arrangements for the entertainment and show of consideration, and made them stay in a special *Haveli.*

Occurrence of an unhappy event regarding Shuja-ul-Mulk in Kashmir, (Page 131) and standing a surety of Wafa Begum of giving a piece of Diamond to the Maharaja on the occasion of the

release of the said Shah.

As soon as Shah Shuja-ul-Mulk reached the paradise-like Kashmir after traversing the stages of journey, Atta Mohammad Khan raised upon his own head dust of failure and disgrace under the pressure of the revolution of the unfavourable days and the changes brought about by the revolving sky; and threw the said shah in the confinement of utter helplessness. Wafa Begum was stricken with great grief and anxiety on hearing this dreadful news, and became very sorry and sad. She became a target for various kinds of pointed arrows of grief and sorrow, and thought of a very wise scheme for the release of that unique person. She sent reliable delegates to the Maharaja with the words that, "According to the dictates of the powerful fate, Shah Shuja-ul-Mulk has fallen a prisoner in the clutches of misfortune. If the Maharaja puts forth good effort and brings about the occasion when the honourable Shah may come to Lahore, an invaluable piece of diamond would be offered in compensation for this service". On the basis of its plans for effecting the release of the Honourable Shah were undertaken.

Arrival of the Maharaja on the other side of the river Jhelum at Rohtas from Lahore; an interview with Wazir Fateh Khan and appointment of great chieftains and Dewan Mohkan Chand with the Said Wazir and emphasising the release of Shah Shuja-ul-Mulk.

The Maharaja ordered the march of his royal standards on the arrival of the news that Wazir Fateh Khan had crossed river Attock and, by incessant march, reached near Rohtas beyond river Jehlum. From the other side Wazir Fateh Khan came to put up there along with his troops that were present at the time. At first the exchange of *Vakils* took place, and afterwards the said Wazir left his own camp to visit the Maharaja and, in a very happy way, strengthened the foundations of unity and friendship, and said in the course of his address, "my march upon the province of Kashmir can take place only with the assistance and comradeship of the Maharaja. Let the charge of Raja Agar Khan of Rajauri and also of Raja Sultan Khan of Bhimber of the neighbouring regions of Kashmir be made over to me, your well-wisher and I will look after their welfare very earnestly on the condition of their rendering good services". According to the wish of

the said Alijah Wazir both these Rajas were sent to him, and the Maharaja said, "The passage through Muzzaffarabad shall soon be closed on account of snow and the stay of the troops there about would be difficult and impossible. In the countries under sway, there is unity, and there is nothing wrong in this statement and nothing would prove to be wrong. Hence the demand of the time is that the march towards Kashmir must be through Mirpur and Rajauri, and the unfortunate opponents must be destroyed and trodden under feet". The said Alijah regarded this statement as the best evidence of friendship and unity and sweetening his tongue with words of oneness and unity, decided to move in that direction. The honourable Alijah declared many times during conversation that "In the near future the province of Kashmir will come into our possession and release of Shah Shuja-ul-Mulk would take place, and Atta Mohammad Khan will be punished for his unfortunate and improper conduct". **(Page 132)** Dewan Mohkam Chand, S. Dal Singh, Jiwan Singh, Thanadar of Rawalpindi, Rajas of Jasrota, Nurpur, Haripur and Basohli and other places with the troops of Raja Sansar Chand were appointed to assist the said Alijah. Confidentially great emphasis was laid upon this point in the instructions to the above mentioned Sardars that, whatever the case may be, taken up with perfect plan and all wisdom, because it was only by the show of that very good service that the glorious chieftains would be able to make an impressive mark of their humility upon the page of the heart of the Maharaja. After this the Wazir took leave of the Maharaja, and, in the quickest speed with the great chieftains, decided to march towards the paradise-like province of Kashmir.

Arrival of the Maharaja in Lahore after his interview with Wazir Fateh Khan and his assuring and encouraging Wafa Begum regarding the release of Shuja-ul-Mulk.

After his interview with Wazir Fateh Khan the Maharaja crossed the river Jehlum, reached Gujrat on the 1st day, Gujranwala on the 2nd day and Lahore on the 3rd day, and in three days got out of the suburbs of Rohtas. On the 6th day of Zil Hajj, Dewan Devi Dass, Fakir Aziz-ud-din Raza, Lala Bhawani Dass, Munshi Karam Chand, and Lala Rama Nand *Saraf* of Amritsar went to the honourable Begum

and said, "Emphatic orders have been issued to the chieftains appointed for Kashmir for the release of the said Shah. Before long the great Shah would come to Lahore. According to your promise now hand over the piece of diamond. The more the one given to veil behind the screen of chastity refused to do so, the more these agents began to show persistence and rashness beyond limit. At last Mir Abdul Hassan Khan, Mulla Jafar and Qazi Sher Mohammad came to the Maharaja and, after talking many things of friendship stated that the said piece of diamond would be made over at once without any delay or reluctance the moment the Shah Arrived. Damodar Mal, son of Dewan Gudar Mal, presented himself before the Maharaja and engaged himself in strengthening the foundations of unity. The Maharaja ordered him to report about fighting and conflict in Kashmir as soon as possible; and the aforesaid person sent swift messengers towards that direction to fetch the latest news.

Account of the going of Dewan Mohkam Chand and Sirdar Dal Singh and others in the paradise-like province of Kashmir along with Wazir Fateh Khan.

The triumphant troops crossed the river Jehlum buy forcing it in company with Wazir Fateh Khan, and reached Pir Panjal Via Bhimber, Rajauri and Thanna. The troops of the said Wazir went ahead. At a distance of 6 miles after them went the glorious chieftains. The said Wazir crossed through Pir Panjal and encamped near Hirpur. **(Page 133)** The triumphant troops of the glorious Singhs, after consulting Rajas Agar Khan and Sultan Khan, had reached that area through an other route, even before the said Wazir land the troops of Atta Mohmmad Khan and engaged themselves in clearing up all the avenues of approach in the neighbourhood of that locality. The said Wazir along with the troops of the chieftains rushed forward like lightning and storm *by another way.* A battle took place between the armies, many were wounded many were killed and Samandar Khan nephew of Wazir Sher Mohammad Khan, the deceased, consigned his life to the creator in the very thick of the battle. Atta Mohammad Khan lost all his sense of planning, and he retired to Shergarh with a sense of failure and defection. Exactly the time when the triumphant troops were proposing to advance further, snow began to fall with great

severity and trying effect. About one hundred footmen died in this visitation of heaven, and one hundred horsemen went to the sleep of nonexistence in their saddles. The *Nazim* of Kashmir sent his reliable delegates to Wazir Fateh Khan with a view to strengthen the foundations of friendship and unity, and accepted to pay a handsome tribute regarding province of Kashmir and also offered to pay a very large sum of money to the glorious chieftains of the Maharaja. But the intention of the Wazir was to capture Kashmir at any rate. Firstly, the scarcity of grain had reached such a degree that only half a *'Seer'* could be got for one rupee, rice could be had at the rate of eleven *'Seer'* and wheat at the rate of 9 *'Seer'* for a rupee. The wazir, according to his God-given spirit of enterprise, went forward to oppose the troops of the *Nazim* of Kashmir. From the other side the glorious chieftains made a sudden attack. The troops of the Nazim of Kashmir did not find in themselves the power to withstand and, therefore, took to flight.; and the said Alijah in company with the chieftains entered Kashmir.

Establishment of Shah Shuja-ul-Mulk on the throne of pontificacy according to the pleasure of Atta Mohammad Khan and stay of Atta Mohammad Khan at Shergarh, and a Letter by the Said Shah to his Seraglio pointing to his enthronement.

Nawab Mohammad Khan had taken shelter in the fort of Shergarh. The triumphant troops were busy in their siege of the said place. It was by chance, Shah Shuja-ul-Mulk took his seat upon the throne of Pontificacy and Kingship. Although the honourable Shah had no desire to sit upon the throne of Kingship and pontificacy, yet Atta Mohammad Khan had brought pressure upon him. The said Shah sent a special note regarding this situation towards his seraglio. The members of the *"Harem"* felt very happy on hearing this news and, considering it a heaven sent boon, employed all the means to show thankfulness to God, distributed alms to the mendicants and the needy and showed great charity to the poor and helpless. Nawab Atta Mohammad Khan spent the whole of his day in the field in great dejection, and, at nightfall, went in to the fort of Shergarh overpowered with the idea of failure. Wazir Fateh Khan and the glorious Sikh chieftains with the help of half the army stayed in this

position; and the other half was established at a distance of 3 or 4 miles on the other side of the troops of the Nazim of Kashmir. **(Page 134).** They were not satisfied at heart regarding Shah Shuja-ul-Mulk. They kept themselves informed about the message of the said Wazir towards the said Shah. They took many precautions to see lest the event should take another turn. The hill fort of Maran was quite safe and secure against the guns and swivels. Therefore the said *Nazim* had made this fort very strong by mounting guns and swivels upon it and by storing gun powder and special grain materials inside the fort.

Arrival of Shuja-ul-Mulk among the troops of the glorious chieftains; and his interview with Fateh Khan and Atta Mohmmad Khan and later the approach of the Said Khan to the glorious chieftains and other affairs.

Shah Shuja-ul-Mulk, who was terror stricken and suspicious regarding certain matters with respect to the said Wazir and the said Nazim learnt of the triumphant troops of the Maharaja putting up near Kashmir (Srinagar), and, therefore, felt very happy to approach them at the head of his own troops and encamp among them. Atta Mohammad Khan felt very agitated and restless upon the occurrence of this event, and, reaching the presence of the said Wazir arranged for an interview with him. When the triumphant troops marched against Gulam Mohammad, who was firmly established in the hill-fort of Maran, he found himself unable to withstand them, and considered defeat a golden opportunity. The said Wazir demanded revenue of the last year from the *Nazim* of Kashmir; and the said *Nazim* replied that, "This well-wisher of yours does not know anything about the income and expenditure, the *'Kardars'* of Kashmir should be called upon to give the account of the past and the present revenue be understood". Consequently every one of the *Kardars* (local administrators) was called upon to explain. Atta Mohammad Khan, being afraid of the strictness and repressive measures of the said Wazir, sent a word to Dewan Mohkam Chand, etc., "If my due and careful assistance and comradeship be assured and ways of helping me are adopted I will come to your triumphant troops and hand over all the cash and kind as would meet your approval". The said *Dewan*

set his mind at rest regarding all the matters and began to manage the affairs accordingly. Therefore the said *Nazim* came to put up with Jiwan Singh and other glorious chieftains. Although great defection and disappointment found their way into the heart of the said Wazir on account of the dethronement of the aforesaid person (Atta), yet, keeping in view the friendship and comradeship of the glorious chieftains, he did not utter a word of complaint. The said wazir in a very suitable manner made the chieftains understand not to go in any way beyond the terms of agreement and contract regarding the demarcation of the province of Kashmir, and said that charge of both the persons above-mentioned must be given over (to him) and that, according to the contract, large sums of money must be brought under his control. The said *Dewan* heard the whole conversation of the said Wazir and said "This humble servant is one of the nearest attendants upon the Maharaja and must submit a report of all the affairs and circumstances of this place and situation to him. Whatever the correct answer would demand, according to that action would be taken. The honourable Dewan, according to the dictates of wisdom, set up in the *"Pargana"* of Islamabad; which was a very fertile place, and made some 2 or 3 thousand jat Sikhs, who knew the art of cultivation, stay with him in the said *Pargana* and began to spend his time in perfect ease and comfort.

(Page 135) Appointment of Fakir Raza, Sirdar Mit Singh, Dewan Devi Dass and others for the possession of the fort of Attock according to the request of Jahandad Khan and dispatch of secret parwanas for the recall of the glorious chieftains from Kashmir without the notice of Wazir Fateh Khan in Sambat 1869 (1812 A.D.).

Wazir Fateh Khan became established in Kashmir, and Atta Mohammad Khan, under the vicissitudes of time, suffered banishment. Jahandad Khan felt agitated and distracted on hearing this terrible news, and sent a humble note expressive of increasing his status of humility and well-wishing to the Maharaja requesting that some good and reliable persons must be appointed for that direction with whom he might enter into an agreement, and hand over the fort of Attock. The Maharaja at once appointed Fakir Aziz-ud-Din Raza

Ansari, Khalsa Mit Singh Bharania, Dewan Bhawani Dass and Sukh Dial with platoons towards the fort of Attock, and said in a very emphatic tone, "If the said fort is handed over by the said Khan with pleasure and willingness, good and well, otherwise siege with perfect firmness must be established for the conquest of it". *Parwanas* (confidential letters) were sent to the *Thanadars* of the Doabs of Ravi, Chenab and Jehlum that they should collect all the troops present with them and place the same at the disposal of the chieftains appointed for Attock. Confidentially *Parwanas* were sent to the chieftains appointed for Kashmir that Jahandad Khan had started negotiations regarding handing over the fort of Attock to the Maharaja and that he thought it most desirable that hey should present themselves before him, bringing Shah Shuja-ul-Mulk from Kashmir along with them before the news about the fort of Attock became known to the people. Consequently the said Dewan proposed to depart from Kashmir along with the glorious chieftains. Ghulam Mohammad with three ladies decided to join them. The Wazir said, "My 12 lakhs of rupees are due in payment from the said Khan (Ghulam Mohammad), if you have a mind to keep him under your care, give me 11 Lakhs of rupees out of that large sum". The Honourable Dewan did not think it proper at that time to hand over the said Khan, and so decided to take him with himself. The said Wazir presented five shawls and Rs. 10,000 in cash to Shah Shuja-ul-Mulk, and told him that it was better for him to stay in Kashmir. The said Shah did not think it proper to stay at that place on the basis of certain ideas, and said, "whatever treatment the Maharaja may meet out to me, I will accept it from the core of my heart". Some of the Afghan counsellors told him that the piece of diamond known as Koh-i-Nur would be taken away from him irrespective of his choice in the matter. The said Shah said, "I prefer the pleasure of the Maharaja to all other considerations". The said Dewan marched from Kashmir, and in a very short time reached Poonch. After the departure of the triumphant troops and the glorious chieftains when the said wazir heard the news of the interference with the fort of Attock, he felt bitter in his heart. Had this news become known to him while the said Dewan was staying in Kashmir, his departure with the said Shah would have taken place. At that time the said Wazir lost himself in mediation and apprehension, (Page 136)

because he could not decide whether he should proceed to release the fort of Attock or to simply keep an eye upon increasing friendship and unity with the Maharaja by seeking an interview.

Arrival of Maulvi Afzal Vakil of colonel Loney in the presence of Maharaja.

Maulvi Afzal, *Vakil* of Colonel Loney, came to Lahore to express the formalities of oneness in a palanquin on the crescent day of Muharram, on Tuesday; and delivered a bag of letters from the glorious Sahibs along with many gifts and presents of *Feringistan* (England), including a watch. The contents of the letters were learnt very well, and after that the said *Vakil* demanded privacy and said, "The glorious *Sahibs* want that no teasing or trouble should take place regarding the Seraglio. The Maharaja said, "The wardens of the "Deodi" are simply to watch the coming and going of the strangers and no negligence or carelessness is being shown from our side". The *Vakil* went away after this conversation and got down in his place of stay; and the Maharaja ordered all considerations to be shown for his entertainment, etc.

Arrival of the Maharaja at Amritsar for the purpose of the sacred bath on the day of Maghi (First of Magh) and his design and intention to go over to the other side of river Beas to Jullundur and the arrival of Munshi Abdul Nabi Khan, Vakil of the glorious Sahibs.

The Maharaja departed on the 4th of Moharram, for the purposes of taking a sacred bath on the day of Maghi, and reached Amritsar on the 5th, and gave by way of charity to the deserving one Elephant, one horse with silver saddlery, and silver and gold and *Doshalas* (shawls) on that day. The Maharaja ordered the collection of cash and kind, horses and other materials, worth one lakh of rupees with the idea of going to Kurukshetra on the day of solar eclipse, Maulvi Mohammad Afzal *Vakil* of the Sahibs, said that the exalted Sarkar must reach Kurukshetra all alone with only a few platoons and troops. The Maharaja postponed going over to Kurukshetra on account of the small number of the troops with him; and decided to take a sacred bath at Tarn Taran, which is 10 or 11 miles from Amritsar. He gave

a few thousand rupees for the purpose of the preparation of the stairs of the said tank, and after this the triumphant troops were appointed for the capture of Jandiala, the *Taluqa* of Bishambar Dass. The triumphant troops entered the town early in the morning without any intimation to the *Thandars*. The Maharaja moved from Tarn Taran to Fatehabad, paid a visit to the Baoli of Guru Ram Dass Sahib Ji, and then crossing by the bridge of Goindwal, went to Jullundur. Abdul Nabi Khan, Vakil of the glorious Sahibs came and delivered a message of friendship. In outward appearance he used a great deal of flattery and adopted a conciliatory tone. The Maharaja sanctioned the expenses of his entertainment and the like, Guns, swivels and other materials belonging to Budh Singh, *Thanadar* of Jullundar, were lying in custody as a trust since the capture of the place. The Maharaja inspected them and inviting the *Panches* and *Sarafs* (the elders and bankers) of that place, took great interest in encouraging them and in consoling them. **(Page 137)** Khalifa Nurdin, *Faujdar* of that place, was ordered emphatically to look after the subjects very carefully and to manage their affairs well.

Arrival at Kartarpur after the inspection of Jullundur and his crossing the river and reaching Jandiala and Amritsar.

The Maharaja stayed there for some days for the settlement and management of Jullundar, and made his lofty standards march from that place towards Kartarpur and, after spending three days in pastime and hunt in those regions, crossed the river Beas and reached Amritsar via Jandiala. He issued an emphatic order to the *Darogha* of *Topkhana* (Chief of the artillery), named Khazana, to proceed towards Kot Kamalia from Lahore. Thereupon he marched from Lahore, and in a very short time reached the suburbs of Saraqpur (or Sharaqpur) and then sent a humble note to the Maharaja.

Arrival of the Maharaja from Amritsar at the village Wineki and a happy marriage and arrival in Lahore.

The Maharaja stayed at Amritsar for one day, and then went over to the village Wineki. In those days Jit Singh, *Thanadar* of that place, had consigned his life to the creator only a month or two previously. The possession and control of the Maharaja was brought about at that place. The Maharaja on the occasion of his arrival there derived great

pleasure by a very happy marriage, and, after getting relieved from the affair of the marriage, came to Lahore and busied himself in the settlement of the important financial and administrative matters. He sent Rs. 4000 in cash to the Seraglio to meet the daily expenses and intimated that in the near future when Shah Shuja-ul-Mulk would arrive there the promised piece of diamond would be taken. The members of Seraglio wisely intimated that taking of such a large sum in one instalment was not desirable. Whatever can be estimated as the balance of the dues fixed for every day up to the present day according to circulation may be given. Consequently according to calculations by the men of the office due sum was sent to the Seraglio. A very emphatic letter was sent to Khalsa Fateh Singh Ahluwalia to march along with sufficient number of troops at the earliest opportunity for the comradeship of the glorious Prince Khalsa Kharak Singh.

Account of the establishment of the Thana of the Maharaja at the fort of Attock by the grace of God.

Fakir Aziz-ud-din Raza Ansari and Dewan Devi Dass and others traversed all the stages of journey, collected and made ready all the triumphant troops on their reaching Rohtas, and halted at Rawalpindi. The *Vakil* of the *Thandar* of Attock paid them a visit and made them march still further. The appointed persons sent a note to the Maharaja that troops of the Afghans were putting up in the fort of Attock, and that they wanted something like one lakh of rupees in connection with their salaries, and that without pleasing those troops it was quite difficult and impossible to enter into the fort. **(Page 138)** In answer to it the order was issued that it should be looked upon as most essential thing to please those troops, and that in the settlement of the affairs of that fort very great efforts should be made according to their own correct and useful plans. On the 2nd of Rabi-ul-Awwal, swift footed messengers repeatedly came to the Maharaja when the night had passed only 4 hours, and gave the happy news of the entrance of the Thana in Attock. At once firing of guns with great pomp and show and illuminations took place in Lahore. On the following day, the Maharaja mounted a very huge elephant and went about the city, showering gold in every direction to the poor and the needy, and a

large sum of money and bangles of gold, by way of reward, were sent to the persons appointed for the task. In addition to it alms and charities to the deserving and the needy were also given.

Anger and Displeasure against the Rajas of mountainous regions on account of their return without the notice to the Maharaja.

Raja of Jasrota, Nurpur and Basohli, had accompanied the other glorious chieftains on the expedition against Kashmir, being quite in agreement with the them in spirit and expression. As the triumphant armies arrived in the neighbourhood of Pir Panjal, the glorious Singhs crossed the difficult paths during heavy snow fall and joined the victorious armies of Wazir Fatteh Khan, the said Rajas felt afraid of the heavy fall of snow and returned to their own places. The Maharaja heard this news, uttered words of great wrath and fury, and sent this order to the Rajas, "if the approaches to Kashmir were difficult to surmount, you ought to have stayed for some days in the suburbs of Rajauri and had acted according to my orders. In consequences of the show of this audacity and boldness, no good result would follow. In punishment of this audacity, which must entail loss, Rs. 50,000 should be paid to me as fine by the Rajas of Jasrota, Nurpur and Chamba and Rs. 10,000 by the Raja of Basohli. If any delay would be made, in a very short time the whole mountainous regions of yours shall be trodden under the hoofs of the horses of the bravemen of the field of battle". Out of great fear, Raja of Nurpur took all his property, material and cash along with him and departed for Kurukshetra and the Ganges. The Maharaja appointed Sheikh Badra with platoons to proceed in that direction. The Raja of Basohli who possessed very small country, sent his *Vakil*, Munshi Gobind Sahai - with the request that the penalty must be taken from him according to his capacity. The other Rajas also presented themselves before the Maharaja.

Arrival of the glorious chieftains from Kashmir in Lahore along with Shah Shuja-ul-mulk, the most pitiable condition of the honourable Shah, and the appointment of the glorious prince Khalsa Kharak Singh and Bhaya Ram Singh for his welcome.

Dewan Mohkam Chand and Sirdar Dal Singh along with Shah Shuja-ul-Mulk reached Wazirabad and afterwards came to the suburbs of Lahore. (Page 139) An emphatic order was issued to the said Sirdar (Dal Singh) to go over to the troops of the glorious Prince Khalsa Kharak Singh and stay there. Dewan Mohkam Chand reached Shahdara and wrote a humble note that he had come to stay at Shahdara along with the honourable Shah. In reply to it he received a hint to make the said Shah stay in the Mausoleum of Jahangir Shah, and to present himself before the Maharaja. Consequently the said Dewan and the said Sirdar paid a visit to the Maharaja when a quarter of the day was left to sunset, and explained the reality of the difficulties of the passage and of the situation of Wazir Khan. On the following day the aforesaid chieftains had the pleasure of seeing the glorious price Khalsa Kharak Singh. One horse with a saddlery of gold was sent to the spot. Khalsa Kharak Singh and Bhaya Ram Singh, who had been appointed to welcome the Shah, brought him into the town of Lahore in great pomp and show. On his entering the *Haveli* the said Prince went away, while the said Bhaya went into the *Haveli* and put before the Shah a bag containing a very large sum of money. The great Shah accepted the offer only after utmost insistence and entreaties.

Orders of the Maharaja for the Laying out of the Hazuribag (Hazuri Gardens) between the fort and the Badshahi Masjid and the celebrations of the holi (Spring Festival) day and the world illuminating new years day (beginning of a new year of Bikrami era) in Lahore and the presentation of wonderful materials of Kashmir by Dewan Mohkam Chand.

A special order of the Maharaja was issued to the managers of the affairs of the protected states for the laying out of a new garden between the mosque and the fort as son as possible. Therefore the expert gardeners enthusiastically engaged themselves in the laying out of the garden. The day of 'Holi' passed with great decorations in Lahore, and rewards and honours were conferred upon the special near attendants of the Maharaja in the form of huge bundles of garments. On the blessed new Year's day, the Maharaja took his seat upon the dais of prosperity and glory. Dewan Mohkam Chand made

the offering of one *Kalgi* (Plume) beset with emeralds, and one pendant of pearls that was reported to have been on the head of late Wazir Shah Wali Khan, and two bejewelled bracelets one for the fore arm and the other for the upper part of the arm which were looked upon as rarities of the world and wonders of all ages. On the sight of these the Maharaja was filled with great pleasure. The said Dewan reported in privacy that the period of one year had expired since the troops were detailed to the mountainous regions, no account of the army had been intimated and that the troops were making repeated demands for their salaries.

He further proposed that should the noble Sirkar order him, he would go to the Sarai of Phillaur and set himself at ease by the payment of their salaries. The hint was given that he could do so after receiving his robe of honour. Therefore the said Dewan departed for the Serai of Phillaur immediately after receiving his resplendent robe of honour and Ghulam Mohammad Khan put up behind the Wazir Khan mosque.

Insistent Demand of the Maharaja from Shuja-ul-Mulk of the Diamond Koh-i-nur.

(Page 140) Shah Shuja-ul-Mulk, who was putting up in a spacious *Haveli* was sent Rs. 1,000 cash by way of entertainment through Dewan Bhawani Dass and Munshi Karam Chand. Bhaya Ram Singh and others approached the said Shah and showed great insistence in their repeated demands about that piece of diamond. The said Shah showed great deal of dilly-dallying and put forward very clever pretexts. On account of these guards and sentinels were posted to be always on the alert at the gate of the *Haveli* day and night. Habibulla Khan and Hafiz-Ruh-Ullah talked various kinds of things on behalf of the honourable Shah by going into the fort to convince the Maharaja that the said diamond was pawned in Qandhar for Rs. 6 crores. Twice or thrice Bhaya Ram Singh used certain rude and impolite words. In the end it was decided that the Badshah would be given Rs. 3 lakhs and a *Jagir* yielding Rs. 50,000 in exchange for the said diamond. The Maharaja took upon his own self the payment of the said sum and fixtures of the said *Jagir*, and conveyed this information to the Shah through the Bhaya. The said Shah promised

to hand over the said piece of diamond within 50 days.

Appointment of the Triumphant troops towards the fort of Attock for the opposition of Wazir Fatteh Khan and the arrival of the said Wazir at a very short distance from Attock and his despatching friendly letters to the Maharaja. Arrival of Fakir Raja along with Jahandad Khan Nazim of the fort of Attock in Lahore and coming of Gul Mohammad Qazi Vakil of Nawab Sarbaland Khan, Nawab of Mankera.

Jodh Singh Ramgarhia, who was an old man and experienced and resourceful, came to Lahore under orders of the Maharaja and was at once granted an interview, and was made to depart to Attock. After that Bhaya Ram Singh received order of the Maharaja to leave for Attock along with all the triumphant troops along with Ghausa Khan, *Darogha* of *Topkhana* (Chief of artillery). Consequently on the crescent day of Rabi-ul-Sani departure of every one took place from Lahore, and at the time of their departure each of the Sardars was granted a robe of honour out of great kindness. Friendly letters from Wazir Fatteh Khan were received repeatedly that he had moved from Kashmir and would reach the other side of Jehlum very soon. After collecting his troops at one place, he would bring about the control of the Maharaja over Multan and that the Maharaja had taken possession of the fort of Attock simply on representation of certain selfish and mischievous persons and that it did not look nice in the realisations of friendship, and so the said fort must be made over to him in view of their mutual friendship. The Maharaja replied on hearing these statements, "you must first withdraw your claim upon the fort of Attock. After the capture of the fort of Multan we will open discussion regarding the fort of Attock". Fakir Azizuddin Raza, who had been appointed towards fort of Attock, left that place on the summons of the Maharaja and, leaving Jahandad Khan, *Thanadar* of the fort of Attock, at Wazirabad, and making arrangements for the daily expenses according to the desire of the Maharaja, himself came over to Lahore. By getting the honour of presenting himself before the Maharaja he explained the whole situation of the fort of Attock.

(Page 141) Qazi Gul Mohammad Vakil of Nawab of Muin-ud-Daula, Nawab of Mankera, came to Shahdara with two special horses

and other presents and after that came to see the Maharaja at Lahore with two horses, 30 rolls of *Chhint* (chintz) *Pashmina Sosni* (lilac), and *Gulbadan*, and strengthened the foundation of unity. Some thing was bestowed upon him for entertainment etc. by the Maharaja.

Inviting of Jahandad Khan from Wazirabad to Lahore by the Maharaja and Departure of the Vakil of Wazir Fatteh Khan along with the Vakil of the Maharaja and fighting with the Zamindars of the neighbourhood according to the letter of the said Wazir.

On hearing the news of the arrival of Sirdar Jahanabad Khan at Wazirabad, the Maharaja invited him to Lahore according to the demands of political expediency. On the 8th of Rabi-ul-Sani, he reached Shahdara and reliable persons from the Maharaja went forward to receive him, and made him put up near the mosque of Sheikh Ashraf outside Bhati gate. On the following day he had an interview with the Maharaja and presented 2 horses. Dewan Damodar Mal, *Vakil* of Wazir Fatteh Khan, who had come to the Maharaja recently, was made to depart in these days with a robe of honour and Rs. 1000 in cash, *Munshi* Karam Chand was made to go along with him. He was given a confidential order that in his interview he must first try to strengthen the foundations of unity and learn all the details how Fatteh Khan could release Multan, and only afterwards he should make any statement about the delivery of the fort of Attock as a thing to follow the possession of the former place. Wazir Fatteh Khan, who had marched from Kashmir and reached the suburbs of Hassan Abdal, sent emphatic letters of his own account to the Afghans of Chhachha Hazara, Usafzai, Khatki, and others, asking them to gather together like a congregation and be prepared for a battle with the troops of the glorious Singhs. *Zamindars* of these areas, who were always on the look out for some pretext and were absolutely devoid of wisdom and intelligence, indulged in plundering at once according to the letter of the said *wazir*. The sikh chieftains feared that the occurrence of this event meant upsetting of their plans and became firm in opposition. The mob very soon found it impossible and difficult to oppose and carry on fighting against the well armed troops of the Government, and, therefore, stepped backwards and regarded defeat as a boon. Most of the them laid their lives in the field and many of

them suffered wounds. The Maharaja on hearing this news conferred bangles of gold as a reward on the bearer of this news. The zamindars established themselves firmly in the fort of Bansa after their flight from the open field. The triumphant troops went to that place and engaged themselves in the annihilation of the foundations of the lives of those *zamindars*. Most of those who escaped fell into the river Attock and drowned in the whirlpool of nonexistence, and some of them who knew how to swim rowed the boats of their lives to the bank of safety.

Arrival of Dewan Gudar Mal Vakil of Wazir Fatteh Khan, in Lahore and presentation of Syed Mohsin Shah, Vakil of Multan and the departure of glorious chieftains towards the fort of Attock.

Dewan Gudar Mal came to Lahore to deliver certain message from Wazir Fatteh Khan and had an interview with the Maharaja, when he presented 2 pair of splendid shawls. The Maharaja said, **(Page 142)** the said Wazir must manage first of all the establishment of the *Thana* (military post) of the Maharaja in the fort of Multan and after that plan about the handing over the fort of Attock will be disclosed". The said Dewan replied, Some decent, reliable person must be made to go with me". After a lot of discussion the appointment of Dewan Bhawani Dass took place. The Maharaja ordered the spreading of a very fine carpet, asked utensils of gold, silver and cut glass to be arranged upon it, ordered the fountains to flow neatly and nicely and himself took his blessed seat in a gold laid chair. The said *Vakil* and the *Vakil* of Nawab of Multan were sent for. The *Vakil* of Multan presented himself before the Maharaja and offered horses, other gifts, gold threaded scarfs of various colours and some rolls of *Gulbadan* and *Chhint* (chintz) of both the varieties, embroidered and plain and putting forward something like a hundi (bond) in lieu of the revenue on behalf of the Hon'ble Nawab, he said, "henceforth no irregularity would occur in the payment of revenue and therefore, the triumphant troops must not be appointed in that direction'. Hukam Singh Attariwala, Hari Singh, Shamon Singh, Khalsa Fateh Singh and other sirdar and also Bhaman Singh Malianwala all departed towards Attock. And it was emphatically ordered that traversing the stages of journey, they must join the troops of the Prince Khalsa Kharak Singh.

Departure of Dewan Gudar Mal from the Maharaja along with Dewan Bhawani Dass Towards Wazir Fatteh Khan and Arrival of a Letter from Metcalfe Sahib.

Dewan Gudar Mal was granted one scarf (gold threaded cloth), two rolls of chequered cloth, one turban and one thousand rupees in cash on the 21st of Rabi-ul-Sani. On the 22nd of Rabi-ul-Sani he departed and was made to understand at that time that Rs. 6 lakhs had been incurred as expenses on the expedition of Attock by triumphant troops. A *Kharita* from Metcalfe Sahib to the *Sarkar* to the following effect reached these very days, "Between the two great governments relation of unity can only exist in the best possible way if, according to the wish of the glorious Sahibs, the fort of Attock is not made over to the said Wazir, and if troops are required for fighting and battle, a few platoon can be sent to increase unity". The Maharaja wrote in answer to it with the pen of friendship and love, "By the grace of God a large number of triumphant troops are ready. May the house of friendship and unity remain prosperous for ever".

Appointment of Sirdar Desa Singh for the settlement of affairs of the mountainous regions of Kangra and arrival of Fakir Nur-ud-Din in the Metropolis of Lahore.

Sirdar Desa Singh Majitha, who had started to manage the affairs of the mountainous regions, reached Kangra after an incessant March, and asked for *Nazrana* from the Rajas of Nurpur, Kulu, Chamba, Jasrota and Haripur. The Rajas showed great enthusiasm for the payment of the fixed revenue, and it was expected that in the near future large sums of *Nazrana* will be collected. Khalifa Nur-ud-Din, Faujdar from the town of Jullundur sent Rs. 3 lakhs as income of the place. Before him the income of that place had been only one lakh and a few thousands (**Page 143**). At that time on account of the high prices of grain this very large sum had been collected. The Maharaja was very much pleased with his keen insight and bestowed upon him a robe of honour. After a few days the departure of the said Khalifa was proposed towards that direction and the Maharaja on account of the arrival of Wazir Fatteh Khan at Attock, remained all the time absorbed in thoughts about him.

Arrival of Wazir Fateh Khan at Bansa and his interview with Dewan Devi Dass and indifference of the Wazir with respect to the possession of the fort of Attock, halt of Dewan Bhawani Dass at Rawalpindi and his engagement in an interview and the arrival of the Vakils of Hyderabad for the first time along with Qazi Sher Khan.

Wazir Fatteh Khan marched from Sarai Saleh and reached the suburbs of Bansa, where an engagement with the Sikhs had taken place. The troops of the Maharaja were established at a distance of six miles. Dewan Devi Dass, interviewed Wazir Fatteh Khan, who said "if the Maharaja makes over the Fort of Attock to me, good and well, otherwise the flames of fighting are feared to become excited". Dewan Devi Dass uttered some words, in an emphatic tone and came back to his own troops, Dewan Bhawani Dass came to a halt in Rawalpindi on hearing this news, and Dewan Gudar Mal wrote all about his intentions to the said Wazir, stating that Dewan Bhawani Dass had reached Rawalpindi in company with him, and that he (Gudar mal) would be prepared to act according to the orders of the said Wazir with regards to the presentation of the said *Vakil* (Bhawani Dass) to the Wazir. The Wazir wrote that he must approach him very soon. Consequently the said Dewan (Bhawani Dass) got an opportunity for an interview, but nothing was settled even after a long discussion. Hence the said Dewan (Bhawani Dass) also went to the formerly mentioned (Devi Dass) and they engaged themselves in preparing the triumphant troops for battle. Akhwand Karm Ullah and Mehta Jai Chand Rai, *Vakils* of Hyderabad and Qazi Sher Khan, *Vakil* of Mir Sohrab Khan, came to pay a visit to the Maharaja. The *Vakils* of Hyderabad offered four very good looking horses and 27 rolls of clothes including nine rolls of *Lungi* with borders of fine gold, 3 waist bands of gold threaded silk cloth, besides rolls of *Purbi* of very rare and special quality, and one dagger, and one bejewelled knife. Rupees 500/- for his entertainment and 400 rupees for the bearers of the presents were granted. The said Qazi offered 2 horses, one gun, and bejewelled dagger along with some very fine other presents; and Rs. 250 were given to him for entertainment and a similar sum was sanctioned for the men along with him. After 2 or 3 hours they left and went to their abodes.

Arrival of Dewan Ganga Ram From Hindustan in Lahore and Departure of Dewan Mohkam Chand for Attock and other matters.

Ganga Ram, a resident of Hindustan, came to Lahore in compliance with the summons of the Maharaja and held a meeting with the Maharaja. (Page 144). He explained all the realities and details about Hindustan. The said Dewan was made recipient of great favours and was assured that some honourable post will be given to him soon. Dewan Mohkam Chand also came to Lahore according to the summons of the Maharaja and had the honour of an interview with him. The said Dewan was granted a robe of honour and was made to depart towards attock along with Sardar Dal Singh with the emphatic order that he should attend to and manage the affairs in the most desirable way.

Handing over of the piece of Diamond to the Maharaja By Shah Shuja-ul-Mulk and interview between the Maharaja and the Badshah and going of the Badshah to his Seraglio :

On he 29th of Jamadi-ul-Awwal, (May 30, 1813). Fakir Aziz-ud-Din Raza, Bhai Gurbaksh Singh, and Jamadar Khushal Singh, went to Shah Shuja-ul-Mulk and told him about the expiry of the period specified by him and asked him to give the said diamond. The Badshah said, "Let the Maharaja come and have it. The Maharaja heard this news with utmost pleasure, came out of the fort, mounted on a very swift; footed horse and along with certain chieftains and one thousand foot-soldiers set on his right and left, entered the Haveli. The Badshah moved his knee a little as a mark of respect to the Maharaja and all the chieftains stood before him (Badshah) with folded hands out of respect. The Badshah handed over the said piece of diamond in fulfilment of his promise, and had an agreement written down purporting to non-interference with him in future. The Maharaja felt very happy at the sight of the said piece and at once presented 20 rolls of Shawls, brocade, Gulabadan and the like. The said Badshah also gave the Maharaja two *'Doshalas'* and one turban in the best friendly manner. The Maharaja assured and encouraged the Honourable Shah in many ways and removed the guard and sentinels from his door, and, making him sit in a palqnquin, made him enter the Haveli of his Seraglio along with himself and then went over to the

fort. The wisest judges declared the weight of the gem to be equal to 42 *mashas* and its price could not be fixed by any body.

Order of the Maharaja to Dewan Mohkam Chand for Settling the affairs of Wazir Fatteh Khan and the preparations by the said Dewan for entering upon fighting according to his own correct Judgement in union with the glorious Chieftains.

An emphatic note was issued to Dewan Mohkam Chand that the camp of Wazir Fatteh Khan must be removed from the suburbs of the fort of Attock. The said Dewan went to his triumphant troops, collected all the chieftains and held a conference. All the chieftains said, "we are staying in this neighbourhood for the last 3 months and lakhs of rupees have already been spent. Yet no glimpse or way for peace or war is clear. The grain stores which have been collected in the fort of Attock have been consumed by half. Although the *Thanadars* according to the dictates of wisdom, have not interfered in any improper manner with those stores and have been spending large sums of money in purchasing grain at the market rate to avoid the storage of it in Attock (of which the enemy might avail), and to avoid the encampment of new troops (of the enemy) at that place, yet the guardians (of the situation) are not satisfied with it. **(Page 145)** In union with one another artillery, cavalry, swivels and platoons should march ahead of us, and, setting up groups of horsemen on the left and the right, we must go to put up in the suburbs of Hazro, and make arrangements for the grains to be sent to the fort of Attock". The said Dewan wrote a humble letter to the said Wazir, "showing friendship and unity in your talk about the expedition of the Province of Kashmir and your expressing thankfulness and gratitude to the Maharaja regarding it and afterwards proposing and preparing for battle on account of the fort are contradictory in the eyes of the laws of chieftainship and state. The sons of the Wazir have made over the said fort of Attock to the Maharaja. Had the troops of Maharaja been made to advance and interfere with the said fort, it would certainly have been a matter for complaint there and then. Now a lakh (100,000) rupees have been spent on this expedition and your possession of the said fort has become impossible and difficult without fighting and battling". The said Alijah wrote in answer, "As regards

the revenues of the province of Kashmir nothing has happened. As to the expenses incurred in the expedition of Attock you may take your cost from me and try to extinguish the fire of dispute and jealousy". The said Dewan marched towards that direction along with the glorious chieftains with a view to enable the grain to reach there.

Fighting and opposition of Wazir Fatteh Khan against the glorious chieftains and his suffering ignominious defeat and terrible set back in Sambat 1870 (1813 A.D.) :

On the 28th of Jamadi-ul-Sani, when there were four left of the day, swift-footed messengers sent by him the glorious chieftains reached the Maharaja with this statement, "As soon as our armies moved from Burhanpur along with their provisions and reached a little distance from the abode of the said Wazir, right upon the signs of the appearance of the triumphant troops the said Wazir set up the natives of the country and Afghans against us for war, and himself took very firm stand with a huge army on the left. The Sikh chieftains held a conference and consultation and arrived at the conclusion that their fighting against these footmen did not suit the occasion. They prepared the platoons for the field of battle and themselves proposed to fight the said Alijah with arrows, guns and swords. As soon as the platoon of Mahan Singh and others got ready for opposition, *zamindars* turned their faces against the battlefield and the said Wazir fell in a sudden attack upon the place where Sardar Dal Singh and Dewan Mohkam Chand and others were stationed. From the oven of the will of God shocks of fire-raining bullets and balls from guns and swivels, affected his troops and the calamity of shell and shot clung to the sides of their troops like an inseparable sticking. Many of the horsemen tasted the syrup of death and realised that they could not remain steady in the field. The Wazir saw the workings of the divine decree, and turned his reins backwards, and instead of going to his camp took to flight. The triumphant troops of the Maharaja raided his camp and plundered cash and kind, horses and camels, tent of wool etc. Dewan Devi Das with all the booty entered the fort of Attock and the triumphant troops put up on the banks of the river Attock. The Maharaja gave a bangle of gold and other garments to the bearer of this news.

Self presentation before the Maharaja of Dewan Devi Das and Bhaya Ram Singh on their return from Attock.

(Page 146) Dewan Devi Dass and Bhaya Ram Singh came from the fort of Attock, presented themselves before the Maharaja on the 5th of Rajab *(July 4, 1813)* and explained all the facts about Attock. Their exaltation of the sikh chieftains who had shown great vigour in this expedition, was considered duly by the Maharaja and one hundred and twenty five robes of honour were despatched at once for conferment on these chieftains. About 60 swivels, horses and other fine things had been confiscated. Khushal Singh and Partap Singh, who had gone over to Attock and had seen the management of that place, rushed into the presence of the Maharaja and narrated the details about the place and situation. The troops appointed at Attock felt great difficulty on account of the scorching heat of the sun, shortage of grain and excess of expenditure, and although the chieftains wished and decided to come back from that place, yet they found it impossible to dare so without the orders of the Maharaja.

Return of Dewan Mohkam Chand and other Chieftains from the Fort of Attock.

Dewan Mohkam Chand, Jodh Singh Ramgarhia and Khalsa Fatteh Singh Ahluwalia marched from the fort of Attock under orders of the Maharaja, and had the honour of an interview with him at Lahore. They explained all the details about the fort of Attock and robes of honour were granted to every Sardar out of kindness and favour according to their personal courage.

Going of the Maharaja to Shalabagh, his determination for Amritsar, and meeting between the Maharaja and Shah Shuja-ul-Mulk and the send off of the Vakils of Multan and Mankera.

The Maharaja on his way to Amritsar for the sacred bath put up at Shalabagh, and the honourable Shah also came there. The Maharaja showed great respect and consideration to him and made him sit in appropriate place and talked much about his love, friendship, unity, sincerety and said, I am going to stay at Amritsar just now for 10 to 15 days, and you may stay here". After this Maharaja left for Amritsar on the 12th of Shaban (Aug. 21, 1813).

Qazi Gul Mohammad, *Vakil* of Nawab of Mankera with a robe of honour, brocade and some cash, and Syed Mohsin, Shah, *Vakil* of the Nawab of Mulan and Raj Kaur, *Vakil* of the Maharaja left for Multan. Sardar Dal Singh and Ghausa, incharge of artillery, went to Amritsar under orders of the Maharaja and explained all the details about the fort of Attock. Mihan Singh, Jamadar of platoons, who had shown commendable efforts and great enterprise in the expedition of the Fort of Attock, was granted one elephant, one horse and one golden bangle.

Conferment of a Khillat (Robe of honour) on Dewan Mohkam Chand; and consignment of his life to the Creator by Mohindar Pal, Raja of Basohli and going of the Maharaja to Tarn Taran on Amavas Day of the month of Bhadon (Aug 25, 1813), corresponding to the month of Shaban, Sambat 1870 (1813 A.D.).

(Page 147) Dewan Mohkam Chand was granted one Kalghi (plume), dagger, and one special robe of honour by the Maharaja, and in very short time he was made to depart towards the Sarai (outpost) of Philaur. Raja Mohinder Pal of Basohli fell ill with fever at Amritsar and, in his budding youth, which is the time for successfully enjoying the spring of life, passed away from this mortal world, and left an only son of 1½ years. The Maharaja consoled his dependents and relatives and asked them to leave for Basohli and placed the son of the said Raja on the seat of chieftainship in some blessed hour by supplying the ceremonial mark of his installation as Raja on his forehead, and assured them that they should not worry any way from the side of the Maharaja. The Maharaja went to Tarn Taran, which is 11 miles from Amritsar, on the Amavas day of Bhadon (Aug 25, 1813), corresponding to the 28th of Shaban, and, after distributing alms and charities to the value of thousands of rupee in the form of cash, kind and horses, returned to Amritsar.

Decision of the Maharaja to proceed from Amritsar to Kangra and Jawala ji with a view to offer his thanks and gratitude for the capture of the fort of Attock and the flight of Wazir Fatteh Khan, Making Shah Shuja-ul-Mulk to Depart for Lahore, and the settlement of the affairs of the kingdom:

On Sunday, the 2nd of *Nauratra (Sept. 26, 1813)* on the last day of the month of Ramzan, the Maharaja proceeded towards Sri Kangra ji. Only one day before that he had the honour of riding with Shah Shuja-ul-Mulk along with Bhaya Ram Singh and others, and, giving him (shah) Rs. 500/-, made him leave for Lahore. Orders were issued to Jamadar or platoons and artillery that all the cannons, big and small, should be well painted, got ready, loaded and be made to cross the river Ravi and to the other side of the river Ravi and the Maharaja, traversing all the stages of the journey, reached Kangra and had the honour of enjoying the happy sight of that sacred place. From there, he went over to the Sarai (Station) of Jawalaji. Raja Sansar Chand had the honour of the interview with the Maharaja and submitted a few complaints before him. The glorious prince had gone over to Sialkot according to the order of the Maharaja, Dewan Mohkam Chand, Jodh Singh and other glorious chieftains received emphatic orders to join his armies.

Interview between the Maharaja and Nodha Misr in the Sarai of Jawala ji, and his confinment, his release afterwards with a view to please Abdul Nabbi Khan, Vakil of the glorious Sahibs, and his (Maharaja's) Return to Pathankot and Sialkot.

At the time when Nodha Misr, authorised agents of the Rani of Patiala, desired to visit Jawalaji and have an interview with the Maharaja, *Munshi* Abdul Nabbi Khan was appointed to accompany him by the Colonel. Consequently a meeting took place at Jawala ji between the Maharaja and the said person. Although according to the request of the mother of Raja Sahib Singh, the Maharaja put him (Nodh Misr) in confinement at first for 2 or 3 hours, yet **(Page 148)** out of regard for the wishes of the said Munshi he was released. The Rajas of the mountainous regions had the pleasure of meeting the Maharaja, and the latter proceed towards Pathankot after making offerings and expressing humility in view of the conquest of the paradise like Kashmir and the ignominious defeat of Wazir Fatteh Khan. Crossing the bridge of Tarmoon at Adinanagar he entered Sialkot. *Parwanas* were sent to the *Thanadars* of the country that they should join the triumphant troops with their proper quotas of forces as soon as possible, and that any body who would show delay in

this matter would become a target for excessive anger. The platoons and other troops from Lahore alongwith artillery marched to cross over to the other side of the river Ravi according to the very emphatic orders of the Maharaja. The *Vakils* of Hyderabad and other places, who were putting up at Lahore, received *Parwanas* from the Maharaja and went away according to his orders.

Arrival from Sialkot to Wazirabad, crossing the river and reaching Gujrat and Intention to go further; the ordained cessation of life of Hukam Singh Attariwala and Jiwan Singh Thanadar of Rawalpindi.

The Maharaja did not consider his stay at Sialkot advisable, so he went over to Wazirabad and after a stay of one night, crossed the river Chenab and reached Gujrat. After settling the affairs of that place, he proceeded forward to put up in the suburbs of the hilly regions of Bhimbar on the bank of river Jehlum. Dewan Mohkam Chand and Sardar Dal Singh and others had appointed the triumphant troops near about Rajauri and other places with the ideas of capturing Kashmir. Sardar Hukam Singh Attariwala and Jiwan Singh Thanadar of Rawalpindi, both consigned their lives to the Creator. The *Vakils* of Hyderabad and Khairpur paid a visit to the Maharaja, who said, "at present I have decided firmly to go about for the management of the affairs of the outlaying parts of my kingdom. After one or two months your departure would be arranged suitably. Shah Shuja-ul-Mulk who had moved from Lahore according to the orders of Maharaja, had an interview with him and received many considerations and favours, the Maharaja moved from Rohtas with intention of taking bath at Katas.

Movement of the Maharaja from Rohtas towards Katas and the departure of the troops towards the fort of Attock and going of the Maharaja to Badshayane and the appointment of troops along with Dewan Mohkam Chand in Makhadd and other places.

The Maharaja intended to proceed towards Katas from Rohtas, and, making his royal standards march from Rohtas, reached Domeli and from that place went over to Katas and took bath in the said tank on the *Amavas* day of Maghar *(Nov 21, 1813)*. Corresponding to the 27th day of Ziqad. He distributed much cash and kind to the deserving

and the poor. (Page 149) Gurmukh Singh lammah, Sardar Singh, Dewan Singh of Doaba and Sarbaland Khan along with adequate forces were appointed for the protection of the fort of Attock. The Maharaja marched from Katas for the settlement of the outlying places of kingdom, and came to stop at Pind Dadan Khan. A few days later, according to the advice of Counsellors, he marched from that place and went over to Dhaman. Afterwards, moving from that place, he went to put up at Badshayane at a distance of 20 miles of Rawalpindi. Dewan Mohkam Chand was appointed towards Makhad in union with Sardar Jodh Singh Ramgarhia and other chieftains with a good following. An emphatic order was issued for reducing to servitude and obedience the refractory *zamindars* of the area and to bring about the control and administration of the country. Consequently, the said Dewan reached near Makhad in company with the above mentioned chieftains and Sardar Dal Singh and Bahar Singh Man. A small Nazarana was fixed on the *Jogis* and *Fakirs* who were very firmly established at that place.

Arrival of the Maharaja at Rawalpindi and from that place his proposal to go to Sada Sarai in the suburbs of Kalabagh.

The Maharaja marched from Badshyane to Rawalpindi. The son of the deceased Jiwan Singh had the honour of visiting the Maharaja. The emphatic statement was made to them, "you must present before me 300 horsemen with good horses and carry on your administration in your old country of the welfare of the people and the safety of their property. If not, you must withdraw from your hereditary country and accept an estate of Rs. 50,000. They submitted that 'we the humble servants are nearest attendants upon you and, in the maintenance of troops of all sorts, we will do exactly as you would instruct. Consequently Rs. 40,000 were fixed upon them in the form of *Nazrana* and their old country was restored to them. The *zamindars* of the hilly regions of Gandgarh had the honour of presenting themselves before the Maharaja along with horses. Khalsa Fatteh Singh Ahluwalia was emphatically ordered to proceed towards the fort of Attock along with the glorious prince, and the Maharaja himself went over to Sada Sarai. Kalabagh is not very distant from that place. Dewan Mohkam Chand and other chieftains learnt of the determina-

tion of the Maharaja, and sent him humble notes, saying that the collection of *Nazrana* from zamindars of Makhad and other places is being carried on, the establishment of *Thanas* in the neighbouring fortresses is in progress. Suggestion was made to the effect that happiness demands that the Maharaja should stay for some days at the place where he was, so that the management of the neighbourhood may take place in the best possible way" on account of this suggestion the Maharaja stayed in the said Sarai for a few days.

Arrival of Wazir Fatteh Khan at Peshawar, the establishment of the Thanas of the Maharaja at Makhad and other fortresses of the Wazir.

As soon as Wazir Fatteh Khan heard of the arrival of the Maharaja, he came down to Peshawar. Dewale Khan, who accepted at first to pay Rs. 50,000 by way of *Nazrana,* afterwards discovered that its payment was difficult and impossible and, therefore gave up the fort of Makhad and fled away. **(Page 150)** A new *Thana* was established in the said fort. The Maharaja wrote to the said Dewan, "Settlement of the fort of Attock had taken place in the best possible way, and a new *Thana* had been established in the fort of Makhad. Now the proposal is that you should become firm in Rawalpindi and Sirdar Dal Singh must become established in the suburbs of the fort of Makhad. The platoons along with the triumphant troops should go over to the river Attock". Consequently the chieftains put up in those regions in perfect confidence and firmness according to the orders of the Maharaja. The Maharaja himself decided finally to leave for Lahore.

Arrival of the Maharaja at the Metropolis of Lahore and the send off of the Vakils of Hyderabad.

The Maharaja appointed Fakir Aziz-ud-Din Raza Anasari to distribute salaries among the troops, made Dewan Mohkam Chand the Commanding Officer of the triumphant troops, and himself came over to Lahore with the triumphant troops, which accompanied him. Emphatic orders were issued that not a single person from the footmen or horsemen should think of entering the town without the express orders of the Maharaja. The *Vakils* of Hyderabad, who were asking

permission to leave, were ordered to present themselves before the Maharaja on the 7th of Moharram, when the Maharaja spread a very good carpet, clad himself in green garments, put on a turban, ornaments and armlet beset with jewels and gave to the said *Vakils* fine presents, rolls of brocade and *Gulbadan* and other fine perquisites. Afterwards, giving Rs. 1000 to each of them in cash and bangles of gold and a robe of honour consisting of a shawl and golden cloth by way of farewell gift, allowed them to go after a few days.

Arrival of the Maharaja from Lahore at Amritsar for the purposes of sacred bath on the occasion of (Maghi) (first magh) (Jan 8, 1814) and the arrival in Lahore of the Vakil of the Maharaja from Multan, and also of the Vakil of Fatteh Khan.

The Maharaja left Lahore for the purpose of taking sacred bath at Sri Amritsar ji on the Sankrant day (Ist day) of Magh (Jan 8, 1814). On the 16th of Moharram, when one fourth of the day still remained, he decided to spend it on the way and entered Amritsar on the 17th *(Jan 9, 1814)*, gave out by way of charity and alms very fine *Doshalas* and rolls of brocade and the like and horses and elephants. Lala Raj Kaur *Vakil* came with fine presents from Multan, paid a visit to the Maharaja and explained the whole situation of the place. Dewan Damodar Mal, *Vakil* of Wazir Fatteh Khan, paid a visit to the Maharaja and said, "Friendship and unity between the Maharaja and the Wazir is well known and well established, and in view of the old relations, the fort of Attock must be given up. In the near future your possession of Multan will be brought about". The Maharaja said, "Plans about the giving up of the fort of Attock can only be revealed after the conquest of Multan". Raja of Haripur, who had become a prisoner in the clutches of interferences, was granted a robe of honour and was allowed to go with the emphatic order that he should make over the fort of Guler to the charge of the triumphant troops and bring the rest of the country under his sway.

Coming of the Maharaja from Amritsar to the metropolis of Lahore, taking possession of the forts of Haripur and consignment of life to the creator by the son of Raja Bhag Singh.

The Maharaja stayed at Amritsar for a few days and finishing

with the affairs of that place came to Lahore. Lala Narain Dass, who had been appointed with the triumphant troops for the management of the country of Haripur, submitted his papers, expressing the truth about the release of fortresses after taking possession of all the forts in the neighbouring of Haripur. The Maharaja ordered the firing of guns on hearing of this news. The son of Raja Bhag Singh of Jind had just passed out of this mortal world, and the Maharaja sent Sukha Singh the famous man, for purpose of condolence and consolations. *Parwanas* of the Maharaja towards the triumphant troops appointed **(Page 151)** at Attock were issued with the purpose that, if the affair of the fort of Attock had been set right, they must move on the wings of swiftness.

Arrival of Fakir Aziz-ud-Din and Dewan Bhawani Dass from Attock, Marching of the troops from Attock after the departure of Wazir Fatteh Khan from Peshawar towards Derajat and other matters.

Fakir Aziz-ud-Din Raza Ansari and Dewan Bhawani Dass marched from Attock, came to Lahore and explained all the circumstances of that place to the Maharaja. Wazir Fatteh Khan, who was putting up at Peshawar, saw that large number of troops had been despatched from this side to fight and oppose him. He had suffered an ignominious defeat from the troops of the glorious Singhs once before. Therefore, he did not deem it fit to cross the river Attock at this time and, believing that possession of the fort of Attock was quite impossible without the conquest of the fort of Multan, he went to Kalabagh and from that place proposed to go to Derajat. On hearing this news the Maharaja at once wrote an emphatic letter to the glorious prince and the glorious Sardars at Attock on hearing this news that they must immediately come to Lahore with all their triumphant troops. Consequently the glorious prince, Dewan Mohkam Chand, Sardar Dal Singh, Khalsa Fatteh Singh Ahluwalia, Jamadars of Platoons and artillery and Bhaya Ram Singh came to present themselves before the Maharaja. Grand robes of honour were conferred upon each of the chieftains in token of recognition of services, and favour and the said Dewan was ordered to prepare to go to the fort of Phillaur.

Plundering raid upon the camp of Shah Shuja-ul-Mulk at the time of the imprisonment of Raja Sultan Khan of Bhimber on account of its neighbourhood to the place of Raja Sultan Khan.

At the time when Raja Sultan Khan of Bhimber was imprisoned, plundering of the camp of the said Raja took place. On account of the nearness of the camp of the said Raja , a plundering raid was made upon the camp of Shah Shuja-ul-Mulk. Fine things and rare clothes were split and destroyed, and the said Shah felt very distraced in mind and broken in heart on his arrival at Lahore. Although the Maharaja encouraged and assured him a great deal, yet his depressed heart did not feel relieved.

(Page 152) Going of Wazir Fatteh Khan to Dera Ismail Khan, and his stepping beyond the circle of the defender of faith (Ranjit) with a wish to capture Multan and the arrival of Ghulam Mohammad Khan, Vakil of Multan before the Maharaja on hearing the news of the coming of the said Wazir.

As soon as the said Wazir marched from Peshawar and reached Dera Ismail Khan, Nawab Sarbuland Khan sent to him a few shawls, a few horses and some camels. Abdul Jabbar Khan, *Nazim* of Dera Ghazi Khan, arranged for 30 boats near about that bridge, and the Wazir expressed intention to cross the river Indus. Nawab Sarfaraz Khan, *Nazim* of Multan, heard this news full of dangerous potentialities and lost all this sense of statesmanship. He sent his *Vakil* Ghulam Mohammad, to the Maharaja. The said *Vakil* had the honour of paying the latter a visit on the 7th of Rabi-us-Sani *(Mar 29 , 1814)* and presented a few rolls of chintz of plain and printed varieties and *Gulbadan.* Order was issued that he (*Vakil*) must talk about this matter with Fakir Aziz-ud-Din Raza, Himmat Singh and Dewan Bhawani Dass. The said *Vakil* said that the Nawab of Multan was very much indebted and obliged to the Maharaja for his friendship and unity and now that Wazir Fatteh Khan had designs upon Multan, the whole country was in defection and distraction and the said Nawab was not prepared to hand over the fort as long as it would be in his power. A letter was issued to the *Nazim* of Multan to collect guns and troops in the suburbs of the Sarai of Chamba and to fix up his other forces by sending them to the other side, and that, in case the said Wazir

would cross the river Tarmoon, troops of the Maharaja according to the demand would proceed to help and assist him. Consequently the glorious Sardars along with the glorious Prince Khalsa Kharak Singh and platoons and guns departed in that direction.

Arrival of the Maharaja at Amritsar on the day of Baisakhi (Ist of Baisakh) Samvat 1871 (1814 A.D.); the settlement of financial and administrative problems; And the presentation of Sirdar Fatteh Singh Ahluwalia and Dewam Mohkam Chand.

The Maharaja turned his attention towards Amritsar with a view to take the sacred bath on the day of Baisakhi (first of Baisakh) and distributed charities and alms among the deserving and the needy on the said day, Sirdar Fatteh Singh Ahluwalia and Dewan Mohkam Chand came to pay a visit to the Maharaja; and the said Dewan said, "Dera Ghazi Khan and Dera Ismail Khan are at present in the possession of the people of *Vilayat* (Kabul). If the triumphant troops go to put up in those districts, in the twinkling of an eye, all the country beyond the river would come into the possession of the Maharaja". The *zamindars* of Chhachh Hazara and also of the passages and bridges to Kashmir came to pay a visit to the Maharaja through the said Dewan and talked of various ways of expressing their humility at the time of a design upon Kashmir. The Maharaja gave to every one of them a pair of gold bangles and good robes of honour. Lala Damodar Mal, *Vakil* of Wazir Fatteh Khan, came to pay a visit to the Maharaja, and said, "the said Wazir is firm upon the strengthening of his contract and agreement, but, on account of the triumphant troops appointed for Multan by your Majesty, **(Page 153)** he has begun harbouring doubts of various kinds".

Proposal of the Maharaja to proceed from Amritsar towards Adinanagar, Pathankot and other places.

On the 26th of Rabi-us-Sani *(April 17, 1814)*, early in the morning on Monday, the Maharaja had the honour of enjoying the blessed sight of Amritsar, made an offer of Rs. 125 at that blessed place and ordered the march of the royal standards towards Batala. On the 3rd of Jamadi-ud-Awwal, the Maharaja entered Adinanagar and set up his tent in the happy garden of that place in which Shah

Nahr flowed under the shadow of the trees, where the trees were in abundance, flowers were flourishing and buds were in abundance and small canals were seen flowing in such a beautiful way that in the summer season eyes were protected against the glare of the rays of the sun. In the other gardens troops and platoons put up. On account of the Maharaja glorifying Adinanagar, awe and terror struck all over the mountainous regions. *Vakils* of all Rajas of the hilly regions presented themselves before the Maharaja. The *Vakil* of the Raja of Jasrota was ordered, "A few months ago Ajab Singh, Raja of the place, passed away out of this mortal world and Raja Lal Dev, his son, took his seat on the dais of Rajaship. One lakh of rupees was not received by us". Consequently *Nazrana* was fixed upon the said Raja. In view of the march on Kashmir the troops were inspected by the Maharaja.

Appointment of the chieftains on the other side of the river Ravi, intention about Kashmir, the march of the Maharaja towards Sujanpur and other places in the mountainous regions; appointment with the Rajas of those regions for interviews.

Khalsa Garcha Singh, Attar Singh of Faizulpur and Karam Singh Chahal departed from Adinanagar for the other side of the river Ravi, and Ahmad Khan Sial paid a visit to the Maharaja at Adinanagar, the glorious prince and Bhaya Ram Singh with platoons cancelled their design upon Multan and came over to Adinanagar. The Maharaja ordered them to proceed towards Wazirabad along with the artillery of Mazhar Ali. The above mentioned person, therefore, took their way towards that direction. The Maharaja, rode from Adinanagar on the 6th of Jamadi-ud-Awwal *(April 26, 1814)*, and reached Sujanpur on the 8th *(April 28, 1814)*, sent off the *Vakils* of the Rajas and ordered them to ask their masters to present themselves before him. Khalsa Desa Singh Majithia was appointed for the assessment of the *Nazrana*, Rs. 40,000 were fixed upon the Raja of Nurpur and Rs. 50,000 on the Raja of Jasrota. Desa Singh, Wazir Hathu and Bir Singh of Nurpur paid a visit to the Maharaja and one lakh of rupees were fixed as *Nazrana*. On the 15th of Jamadi-ud-Awwal (May 5, 1814) swift-footed horsemen were appointed to see the glorious prince, and others with the message that they must manage to cross the river Tarmoon. The Maharaja himself ordered the march of his royal standards from

Sujanpur, and all the troops expressed their intention to cross (the river).

(Page 154) crossing the bridge Tarmoon by the Maharaja, and his hunting a tiger.

The Maharaja marched from Sujanpur and reached on the Ist day at Kathua at the foot of the mountain on the other side of the river Ravi, from there he went over to Sialkot and set up his camp at Wazirabad. Sardar Fatteh Singh Ahluwalia paid a visit to the Maharaja, and the said Singh was asked to cross the river Chenab and put up at Daulatanagar. The aforementioned gentleman, accordingly, left for the other side of the river. From a place within the limits of Wazirabad news was received that two very strong tigers had come to stay in the jungle, did not allow an easy passage and teased and troubled the passerby and the nervous people. On the 24th of Jamadi-ud-Awwal, the Maharaja turned his attention for hunting the tigers. In the beginning Hari Singh, the famous Dogra, fell upon the furious tiger like an intoxicated lion and gave a very effective stroke of the dagger upon the face of the tiger, and afterwards Jagat Singh Attariwala made an attack upon the same animal. The tiger struck his claw upon the horse under Jagat Singh in such a way that the said horse had to give this life and make it over to the clutches of fate (died). Other horsemen showed daring and put an end to the lion of the forest of disturbance. The Maharaja felt very happy on this hunt of the tiger, and put it at the back of an elephant and went over to Wazirabad. Hari Singh was granted a robe of honour, a bangle of gold and a fertile village, and Jagat Singh was honoured with one swift horse and Rs. 2000 cash. Jodh Singh Khalsa paid a visit to the Maharaja at Wazirabad.

Send off of Dewan Singh Ramgarhia for the protection of Lahore, the conferment of a Robes of honour on Jahandad Khan and Ghulam Mohammad Khan ; The send off the Vakil of Wazir Fatteh Khan and crossing of the river Chenab by the Maharaja.

Dewan Singh Ramgarhia from a place within the limits of Wazirabad, was appointed for the protection and guarding of Lahore. A good robe of honour with a fine shawl, a roll of brocade, a cloak,

a huge elephant with a *Ganga-Jamni* Howdah (a mixed pattern of more than one metal), and a fertile *Jagir* were granted to Sardar Jahandad Khan and Ghulam Mohammad Khan. And Wazir Fatteh Khan proceeded towards Kabul without achieving his object at Multan. The Maharaja regarded it as a sign of the progress of his glory that trampled down the enemies. On the 5th of Jamadi-ud-Sani *(May, 25,1814)*, a fine shawl, a Benares scarf, one turban, a roll of *Gulbadan*, and one thousand rupees in cash were granted to the said *Vakil* as a farewell present, and letters were sent to the *Thanadars* of the fort of Attock to escort the said *Vakil* in safety from the bridge of Attock to Peshawar. On the 6th *(May 26, 1814)*, the Maharaja marched from the town of Wazirabad and went to encamp at Gujrat. The glorious Prince and Bhaya Ram Singh set up their victorious camp along with the troops present with them and, after distributing gun-powder among the troops emphatically told every brave man of the battlefield that worthy rewards would be given to them at the time of their entry into Kashmir, and that they must endeavour to render services whole heartedly. On the 10th *(May 30, 1814)*, Daya Singh, Hukama Singh Chimni, Hira Singh, Dhaunkal Singh, Sheikh Basawan and Mazhar Ali, *Darogha* of artillery, left for Bhimber. **(Page 155)** The Maharaja proceeded from Gujrat to the other side of the mountainous regions.

Appointment of Dewan Mokham Chand for the protection and management of Lahore; the stay of the prince Khalsa Kharak Singh at Gujrat on account of his being indisposed, and his (kharak Singh's) determination to proceed towards Bhimber and beyond, the visit of Raja Agar Khan of Rajauri.

Dewan Mokham chand was appointed for the protection to Lahore, and Prince Khalsa Kharak Singh put up at Gujrat on account of his being slightly indisposed. The Maharaja himself rode from Gujrat and went over to Bhimber, and on the 14th of Jamadi-ud-Sani *(June 3, 1814)* when about three fourth of the day was left, rode from Bhimber, covered the distance of the high mountains, Ahdi Dhak by name which is 6 (kos) miles high, set up his camp near the Sarai of Shahbad and emphatically ordered the excavators, who would break the hardest stone to make level the paths of communication. From

there he went over to Naushahra, which was 10 miles distant from there. After one night's stay, he went to fix up his camp near the Sarai of Maran, which was 7 miles from Naushahra, he wrote in authoritative tone to Raja Agar Khan of Rajauri. The said Raja presented himself before the Maharaja reluctantly on the 18th of the said month *(June 7, 1814)*, and presented one horse and Rs. 100 by way of *Nazrana* and, with the help of Dewan Mohkam Chand, submitted a statement of the services rendered by him in the previous year, and very boldly declared that the management of the expedition of Kashmir was and could be left to that humble servant. The Maharaja showed him great consideration by presenting him one pair of gold bangles, one jewel worn in the turban, one plume, one horse with gold saddlery and one roll of brocade. The Raja said, for the assurance and encouragement of the residents of Rajauri, the send off of this humble servant should be pronounced. The Maharaja at once allowed him to depart; and, on the 19th of the said month, he proceeded to Rajauri. A sort of shock and terror ran through the mountains of Kashmir on the arrival of the Maharaja at that place. As the Raja of Rajauri had accepted the rope of obedience and servitude about the neck of his life of humility, therefore, all the shops of Rajauri remained open as usual. Fakir Aziz-ud-Din Raza went to the said Raja, and enquired from him all the details about the passages and routes of Kashmir. After that Sardar Mit Singh and Bhai Himmat Singh went to inform him (Raja of Rajauri) of the kindness and favours of the Maharaja. On Friday, the 20th of the aforesaid month *(June 9, 1814)*, the glorious chieftains left Rajauri with adequate troops for *Thana*, at a distance of 7 miles, and from there Bahram Galla was situated at a distance of 5 miles. Passages, and routes to it were quite impassable as there was a strong fortress in the way, and in addition to it there was a very deep stream of rapid water, while the bridge upon the latter had been broken and dismantled by the Wazir of Kashmir. Therefore Dewan Bhawani Dass was appointed to find out all the details fully well, and at noon time the platoons were appointed on the other side.

Departure of the Maharaja from Rajauri towards Thana and the appointment of the Triumphant troops (Page 156) the conquest of fortress of Bahram Galla on the 7th of Sawan *(July 20, 1814)*,

Sambat 1871 A.D. departure of the Maharaja towards Mandi, and opposition and slaughter of Wazir Ruh-ullah, the Nazim of Kashmir.

The Maharaja moved from Rajauri to Thana, and appointed Sardar Dal Singh, Dewan Ram Dayal, Jodh Singh Kalsia, Sirdar Fatteh Singh Ahluwalia and other chieftains with thirty thousand horse and foot to proceed towards Pir Panjal. After that the swivels were made to depart with Desa Singh Majitha, Jodh Singh Mokal, Hukama Singh Chimni and Dewan Bhawani Dass. As soon as the chieftains passed with firmness the height and loftiness of the mount Rattan Panjal, and then from above began to move downwards, crossing of the horse on account of the narrowness of the passage proved difficult and impossible. Most of them (horse) were sent back and only some were taken along, and they got down from the pass of Bahram Galla. At that place there was situated a very fortified and strong fortress which extended to either side of stream, and between the two the distance was something like one mile. The chieftains proposed to set up an entrenchment there. On the entrenchment two guns were set up, and on the other swivels were established. The besieged felt secure and firm to a little extent on account of the flowing of the water of the canal which shot out like an arrow from the bow, and, according to the directions of Wazir Ruh-Ullah, engaged themselves in clever pretext in the form of questions and answers. Fakir Aziz-ud-Din Raza and Bhaya Ram Singh ordered that Raja of Poonch must be made to present himself at the spot in any case. The Fakir paid a visit to the Maharaja and said that the besieged were deceiving with very delightful statements, and that without a sudden attack by the troops capture of the ravine was impossible and difficult. The Maharaja appointed a few dragon mouthed guns for that direction. Wazir Ruh-Ullah Khan made his hard-hearted plan first on this point that the son of the said Wazir, who was staying with Alija Azim Khan, would be punished by the said Khan in the most terrible form if the said Wazir would show any inclination to present himself before the Maharaja, hence his presentation that bespoke of utter destruction was difficult and impossible. On the 26th of the above mentioned month *(Aug 8, 1814)*, the glorious chieftains made a manly and sudden attack and a warlike raid on the fortress of Bahram Galla, but on

account of the flow of the water drifted down into the ravine and could not retain it. Raja Agar Khan with 2 platoons left the direct path, went towards the left and crossed the impassable mountains and, traversing the most difficult avenues and crossing the water of the rivulet, fell upon the entrenchment of the besieged like lightening and storm. Most of them were burnt in the fire of annihilitation and many of them suffered from wounds. On the other side a bridge of elephants was formed along the stream, passing over their backs, they clung to the walls of the fortress entered into it, murdered and butchered all the besieged, and if any one survived, he considered defeat a good opportunity and fled to take refuge in the mountainous regions of the neighbourhood. The Maharaja ordered the firing of the guns on hearing this news. From Bahram Galla Pir Panjal was at a distance of 6 miles, and the troops of the *Nazim* of Kashmir were putting up at that place in readiness to kindle up the fires of fighting and mulcting. **(Page 157)** On the 27th of Jamadi-us-Sani *(Jun 16, 1814)*, the possession of the fortresses of Bahram Galla was completed. The Maharaja ordered the glorious chieftains to make use of their shrewd plans and engage themselves in capture of the mountain of Pir Panjal. On the 28th of Jamadi-us-Sani *(Jun 17, 1814)*, Khalsa Mit Singh, Sham Singh, Raja Agar Khan of Rajauri, Dewan Bhawani Dass, Fakir Sahib and Dhanna Singh Malwai presented themselves before the Maharaja under his summons along with Namdar Khan Thakkar and upto noon a meeting (conference) for consultation took place. And on the crescent day of Rajab *(Jun 19, 1814)*, the said Raja and others were made to put on good robes of honour. Khalsa Mit Singh along with Dewan Bhawani Dass was appointed to put up on the top of the mount Rattan Panjal and to make the triumphant troops proceed towards Poonchh. Severe rain and hailstorm, that had neither been seen nor heard of, fell upon the mount of Pir Panjal so much so that the whole mountain began to look like dazzling bright ivory. It was intended to proceed to Poonchh and 2 or 3 days were spent at Thanna in holding parleys with Wazir Ruh-Ullah Khan through Daryai Shah. On the 5th of Rajab *(Jun. 23, 1814)*, the royal standards marched from Thanna, and on the first day set up a camp at Sarai Kotli. Stone menders, who could break the hardest to its kind, and expert excavators were appointed to move ahead for clearing the ways and

passage. The accrosed *zamindars* hidden behind lofty mountains took to firing guns at them, but the triumphant troops passed beyond these difficult passage in safety, and the Maharaja reached Poonchh. Some soldiers stationed in the fortress of Ghari and its neighbourhood, did not find in themselves power to oppose, and so went out of that area. The place of Poonch had become utterly destroyed under the advice of the wicked Wazir. Letters of encouragement and assurance were written to the residents of place on behalf of the Maharaja asking them to come and settle in their houses as of old. From Poonch up to Rajauri the whole country had been laid waste and had been rendered quite unpopulated. Even two or three men could pass that way with difficulty. Hence a hundred or two hundred men had to be gathered together for the purpose of managing approaches. Sher Jang and Sarbaland, *zamindars* of that neighbourhood, came forward, paid a visit to the Maharaja and talked many things to the effect of rendering services to him. Famine of grain began to rage Sardar Dal Singh and Dewan Ram Dayal and put up at Bahram Galla, and Mit Singh and other chieftains went to stay at Pir Panjal and showed great effort in burning to ashes the houses in the neighbourhood of Poonch and other places. Wazir Ruh-Ullah Khan felt very much surprised and distracted at the destruction and wastages of his own territories, wrote all about his situation to the *Nazim* of Kashmir, and all the zamindars of the mountainous regions were driven into wilderness on the burning of their houses.

Appointment of Raja Sher Baj Khan to the chieftainship of Poonch and the determination of the Maharaja to go ahead for the purpose of capturing the fortress of Ghari, Razing it to the ground and return.

On the 10th of Rajab *(Jun 28, 1814)*, Raja Sher Baz Khan was granted a turban, a scarf and a pair of gold bangles and he was appointed to the chieftainship of Poonch. On the above date, the Maharaja himself departed along with platoons and triumphant troops for the capture of the towers and the fortress which were situated on very lofty mountains. **(Page 158)** After traversing 4 miles, they reached the neighbourhood of that place. The besieged lost all idea of taking precaution and gave up depending upon their vigilance at

the sight of the arrival of the Maharaja and inspite of the height of their mountains and the impregnability of the fortress, did not dare stand in opposition. They lit up huge fires in the towers and fled away. The Maharaja razed the said fortress to the ground, and at noon returned and entered Poonch. And on the 23rd of *Har (Jul 5, 1814)*, on Monday, a consultation was held. Sirdar Desa Singh, Sardar Mit Singh, Punjab Singh, Fateh Singh Kutab-ud-Din Khan of Kasur and other chieftains were appointed in the direction of Uri, and the Maharaja decided to stay a few days more at Poonch. Swift footed messengers from Bahram Galla came there under the authority of Raja Agar Khan of Rajauri and stated that the ill fated Afghans had made a sudden attack on the troops of the Maharaja on reaching Pushana. Brave men accustomed to victory and warriors well-equipped with arrows and gun and with all the signs of triumph had made brave attacks. And most of the them had been killed and many had suffered serious wounds.

Appointment of the triumphant troops towards Mandi for the purpose of opposing Wazir Ruh-ullah Khan and the flight of the said Wazir and the possession by the Maharaja of Mandi and two or three other forts.

On the 23rd of Rajab *(Jul 11, 1814)*, Raja Agar Khan of Rajauri, Raja Sher Baz Khan of Poonch and platoon of Mihan Singh and other troops departed for uprooting the foundations of the chieftains of Wazir Ruh-ullah Khan. As soon as they reached a little distance from Mandi, on this side of the place the troops of the said Wazir, which had advanced to that place for purposes of opposition, could not withstand, suffered a defeat and left for the mountainous regions. The said Wazir heard the news of this defeat of his troops and fled from Mandi and left for impassable mountains. Mandi passed into the possession of the well-wishers of the powerful state. And the village Kazru, Achhur and two or three other places in the suburbs of Mandi were occupied. The Maharaja ordered the firing of guns on hearing this news. Letters from Sardar Dal Singh and Dewan Ram Dayal came one after the other stating, "According to the advice and plan of Namdar Khan Thakkar the standards were made to march from Bahram Galla to the other side on Friday, the 26th of Rajab *(July 14,*

1814), and it was decided that the troops would cross by way of Dharwal. They put up safe and secure in the houses occupied by them here and there. And on account of the effect of the smell of rice, fever began to tell upon the health of the whole triumphant army". On the 28th of the Rajab *(July 16, 1814)*, on Sunday, when there was a complete eclipse of the sun, the Maharaja distributed by way of charity and alms one elephant with a silver Howdah, cows, buffaloes, horses, and a few thousand rupee in cash.

Appointment of Fakir Raza for estimating the climatic condition of Mandi, the death of Ghausa Darogha, The charges of Misr Dewan Chand (Page 159) and return of Fakir Raza to the Maharaja after estimating the climatic conditions of Mandi.

Fakir Aziz-ud-Din Raza Ansari, who had been appointed to study the climatic conditions of Mandi, come back to explain all the details to the Maharaja with a map of that place illustrating his statements. Mian Ghausa, Darogha of Topkhana, had fallen sick in Poonch and was made to go back in a palanquin, but he submitted his life to the highest truth on his way (died), and Misr Dewan Chand got complete charge of the artillery. The Maharaja stayed for 25 days in Poonch, conferred very good silken robes of honour and pairs of gold bangles on the triumphant troops and *zamindars* of the adjoining countries.

Presentation of Bhaya Ram Singh before the Maharaja, determination of the Maharaja to proceed towards Mandi, and the departure of troops to reinforce Sirdar Dal Singh and other forces.

Bhaya Ram Singh presented himself before the Maharaja and said, "At this time a sudden attack and falling upon the enemy by the triumphant troops on the mount of Pir Panjal is most appropriate and essential, and any postponement and delay in the matter are supposed to strengthen the position of the opponents. Moreover, if the Maharaja marches from Poonch, all the affairs would be set right in the best possible manner". On the 2nd of Shaban *(July 20, 1814)*, corresponding to the 7th of Sawan, the Maharaja left the whole of his camp at Poonch, all alone went to Mandi and appointed the said Bhaya, Raja Agar Khan of Rajauri, Ram Singh Balli, Pardhan Singh, and

Bakhtawar Singh of Akhnur with well equipped troops for the assistance and reinforcement of Sirdar Dal Singh and others. At about three fourth quarter of the day Khalsa Mit Singh, Desa Singh, Sham Singh and other chieftains, one by one, presented themselves before the Maharaja and ensured the facility of both worlds on account of the services they had rendered to the Maharaja. The Maharaja felt pleased with each and every chieftain, and conferred upon them good robes of honour, on the 4th of Shaban *(July 22, 1814)*, all the above mentioned chieftains were made to depart towards Tosha Maidan, Cavalry and the troop of Nihal Singh Attariwala followed them with a number of bullocks loaded with flour, from Bahram Galla Sirdar Dal Singh was reported to have shown great effort.

Going of Sardar Dal Singh and other troops together with Dewan Ram Dayal to Bahram Gala in the neighbourhood of Shopin (Shupian) and Hirpur, and battle between the government (Sarkar) and the troops of Kashmir.

Sirdar Dal Singh and Dewan Ram Dayal marched on from Bahram Galla under the guidance and direction of Namdar Khan Thakkar, and, circumventing a terrible depth and the most difficult ups and downs, they got down between Hirpur and Shopin, and began to wait for their own armies from behind. During this time Jiwan Mal, the well known Munshi of the glorious prince, without the advice and consultation of the Sirdars undertook to advance and excel in his intention to cross the mount of Pir Panjal without any thought. Afghans, who lay in ambush came out to fight. **(Page 160)** Most of the people died in the field and some suffered serious wounds, and the rain poured down so forcibly and abundantly that even powder of the guns failed to go off. The well known chieftains unsheathed their swords and enthusiastically engaged themselves in the battle. Jiwan Mal *Munshi* breathed his last, and Fatteh Singh Chhachhi consigned his life to the creator. Dewan Ram Dayal showed worthy resourcefulness, and *zamindars* of that neighbourhood showed praiseworthy effort in the field of battle and maintained their foot of daring firmly in the action. The Maharaja heard this news and appointed 4 and 5 thousand horse and foot respectively in union with Dewan Devi Dass and Kutub-ud-Din of Kasur for the reinforcement

of those troops. And an emphatic note was issued to Bhaya Ram Singh to join the troops of the glorious chieftains.

Departure of the triumphant troops from Mandi in Advance: Mutual Opposite and Fighting: And death of a few well known chieftains.

The well known chieftains, who have proceeded from Mandi according to the orders of the Maharaja, were reported at this time to have been subjected to the gunnery of Wazir Ruh-Ullah Khan, who had established himself on the top of a mountain along with the troops of the *Nazim* of Kashmir. Coming down from the heights of the mountains he had pursued in the lower valleys of the troops which had gone thither to reinforce Sirdar Dal Singh and others. Upto one mile and a half the chieftains and the troops of the wicked Wazir kept traversing the passage in the process of fighting, with the result that many died and many suffered serious wounds. The Maharaja appointed two platoons from Mandi to ascend high mountains and engage the enemy in battle. The said Wazir began to feel his heart sink in the very heat of the action and retired into a corner of inaction. On the 9th of Shaban *(July 27, 1814)* the said Wazir got ready once again for opposition and fighting. The Maharaja went ahead of Mandi; and the glorious chieftains made very bold attacks. Kaur Singh Dhari and Desa Singh Man served the cause with bravery; but in the end had to seek company with death under the stroke of guns. The chieftain Mit Singh consigned his life to the creator in consequence of a very serious wound. As soon as they reached a distance of 1½ miles from Mandi after setting out of this furious battle and aweful field, they found the bridge upon the water very narrow in width, while the crowd of the troops was very large. *Zamindars* from the fort of Jubal made their appearance and began of fire. Many died and many became drowned in the ocean of non-existence. Desa Singh and Hukama Singh Chimni took a firm stand on the rivulet to guard and protect it, so that at the time of crossing it no inconvenience might occur to any one. The whole district of Mandi was burnt in the fire of non-existence and became levelled down to earth.

Return of the Maharaja Towards Poonch and the return of Sirdar Dal Singh and Dewan Ram Dayal From the suburbs of

Hirpur to Thana; Arrival of the Maharaja in Kotli; and the Conferment of a Robe of Honour of the Thanadar of that Place.

(Page 161) The Maharaja observed the changes of the times, postponed the work of today on tomorrow and, on the 12th Shaban *(July. 30, 1814)* turned back. Namdar Khan Thakkar, who learnt of the return of the Maharaja at once told the glorious chieftains that the Maharaja had gone back to the suburbs of Mandi and Poonch, and asked them further whether they would adopt the most suitable and essential course of bringing about the capture of Kashmir with their own shrewed judgement or they cherished the desire of going back, in which case it would be better for them to accompany him. The glorious chieftains decided to return along with the above-mentioned person at night fall which concealed every body and everything; and reached Thanna. The Maharaja in union with Raja Sher Baz Khan went from Poonch to Kotli. The *Thanadar* of that place busied himself in setting right the passages. The passage of the troops from that place, which was quite impracticable and impassable in the eye of wisdom by the daily increasing glory of the Maharaja became possible on account of the intervention of shrewd *Thanadar* who was putting up in Kotli and Mirpur, a *Talluqa* of the Maharaja. The exalted Sarkar had gone to the said *Thanadar,* and had used hot words with him and had finally won him over to comradeship. The Maharaja conferred upon him a very good robe of honour, and the triumphant troops crossed over to Bhimber by way of Kotli, and the Maharaja reached Bhimber all of a sudden like an invader, and all the glorious chieftains who had *Jagirs* on the other side of Jehlam and Chenab were emphatically ordered to go back to their estates and *Jagirs* and be happy and comfortable, all the same to be ready to present themselves before him when required. Dewan Bhawani Dass got an order to reach Lahore by an incessant march along with platoons, cavalry, artillery and other materials; and himself (The Sarkar), riding a huge elephant, expressed determination to proceed to Lahore.

Arrival of the Maharaja at Lahore and his Engagement in the Settlement of Administrative and Financial Affairs; and Meeting with Dewan Mokham Chand and others.

At noon, on the 23rd of Shaban *(Aug. 10, 1814)*, riding an

elephant, the Maharaja reached Lahore, and Dewan Mokham Chand, Prime Minister and other chieftains presented themselves before him. The Sarkar addressed the Dewan and reproduced all the details of the situation of the Province of Kashmir.

The Dewan Said, "There is no doubt that your glory is daily on the increase. Yet on account of the defective plans of the chieftains the work has not been brought to an end with thorough effectiveness. Now it is most advisable to make Bahram Galla strong and permanent. If this humble person be ordered, with whole hearted devotion due endeavour can be made to set right all the critical affairs". On the 24th *(Aug. 11, 1814)*, the Maharaja came out of the Roshnai Gate and inspected the new structure of the city wall and the moat. Sirdar Dal Singh and other glorious chieftains had the honour of an interview with the Maharaja, and submitted all the details of fighting in great detail. The Maharaja simply said that in the near future the said expedition shall attain success.

Going of the Maharaja to Shah Shuja-ul-Mulk for the Purpose of Condolence for Wafa Begum.

Nawab Ulya Begum, mother of Shah Shuja-ul-Mulk passed away **(Page 162)** and the Maharaja went to Shah Shuja-ul-Mulk for observing the formality of condolence, and, after the observance of the ceremony, consoled him with the words : "This mortal world is a place to be left behind, every morning of glory is followed by night of downfall, and the bright day of existence always merges into the pitch dark night of non-existence". After this the Maharaja went to the fort.

Displeasure and Anger of the Maharaja against Bhaya Ram Singh and the presentation before him; the going of the Maharaja to Amritsar for a meeting with Abdul Nabbi Khan, Vakil.

Displeasure and anger resulting from disappointment were given vent to against Bhaya Ram Singh on account of many reasons. Firstly, troops under him had not shown any praise worthy resourcefulness in the field of battle; secondly, he had been appointed to reinforce and assist Sirdar Dal Singh and others, and he had deferred and avoided to do that service by going over to the suburbs

of Thanna and staying there. Thirdly, he had annoyed the Maharaja by sending a false note against Agar Khan, and on account of this emphatic letters were repeatedly issued to him that he must present himself before the Maharaja without any indication to delay and negligence. The aforesaid person began to harbour many kinds of doubts and felt very distracted in mind on hearing that the Maharaja was angry with him. He traversed the distance and reached Sheikhupura and presented himself before the Maharaja in company of the glorious Prince, and offered a purse of Rs. 500 for purposes of *sarwarna* and began to show himself not guilty by dwelling upon the unsympathetic and hypocritical character of Raja Agar Khan; and showed his desire to make good his defects next time in company with the triumphant troops. The Maharaja said, "settlement of this affair would be made early in the month of Katak". The Maharaja cherished a heartfelt desire to go over to Amritsar for the purpose of a sacred bath; and did so on the 24th of Ramzan *(Sept. 9, 1814)*, when he was given to understand that Abdul Nabbi Khan, *Vakil* of the glorious Sahibs, had reached Amritsar on his way to Lahore. On account of this on the 25th Special horses and splendid tents were ordered for Shalabagh, and Khalsa Kharak Singh was ordered to reach Amritsar. When a quarter of the day was left to sunset the Maharaja entered Shalabagh and; on the 26th *(Sept. 11, 1814)*, at noon, he went over to Amritsar and had the honour of paying a visit to that blessed place.

Performance of sacred bath on the 'Sankrant' day of Asuj and distribution of alms to the poor and the deserving; interview with Abdul Nabbi Khan, and proposal of his departure to Lahore, and coming of the Maharaja to Lahore.

(Page 163) The Maharaja had the pleasure of visiting Harmandar Sahib Ji (golden Temple) on the Sankrant (first) day of Asuj, and distributed alms and charities to the deserving and the poor. In privacy, the Sarkar sent for Dewan Mohkam Chand, the Prime Minister and explained to him all about the coming of the *Vakil* of the glorious Sahibs. At once the favourable order was issued that Lala Nand Singh, *Vakil* must first present himself before the Maharaja and make all the details known to him. On account of this the said Lala got ready for

an interview and dwelt largely upon the reality and truth of the determination of the Governor Sahib Bahadur and advice and policy of Metcalfe Sahib and the conventional expression of friendship and unity of the Colonel. After that Munshi Abdul Nabbi Khan was granted an interview. The Maharaja inquired about his health in a very cheerful mood, and, after listening to the contents of the letters expressing friendship of glorious Sahibs, said, "The climate of Amritsar on account of the burning heat of the sun does not seem to agree with our system. Dewan Mohkam Chand is proceeding at present to distribute salaries to the troops and to administer the countries under sway. He will come to present himself before me in the month of Katak (Oct., 1814), after augmenting the troops by recruitment along with the Rajas of the mountainous regions, and you (i.e., the said *Vakil*) may stay in Lahore for the while. I would be pleased to give replies in a very good way to all the friendly messages on my coming back to Lahore and after the arrival of the said Dewan your send off will take place". Consequently the said *Vakil* reached Shalabag on the 4th of Shawwal (Sept. 19, 1814), and from there went to Lahore and put up in a spacious Haveli. The Maharaja for the time being postponed all his engagements, though he had a great desire to take a sacred bath at Tarn Taran and control the mountainous regions, he left Amritsar at once and came over to Lahore.

Interview with Munshi Nabbi Khan, and arrival of the Vakils of Raja of Patiala and Raja Bhag Singh, and their being permitted to go back, and the departure of Kishen Dass towards Multan as a Vakil.

Munshi Abdul Nabbi Khan, *Vakil* of the glorious Sahibs, presented himself before the Maharaja and said in privacy, "The glorious Sahibs are firmly established in unity and friendship, and the deviation from the Treaty already concluded has taken place or would take place. In the expedition of Kashmir if you had asked for the platoons in your best possible way of unity from the glorious Sahibs it could take place at once out of friendship and unity in view of showing assistance and help to you. Henceforth, at any rate, I hope, seeking of help would not be objectionable". The Maharaja felt very much pleased and gladdened with the words expressing unity. The

Vakils of Rajas of Nurpur, Jasrota and other places made a recommendation on behalf of Raja of Basohli at the time of their presentation before the Maharaja. Duni Chand, *Vakil* of Raja Bhag Singh, paid a visit to the Maharaja with very fine gifts and made him aware of all the details of the anger and displeasure of the glorious Sahibs. (Page 164) On the following day the Maharaja granted him a robe of honour and allowed him to depart. Sardar Dal Singh presented himself before the Maharaja, who ordered him to prepare the triumphant troops for Multan. The aforesaid person said that before his departure the appointment of a *Vakil* towards Multan must take place, as it was looked upon most essential and proper in the eyes of the laws of chieftainship. Accordingly Lala Kishan Dass was honoured with shawls and the like, and was made to leave for Multan as a *Vakil*, and Rs. 2000 in cash out of the large sums of Multan were allowed to him. Great emphasis was laid upon his reaching Multan as quickly as possible.

Send Off of Vakil Abdul Nabbi Khan, and an account of the departure of Sirdar Desa Singh with his troops towards the mountainous regions and the collection of tribute.

The Maharaja gave a special robe of honour consisting of a shawl, brocade, Dupatta, rolls of *Gulbadan* and muslin, turban and one thousand rupees to Munshi Abdul Nabbi Khan, *Vakil* of the glorious Sahibs, by way of farewell gift, and made him depart. All the talk about strengthening the relation of friendship and unity was made to be understood by each other in a very suitable manner, and the said *Vakil* went away along with Lala Nand Singh. Sardar Desa Singh Majithia, who was appointed, under the orders of the Maharaja for the administration of the mountainous regions went from Adinanagar to Shahpur, which was included in the outlaying places of Basohli, and threatened the dependants and relations of Raja of Basohli. The *Vakils* of Rajas of Nurpur and Jasrota and other places made recommendation on behalf of Raja of Basohli at the time of their interview. After a long discussion Rs. 13,000 were fixed. After that handsome tribute was collected from each and every Raja of the hilly regions and the Maharaja felt very happy on hearing this good news.

Order of the Maharaja for the firing of guns of the day of

Dussehara on the 8th of the Ziqad (Oct. 22, 1814), and going of the Maharaja to Shalabagh, and arrival of the news of the death of Dewan Mohkam Chand.

On the day of Dussehara, on the 8th of Ziqad (Oct. 22, 1814), according to the fixed custom and convention the Maharaja performed the ceremonies of worshipping horse, cannon and sword, when quarter of day was left to sunset, he ordered the firing of guns, had his tent pitched near Kot Said Khan and issued orders to all the *Jamadars* of the platoons to encamp in the vicinity of Shalabagh. The Maharaja conferred good robes of honour in honour of Dussehra on the glorious Sirdars, and later entered Shalabagh on the 15th of Ziqad (Oct. 29, 1814), Sirdar Dal Singh was granted one horse with gold and silver saddlery, a plume, a turban, special shawl, and brocade. In the meantime sad news of the death of Dewan Mohkam Chand on account of a bodily disease reached the Maharaja; and he felt very sorry for it. Lala Moti Ram, son of the said Dewan, was well acquainted and well aware of the income and expenditure of the countries, and his grandson, Lala Ram Dayal was well known for his vigilance and smartness in the art of soldiery and **(Page 165)** had acquired experience in the expedition of Kashmir. Therefore he (Ram Dayal) was granted the service in place of his grandfather.

Arrival of the Maharaja at Amritsar; the presentation of the glorious chieftains along with the triumphant troops; the flight of the son of Raja of Rajauri; the conferment of the robe of honour on Dewan Moti Ram; and sacred bath on the Dewali Day at Amritsar.

The Maharaja went to Amritsar from Shalabagh fixed up his tents near the fort of Gobindgarh and issued an order that none of the triumphant troops must stay inside the town. Jagat Singh Attariwala, Partap Singh, Nihal Singh, Hari Singh and Shamun Singh along with the triumphant troops presented themselves before the Maharaja and became recipients of various favours. Kutub-ud-Din Khan of Kasur had the honour of interviewing the Maharaja with 18 horses. On the 20th *(Nov. 3, 1814)*, on Friday, son of Raja of Rajauri, in spite of guard and protection, fled at nightfall; and as soon as the day dawned this circumstances was learnt by Bhaya Ram Singh.

Therefore swift-footed horsemen were appointed to close up all the passages and bridges. A splendid robe of honour was sent to Lala Moti Ram, son of Dewan Mohkam Chand, with the words that Dewan Ram Dayal would be granted plume, turban-jewel and the like at the time of his presentation before the Maharaja. The Maharaja rode from his tent on the day of Dewali (Nov. 11, 1814), the Amavas of Katak, went over to the temple of Harmandar Sahib (Golden Temple) and, after taking the sacred bath at that blessed place, distributed charities and alms to the needy and the deserving and ordered the illuminations in great eclat, spent his day and night in the 'Bunga' (Lodge) of superior most of servants, the inhabitant of paradise (the late), i.e. Khalsa Maha Singh Ji. And after that he went to the suburbs of the fort of Govindgarh. It was in these days that according to the report of the glorious Sahibs, in view of keeping strong the ties of unity and keeping cemented the foundations of friendship, and adequate army in union with Dewan Moti Ram was sent over to the Cis-Sutlej territory for the capture of Phula Singh Akali, who had risen in revolt on the pretext of helping Musammat Sada Kaur and Nihal Singh Attariwala, the Dewan brought both of them to the presence of the Maharaja and the disturbance in the cis-Sutlej territory came to an end to the pleasure of the glorious Sahibs.

Arrival of the glorious Sahib, the Governor Sahib Bahadur, Departure of Col. Ochterloney for opposition to the chieftains of Raja Gorkha; arrival of the Vakil (of the Gorkhas) before the Maharaja and indifference of the Maharaja towards their situation in accordance with the advice and proposal of the sahibs.

The Governor Bahadur had covered the distance from Calcutta and came to Lucknow, had a desire to reach the neighbourhood of Akbarabad and have an interview with Mr. Metacalfe. Colonel Ochterloney, with a view to fighting and mulcting, had started from Ludhiana, and, after covering some distance with the platoons and troops of the Malwa Singhs, reached Plasi, and stayed there like a victor. At a distance of 4 miles Ranjhoor Singh, son of Kachi Amar Singh was putting up in utter shame. **(Page 166)** coming and going of the *Vakils* from him was in process. Ranjhoor Singh wanted to proceed immediately to Shahjahanabad and to have the honour of an

interview with Metcalfe Sahib, present himself before the Governor Sahib, and bring about the extinction of the fires of fighting and mulcting. He wrote about this proposal to the Subedar of Shahjahanabad many times, but without the approval (or sanction) of the Governor Sahib Bahadur, it was impossible and difficult for Subedar to manage and arrange the said affair (i.e. interview). Prithi Blas and other *Vakils* of Raja Gorkha came to present themselves before the Maharaja and made known to him all the details of the kindling up of the fires of fighting and mulcting; but, keeping in view the regard for unity and friendship, amity and sincerity of the glorious Sahibs, no consideration was shown to their affair.

Going of the Maharaja from Amritsar towards Tarn Taran on the 5th of Zil-Hajj, and arrival of Maharaja outside the town of Lahore in the dome of Anarkali.

The Maharaja went from Amritsar to Tarn Taran. On his arrival there he observed that in the lands around that place there was scarcity of grass and water, and the maintenance of the triumphant troops and the horses appeared difficult and impossible. Therefore after a day or two the Maharaja returned from that place, reached the suburbs of Sarai Amanat Khan on the first day, boundaries of the village of Marhala on the 2nd day, and reached Anarakali, to the South of Lahore, at a distance of one mile, with his camp on the 3rd day. An emphatic order was issued to the sentinels and guards of the gate that none of the foot or horse should be allowed to enter the town beyond the city wall. Parade and inspection of the triumphant troops began. Sirdar Attar Singh, Garbha Singh, Sada Singh Bhimbria, Karam Singh Chahal, Jagat Singh, Sirdar Dal Singh, Khalsa Fatteh Singh Ahluwalia observed the parading of their troops, and became the recipient of untold favours. The settlement of financial and administrative problems were proposed to be examined and emphatic *Parwanahs* were issued to every one of the chieftains that they should reach Lahore along with their troops immediately and present themselves before the Maharaja.

Flight of Wafa Begun and others from Lahore and the setting up of strict sentinels and guards on Shah Shuja-ul-Mulk and prosecution of Balak Ram Kothidar (manager of the household)

and confiscation of all the property of the Shah from his (Balak Ram's) Kothi; and the arrival of Wafa Begum in the centre of peace and tranquillity (Ludhiana).

In these days sentinels and guards with perfect strictness and severity were set upon Shah Shuja-ul-Mulk. Wafa Begum, who was a unique woman in intelligence and insight, in a very stealthy way stole herself away from Lahore. After 2 or 3 days, when this became known the sentinels and guards became stronger and stricter than before. The said Shah said, "When I became a wanderer from my native land I came to the Maharaja at Lahore in the hope of securing assistance and help. **(Page 167)** Inspite of taking the piece of diamond from me such an anger and displeasure is being shown to me that not a single person can step outside the Haveli during the day or night. How can it be possible that those who were caught in the trap of dejection and trouble should not step outside". Shahzada Saghir (the younger Prince) went to the Maharaja and gave all the account of the departure of the one given to veil behind the screens of chastity. In the end, it was investigated that through the intervention of Balak Ram Hindustani the said departure had taken place. On account of this, sentinels and guards were fixed upon his Kothi (Lodge) both in Amritsar and Lahore. And he himself (Balak Ram) came from Amritsar to Lahore and was put in the custody of Hira Singh Topi. All his property and goods along with his golden library and fine things of his shop were confiscated. The Begum, in perfect safety, crossed both the rivers Beas and Sutlej and reached the centre of peace and security (Ludhiana) and began to spend time in ease and comfort.

Arrival of Mohammad Ali, Vakil of Wazir Fatteh Khan, and coming of Raja Sansar Chand on the 6th of Muharram 1230 A.H. (Dec. 19, 1814), corresponding to the Sambat 1871 (1814 A.D.) : And departure of Fakir Raza as a Vakil to the glorious Sahibs.

Mohammad Ali, *Vakil* of Wazir Fateh Khan, presented himself before the Maharaja with presents and gifts. Rs. 100/- for his entertainment and a few trays of sweet meats were given to him. The said *Vakil* stated "The said Wazir is trying his utmost with enthusiasm to strengthen the foundation of unity and friendship, and yet regarding the possession of the fort of Attock he had not received any assurance

or encouragement". The Maharaja said "Had his promise regarding the portion of the Province of Kashmir and Multan been fulfilled, without doubt the fort of Attock would have been made over to him in view of his friendship. Without the fulfilment of that part, cession of the fort of Attock is not intended by the Maharaja". *Parwanahs* of the Maharaja were written and sent repeatedly summoning Raja Sansar Chand. In accordance with them the said Raja marched from the mountainous regions, traversed the stages of journey and reached the court on the 6th of Muharram (Dec. 19, 1814) Jamadar Khushal Singh went into his camp and, in union with the said Raja, went into the fort. The said Raja presented one very fine horse by way of *Nazrana* (tribute) along with some other fine presents and became a recipient of great favours, and all the details of the fighting and battling between the chieftains of Raja Gorkha and the Sahibs were described. The Maharaja said that, as the friendship and unity between two great Sarkars (Governments) had become well established, therefore, assistance and help of the chieftains of Raja Gorkha was not contemplated. The Maharaja had in view the settlement of financial and administrative problems and the like. Besides that he preferred the hearing of the news of the fighting and battling between the great Sahibs and Raja Gorkha to all other concerns; and the departure of the *Vakil* to cement the foundations of unity to the presence of the Governor Sahib Bahadur was always in his mind. Accordingly, Fakir Aziz-ud-Din Raza Ansari, who was fit for the society of glorious great men on account of his knowledge and accomplishments was made to proceed towards the East with one Shawl, one roll of brocade, one turban, Rs. 1,000 cash, Rs. 500 for miscellaneous expenses, 50 horsemen and one elephant; and an order was issued that he should go .to interview the Colonel as quickly as possible. **(Page 168)** He was further instructed by the Sarkar, "Weigh with your judgement very carefully the policy and proposal of the Sahibs and come back within 20 days, and after your coming back plans would be made for the appointment of some reliable person to the Governor Sahib Bahadur". Consequently, the Honourable Fakir went to Shalabagh on the Ist day and proceeded onward on the following day.

Arrival of Fakir Aziz-ud-Din after his interview with colonel Ochterloney before the Maharaja and the appointment of Dewan Bhawani Dass towards the Governor Sahib Bahadur along with fine presents and rare gifts.

Fakir Aziz-ud-Din Raza crossed the river Sutlej swiftly, had an interview with Col. Ochterloney, inquired into certain very important problems, observed carefully and inspected well the plan and process of fighting and opposition. On the 24th of Muharram (Jan. 6, 1815), in privacy he gave an account of that place to the Maharaja, and stated on the authority of the said Colonel that the appointment of a *Vakil* towards the Governor Sahib Bahadur for the purposes of cementing the purposes of unity was certainly very desirable and good. Thereupon, fine gifts and rare presents were provided and got ready at that time, and Dewan Bhawani Dass was appointed for the mission. One special robe of honour, Rs. 3,000 in cash, one elephant for riding and 25 horsemen with Mohar Singh Dogra at their head were given to him and 30 rolls of Pashmina (woollen Cloth) and the like and Gulbadan and a fine quiver, and a few cows and 2 fine horses with gold and silver saddlery were put in his charge for presentation to the Governor Sahib Bahadur, Eleven rolls of the above mentioned quality were entrusted to him for Metcalfe Sahib. On the 29th of Muharram (Jan. 11, 1815), the said Dewan departed eastwards.

Presentation of Sayyad Mohsin Shah Vakil and Stay of Lala Kishan Dass Vakil at Multan.

Syed Mohsin Shah *Vakil* came to Lahore. Lala Kishan Dass, *Vakil* of the Maharaja, was allowed to stay for a few days at Multan in accordance with the wise desires of the Nawab of Multan, for it is regarded by him as very opportune at that time. The said *Vakil* (Mohsin Shah) presented himself before the Maharaja and put before him a receipt of Rs. 7,000 bearing the seal of the *Vakil* of the Maharaja, and presented 2 special horses, 11 rolls, fine gifts, including 2 rolls of *Lungi* with gold threaded borders, one scarf of saffron colour, four rolls of *Gulbadan*, four rolls of printed chintz and a *Hundi* (money bond) of a large sum. A sum of Rs. 100 was sanctioned for his entertainment by the Maharaja, and the Maharaja said, "the Nawab seems to have acquired a habit for a long time to always keep a

balance of two year's revenue with himself and go on postponing his payment with very clever tricks; and pays the same only when troops are appointed and the lands under his sway are destroyed. The said *Vakil* in a very humble way explained satisfactorily the payment of the assessed large sums of money.

Departure of the Vakil of Wazir Fateh Khan; and an interview of Dewan Bhawani Dass with the governor Sahib Bahadur and the going of the Maharaja on the Basant day to the mausoleum of Madho Lal Hussain.

Mohammad Ali, *Vakil* of the said Wazir, was given one shawl, one turban, one roll of *Gulbadan*, 2 rolls of interwoven cloth, and Rs. 200 as a farewell gift. **(Page-169)** The said *Vakil* went over to the other side of Ravi. Dewan Bhawani Dass *Vakil* of the Maharaja, reached near the camp of the Governor Sahib Bahadur, and a reliable person from the said Sahib at once came out to welcome him. He took the said Dewan along with him and made him put up among the troops. After that he had the honour of an interview, made over the presents and gifts expressive of unity and friendship, and engaged himself in strengthening the foundations of friendship and unity. The said Sahib enquired after the health of the Maharaja in a very suitable manner and in a praiseworthy style.

On the 5th of Magh *(Jan.16, 1815)*, corresponding to the 3rd of Rabi-ul-awwal, on the Basant Day, which was always celebrated with great show, the Maharaja along with the glorious Prince and the present triumphant troops went to the Mausoleum of the undisputed knower of God and one accustomed to observe nocturnal watches (prayers)-Madho Lal Hussain; and spent more or less a quarter of the day there, and was pleased and gratified with the sight of the huge crowds of people. After that he want to Shalabagh. Rs. 1,000 were given on Basant day to Raja Sansar Chand as a part of bestowal upon him to meet his expenses. On the 5th of Rabi-ul-awwal, all the swift-footed horses, tents, canopies and the like, and other clothes and things which were necessary went to Shalabagh from the fort of Lahore.

Arrival of the Raja of Jammu at Lahore and the going of the Maharaja from the garden to the fort and the departure of Dewan

Bhawani Dass from the side of the Governor Sahib Bahadur; handing over of the Administration of justice to Wisakha Singh; and conquest of Ramgarh by the colonel.

Dewan Shankar Dass and Fatteh Singh Man were appointed for the settlement of the affairs of the suburbs of Jammu. The opposite party did not see in itself power to withstand, and accepted to put the rope of servitude and obedience round the neck of life out of humility, Afterwards according to the orders of the Maharaja, he presented himself before him on the 9th the aforesaid month *(Feb.18, 1815)*. Raja jit Singh of Jammu explained all the details about the passages and bridges of Kashmir and dwelt upon his rendering services at the time of the appointment of the triumphant troops. The Maharaja on the same date, at the time of the 3rd quarter of the day went over from Shalabagh to the Fort. Dewan Bhawani Dass *Vakil* was allowed to depart from the Governor Sahib Bahadur, and went over to Shahjahanabad, and, after taking a sacred bath at that place, and covering the distance, came to present himself before the Maharaja, and explained all the truth. Settlement of the affairs of the administration of justice were not carried on satisfactorily at all by Lala Khushab Ram. Therefore the said Lala was dismissed and Wisakha Singh was nominated for the adjudication of financial and administrative problems. The triumphant troops of the Colonel Bahadur had laid a siege about the fort of Ramgarh. Although the besieged were very firm and considerate for the protection of their good reputation and good name, yet on account of the exhaustion of grain and gun powder they lost all sense of resourcefulness, and, taking advantage of an opportune time at night, took to flight. Early in the morning *Thana* (military post) of the said Sahib entered into the Fort, and in this way awe and command struck the hearts of the troops of the chieftains of Raja Gorkha.

Departure of Raja Sansar Chand from the Maharaja and the appointment of the glorious Prince Kharak Singh and Dewan Ram Dayal southwards.

(Page-170) Raja Sansar Chand was given one very fine horse, a few shawls and a few thousand rupees in cash as a farewell gift, and he was made to depart for the mountainous regions. The glorious

Prince was ordered to march in company with Bhaya Ram Singh and other troops from Lahore and to go to put in the suburbs of Chunian, and, by rendering services and good offices according to the (order of the) Maharaja to become expectant of much favour and kindness. Dewan Ram Dayal was granted a robe with a shawl and a horse. According to the orders of the Maharaja he marched from the open land of Mian Mir and, traversing the stages of journey, went to put up in the suburbs of Khutpur, and engaged himself in the distribution of gunpowder and ammunition.

Assault by the zamindars of the other side of river Attock on the towers in accordance with the hint of Wazir Fatteh Khan, and the appointment of the triumphant troops; The arrival of the Maharaja at the mausoleum of Jahangir on the other side of the river: and other matters.

Usafzai, Khutki, and other Afghans, according to the instructions of Wazir Fatteh Khan, set up a very serious and strict siege about the towers beyond the river Attock. The besieged felt very confused and confounded on account of dearth of water, and wrote to the *Thanadars* of Attock for assistance and help. Therefore 500 horse and foot, serviceable and well-equipped, with certain chieftains were appointed to reinforce and assist them. They evinced dash and daring, brought about the removal of the entrenchment of the *zamindars*, and, giving thorough assurance and encouragement to the *Thanadars* of the towers, went back to the other side of the river Attock and decided to cross it from that place by means of boats. Ferocious zamindars pursued them and showed a great deal of daring. Sawan Singh and certain other persons appointed with him tasted the syrup of death sweetened their plate with the delicious mortality of this mean world. The *Thanadars* of the towers also showed a good deal of valour and courage. The Maharaja heard this news and went over to the Mausoleum of Jahangir on the 7th of Rabi-ul-Sani *(Mar.19, 1815)*, and stationed the platoons and other triumphant troops on the other side of the river Ravi, and ordered the glorious Singh chieftains very emphatically to collect their troops without losing any time on the other side of Ravi.

Appointment of Sardar Dal Singh Kutab-ud-din Khan and afterwards of Dewan Moti Ram towards the South.

Sardar Dal Singh was appointed towards the south with two platoons and Kutab-ud-Din Khan of Kasur presented six horses at the time of his visit to the Maharaja. He was emphatically ordered to proceed to the camp of Sarder Dal Singh, to stay there and to manage the fundamental, critical problems in union with Dewan Ram Dayal. Therefore, both departed together, and in the quickest time covered the distance and engaged themselves in the collection of tribute from the *zamidars* and from the Kanhayahs (Kanhias). **(Page-171)** Dewan Moti Ram received an emphatic order, "Although Lala Ram Dayal is well known in the world for his bravery and boldness, wisdom and capacity and looking after the troops, yet the settlement of the affairs of the Maharaja can take place desirably only on the basis of his agreeing with you". Therefore the said Dewan traversed the stages of journey and joined the troops of Lala Ram Dayal.

Arrival of the Maharaja at Amritsar in Sambat 1872 (1815 A.D.) and crossing of the river Sindh by Wazir Fatteh Khan and the interviews with the Vakils of Multan.

As the Maharaja had a mind to take the sacred bath at Amritsar, therefore, on the last day of Jamadi-ul-Awwal *(May.10, 1815)*, he left for Amritsar, and at the time of his departure ordered the platoons of Hira Singh and Sheikh Basawan to accompany him. The informants from Multan wrote, "As soon as Wazir Fatteh Khan crossed the river Sindh, Nawab *Nazim* of Multan presented 7 horses with gold and silver saddles, and 100 rolls of printed and plain chintz, *Gulbadan* Mahmud Shahi (cloth) and the like and something in cash. The Sayyad residents of Multan went to the said Wazir and told him that the Nawab had made the four walls of the fort very strong and would not show any failing or drawback to the best of his abilities in the maintenance of his dignity or chieftainship. They further told the Wazir that his country had been laid waste and destroyed by the spasmodic and sudden raids of the Sikh troops. The said Wazir turned his face towards the camp of the defender of Faith (Ranjit) from Khangarh. He (Wazir) established Purdil Khan as *Nazim* of Dera Ghazi Khan and, on account of the arrival of winter himself decided to depart towards Afghanistan.

The Maharaja heard this news and remarked. "The said Wazir was laying a trap of cleverness only for some personal profit".

Sankrant of the month of Baisakh (April 12, 1815), crescent day of Jamadi-ul-awwal. A.H.(1815 A.D.) and taking sacred bath by the Maharaja at Amritsarji: Interview of Sardar Jodh Singh Kalsia; disappearance of Shah Shuja-ul-Mulk from Lahore appointment of Singhs on the 12 gates of Lahore and "Damdamas" (places for announcement by drum-beating) of Lahore.

On the Sankrant *(Apr. 12,1815)* first day of the month of Baisakh the Maharaja took a sacred bath at Amritsar and gave large sums of money by way of alms and charity to the mendicants and the *Akalis;* and later went over to "Bunga" (lodge) and distributed large sum of cash to the poor and the needy. Sardar Jodh Singh from the Doab of Sutlej to Amritsar and paid a visit to the Maharaja with a present of one horse as a tribute. Misr Raja Ram, who was appointed to proceed towards the mountainous regions of Nurpur, etc., wrote to the Maharaja that the Rajas were putting forward clever pretexts to avoid being present; and if the Maharaja would be pleased to go there most of the affairs would be set right simply on that account. Therefore the Maharaja proposed to go thither. For some months Shah Shuja-ul-Mulk was spending his time on the bed of thornes of grief and anxiety. As every disappointment was followed by relief, on the crescent day of Jamadi-ul-awwal *(April 11, 1815),* along with Shahzada Haidar, **(Page-172)** Shahzada Saghir and Mir Abdul Hasan Khan and other relations, with the help and comradeship of some unknown God-sent friends, Shah Shuja stepped outside. On the 3rd *(April 5, 1815)* day of the said month, this news became known all over and many men were appointed by the Government in every direction to investigate and search out all the circumstances of the situation. On the 5th *(April 15, 1815)* of the said month, Hari Singh Jamadar came from Amritsar and stated the condition of Shadi Khan and Usaf Khan, who were appointed for protection and guard. After that Jamadar Khushal Singh carried on through investigation of this affair and then took both of them to Amritsar and put them in confinement. The Badshah had left in writing on a table of wood details of one lakh and a few thousand rupees which he meant to have paid with respect to his own

release. But no body's name was written on it. The Maharaja felt very much annoyed and sad on hearing the news of the Shah's departure. Men of Shadi Khan, who were appointed at the gates of Lahore for protection and guard were dismissed and in their place Sikhs were appointed. Agha Bagu with a few other persons was left at Lahore. According to the summons of the Maharaja he had the honour of paying him a visit, and was asked to state plainly the ideas which he cherished in his heart of hearts. The aforesaid person said that the remaining men desired to be left unmolested on the basis of the kindness of the Maharaja. At once Rs. 100 in cash were given to the aforesaid person and a *Parwanah* was given him in the name of the *Kardars* of Lahore for non-interference with them. Consequently the aforesaid person came to Lahore, showed that *Parwanah* and with the remaining men went to their usual quarters.

Departure of Fakir Aziz-ud-Din southwards and the send off of Vakil Mohsin Shah of Multan: The arrival of Lala Asa Nand, Vakil of Mir Sohrab Khan, in union with the Vakil of the Maharaja.

From the letters of reliable persons it became known to the Maharaja that the chieftains appointed southwards were not in agreement with one another in expression and spirit while on tour or at station or elsewhere, regarding the administration of the countries under their sway; and that they did not seek to agree upon any point in their mutual consultations and conferences. Therefore Fakir Aziz-ud-Din Raza Ansari was appointed by the Maharaja to make them understand some very critical problems or points. And syed Mohsin Shah was granted a robe of honour as a farewell gift, and the Maharaja wrote in a conciliatory tone to the glorious prince. "Establish your stay firmly in the suburbs of Kot Kamalia along with all the chieftains and engage yourself in the collection of large sums of tribute from the *zamindars* of Jann and other places. If the *Nazim* of Multan agrees to pay the fixed revenue to avoid the destruction of the country under his sway, think it good and well; otherwise bold advance and sudden attack must be made." Nawab Safdar Jang was awarded an elephant, a gold howdah and a special robe of honour. Lala Asa Nand, *Vakil* of Mir Sohrab Khan, came to the suburbs of Lahore with one horse, one special gun, and some fine presents, and afterwards went to put

up in the *'Katra'* (locality named after a person) of Sarang Singh on his arrival at Lahore. After a day or two, when the *Parwanah* of the Maharaja was issued regarding his summons, he left for Amritsar at once.

Going of the Maharaja to Adinanagar and his interview with the Rajas of the mountainous regions: (Page-173) and the arrival of Misr Raja Ram to deliver messages of the Rajas.

The Maharaja made his royal standards move from Amritsar, reached Tung on the first day and Batala on the 2nd. After that the Maharaja went to Adinanager and ordered his men to weed out the gardens in the neighbourhood of Sujanpur; and the triumphant troops were also appointed to march towards Sujanpur. The Rajas of the mountainous regions felt very much frightened and suspicious on the arrival of the triumphant troops and sent Misr Raja Ram to the presence of the Maharaja to assure him in the best possible way of their loyalty, obedience, sincerity and good services, and ask him to prevent the aggression of his troops. The said Misr came to the Maharaja very swiftly and said, "The Rajas are quite prepared to pay their fixed revenues and do not appear to show any delay or indifference in rendering services with their present troops. In two or three engagements they participated along with their troops and incurred necessary expenses while reduction in matter of revenue could not be made. It is simply on account of these troubles and inconveniences of every day that they are now feeling disappointed and nervous. The Maharaja replied that at the time of their presentation before him reduction of the tributes would be granted to every one of them. Therefore, through the said Misr, letters of encouragement were written in the name of every Raja.

Return of the triumphant troops via Multan to the boundary of Nawab Rukun-ud-Daula Mohammed Sadiq Khan, and the appointment of Jamadar Khushal Singh for fetching the Raja of Jasrota: and the presentation of the Rajas of the mountainous regions.

Nawab Nazim of Multan wrote humble letters expressing the idea of his payment of the fixed revenues. On hearing the news of the

appointment of the triumphant troops, in the course of his letter he stated that he would no doubt be made a target of the anger of the Maharaja in case he showed any delay or indifference in the payment of revenue. But he expressed great surprise to find arrangements being made to destroy and lay waste the country under his sway inspite of his remittance of the revenue. Therefore, the triumphant troops, according to the orders of the Maharaja, returned towards Kot Qabulah on the boundary of the territory of Nawab Rukun-ud-Daula. Lala Mahtab Rai, *Kardar* of Mubarakpur, sent his reliable *Vakil* to the glorious chieftains for the observance of formal courtesies. Raja of Jasrota sent his paternal uncle with adequate forces to the presence of the Maharaja; and the latter appointed Jamadar Khushal Singh to fetch the said Raja after hearing all the verbal account of the (uncle of Raja Jasrota). Rajas of the hilly regions and the Raja of Jasrota reached the presence of Maharaja along with the said Jamadar and various kinds of encouraging and sympathetic statements were made in favour of them. An emphatic order was given that they should not fear very much for the payment of the revenue and for not having been able to present themselves at the recent engagements in which many were asked to take part, and so should not hesitate to present the papers regarding the size and strength of their troops for inspection. They were also assured that the points of omission or negligence would be set right carefully. All the Rajas stated "We are all prepared to act in spirit of servitude and obedience according to the wish of the Maharaja. Whatever be your order we will come forward to abide by it willingly and scrupulously". Raja Bir Singh of Nurpur was granted a turban-jewel, a plume, a robe of honour and an elephant and was emphatically ordered to take Dewan Bhawani Dass with a few platoons along with him (**Page-174**) and collect large sums due at the time as well as the arrears from the Rajas and others.

Appointment of the triumphant troops towards the mountainous regions for the purposes of collections of "*Nazrana*", the departure of Khalsa Fatteh Singh Ahluwalia towards the other side of the river Ravi for the settlement of the country in the neighbourhood of Bhimber, etc.

The Maharaja appointed the triumphant troops for the collection

of tribute and the like according to the advice and proposal of the Rajas of the hilly regions. It became known by the report of the informants at Bhimber and Rajauri that the Zamindars of the neighbourhood of those places had risen in revolt and were committing many condemnable offences. Hence Khalsa Fateh Singh Ahluwalia along with certain other glorious chieftains was ordered to leave for the other side of river Ravi with the emphatic orders that he should reach the region of Bhimber swiftly, should establish his sway there firmly, and should show and effort to advance ahead. Consequently the said Singh crossed over to the other side of river Ravi along with the triumphant troops.

Lala Asa Nand, *Vakil* of Mir Sohrab Khan, presented himself before the Maharaja and offered many special presents along with a horse and a gun. The Maharaja turned his attention to the riding of the said horse and felt extremely pleased and gratified on finding it very swift and rapid. Rs.250 for entertainment and Rs. 100 to the men who came with the presents were given. On account of the scortching heat of the world-illuminating sun, the said Lala was asked to proceed towards Lahore. Raizada Pindi Dass, *Vakil* of Nawab Moin-ud-Daula Feroz Jang Bahadur, showed enthusiasm to present himself before the Maharaja, presented one horse out of friendship, stated the message entrusted to him; and, being favoured with an entertainment and the like, was told by the Maharaja that well-thought answer would be given to him on the occasion of his (Maharaja's) arrival in Lahore. A statement of Fakir Aziz-ud-Din Raza Ansari was received by the Maharaja, mentioning that the glorious Prince, Sirdar Dal Singh and others were staying near Kot Qabula, the Thana of nawab Rukun-ud-Daula Nusrat Jang was well established in the said Fort (Kot Qabula), that between the troops of both parties river Khara formed the boundary; and boats meant for constructing the bridges were secretly guarded on the other side of the river in a place of peace and security. (He further stated) that *Vakils* were being exchanged for the purposes of reconciliation, and the said Sirdar had at that time sent his own *Vakil* to the service of Nawab Rukun-ud-Daula. The said *Vakil* had gone swiftly and explained all the matters entrusted to him. The Honourable Nawab, keeping in view the conventions of chieftainship, had set up a large force along with artillery on the other side of the river Khara

for opposition, had created various fronts for his troops on this side of the river and Lala Kishen Dass had been made to depart for the purposes of extinguishing the fires of fighting and mulcting with the consultation of the Sirdars. The said Fakir and Kutubdin Khan of Kasur had gone forward to receive the said *Vakil* and to conduct him within their own troops. **(Page-175)** The *Vakil* (Lala Kishen Dass) had said that relations of friendship and unity between him and the Maharaja were well-established and firmly rooted, and, according to the laws of friendship, the continuation and perpetuation of the said relations would not be allowed to smack of any failing or drawback, all kinds of presents would be passing between the two great '*Sarkars*' (Governments). The said Sirdars made a demand of the large sums of tribute in accordance with the orders of the Maharaja, and the said *Vakil* crossed over to the other side of the river Khara. After mutual consultation Qutabuddin Khan of Kasur was sent with his troops to the fort of Patti to establish himself there firmly; and he marched a head.

Arrival of the Khalsa Fateh Singh Ahluwalia in the suburbs of Bhimber and presentation of the zamindars who had revolted at the instigation of Raja Agar Khan of Rajauri.

Khalsa Fateh Singh Ahluwalia reached the suburbs of Bhimber very swiftly after covering a number of stages of journey and the *zamindars*, who had risen in revolt, sent a reliable *Vakil* for reconciliation and peace-making on hearing the news of the arrival of the troops and being struck with terror on feeling themselves incapable to withstand the same. Raja Agar Khan connived at it and did not join them in view of the expediency of the time. The troops of the Maharaja did not feel satisfied with respect to the said Raja on the hearing of this blessed news, and with perfect firmness entered into Naushahra after that, The Maharaja appointed Fakir Imam-ud-Din to proceed in that direction and to assure and encourage the *zamindars* of that region by raising hopes of becoming recipients of various kinds of favours, and to bring them round to present themselves before the Maharaja. The said Fakir went on to the other side of the river according to the orders of the Maharaja, and a *Vakil* was appointed to sermon, harangue, and advise Raja Agar Khan.

Fixing of 'Nazrana' upon Nawab Rukun-ud-Daula and the order of the Maharaja for return towards Multan.

Sardar Dal Singh, Dewan Moti Ram, and Fakir Aziz-ud-din Raza Ansari were putting up firmly like victors, with their triumphant troops in the suburbs of Jalmir; and the troops of Nawab Rukun-ud-Daula were strongly established on the other side of the river Khara. Plans for binding up fires of fighting and mulcting had been launched. The Maharaja appointed Khalsa Dhanna Singh Malwai to go to the chieftains with a view to extinguish the fires of dispute and battle. The aforesaid person went there and made them understand in the best possible way all the orders of the Maharaja; and after that Lala Kishen Dass, *Vakil* was invited and the amount of *Nazrana* was settled at Rs. 42,000. Rs. 7,000, however, were excused owing to the destruction of his country; and the full account of the realisation of the said amount was submitted after the *Thana* had been established in the fort of Patti. The Maharaja ordered that on the establishment of the *Thana* at the place he should quickly proceed to Multan along with the *Vakil* of the said Nawab. The horses received in *Nazrana* from the said Nawab and properly drafted *Hundis* (bonds) must be sent over to the Maharaja. Consequently on the 2nd of Har, a *Hundi* of Rs. 35,000 executed by the *'Sarafs'* (Goldsmiths) of Bahawalpur was sent over to the said Lala, who gave it to the Sirdars. The *Thanas* were made to enter the Kot Nau and Patti, and the chieftains marched from that place, reached the *'Bunga'* (a lodge or rest house) of Bahawalpur in 4 days and had the pleasure of meeting the Glorious Prince.

Arrival of the Maharaja at Wazirabad and the coming of Fakir Raza with the large sums from Bahawalpur after the settlement of the south.

(Page-176) The Khalsa Fatteh Singh Ahluwalia and Fakir Imam-ud-din wrote respectedly, "On account of the gathering together of the triumphant troops in the suburbs of Bhimber and Naushahra the *zamindars*, who had risen in revolt, have taken to flight, in order to make the best of the defeat. If the Maharaja be pleased to reach these regions to show that he was backing the armies, it would be a very good cause for the strengthening of the foundations of the state". On account of this the Maharaja marched from Adinanagar, crossed the

river Tarmun and, with an incessant march, reached Wazirabad. Fakir Aziz-ud-din Raza Ansari arranged for a treaty between the said Khan and the Maharaja purporting to eliminate all possibilities of confusion and disturbance in future; to secure the return of the property and cattle to each other; and to hand over the charge of the *zamindars* who had revolted to Lala Kishen Dass in accordance with mutual agreement. On the 2nd of Rajab *(June 10, 1815),* the said Fakir came to Lahore and, later by order of the Maharaja, went over to Wazirabad and had the pleasure of presenting himself before him with 2 horses and fine presents. Rs. 105 on the first day for his entertainment and Rs. 150/- in consideration of the presentation of horses on the second day were granted to him. The said Lala explained all the critical problems. The Maharaja, after hearing conversation with eagerness, ordered that he would be made to depart in a very good manner after his arrival at Lahore.

Arrival of Vakil Mohsin Shah from the Nawab of Multan to the Glorious Prince with large sums of money; the return of the troops, their arrival at Lahore and stay there by order of the Maharaja; and the send off of the said Vakil.

Syed Mohsin Shah, *Vakil* of the Nazim of Multan, made over a *Hundi* of Rs. 80,000 (eighty thousand) to the glorious Prince and Bhaya Ram Singh, and requested them to go back, and permit him to proceed towards Multan. The said Bhaya preferred to please him, and so let him depart with robes of honour and some cash; and, returning from that place with incessant march, reached the suburbs of Lahore and submitted an application to the Maharaja seeking permission to wait upon him or to be allowed to stay at Lahore. In answer to that the glorious Prince and Dewan Moti Ram were ordered that their stay at Lahore must be well managed, and that after some time when the Maharaja would return to Lahore scrutiny and further proposals regarding the administrative and financial affairs would be made.

Arrival of the Maharaja from Wazirabad at Lahore, coming of Dewan Bhawani Dass after the collection of large sums from the mountainous regions; the presentation of Khalsa Fateh Singh Ahluwalia and Jamadar Khushal Singh at Naushahra and other

places in the countries of the hilly regions.

The Maharaja had a mind to return to Lahore. Therefore, on the 12th of Rajab *(June.20, 1815)* he rode from Wazirabad, entered Gujranwala, and on the 13th *(June 21, 1815)*, Friday, reached Lahore and ordered the discharge of guns with great eclat. The glorious Prince, Khalsa Kharak Singh, and Dewan Moti Ram presented themselves before the Maharaja; and Dewan Bhawani Dass, who had collected Rs.54,000 from the Rajas of Mandi, Kulu and Suket and had come back according to the order of the Maharaja, **(Page-177)** obtained everlasting felicity by presenting himself before him. Khalsa Fateh Singh Ahluwalia and Jamadar Khushal Singh managed the administration and settlement of the hilly regions in the best possible manner, established permanent *Thanas* in the impregnable fortresses; and, according to the summons of the Maharaja, afterwards marched from Naushahara and covering the stages of journey hurriedly came over to Lahore. In perfect privacy they explained all the truth and reality about the settlement of the mountainous regions and said, "*Zamindars* of the hilly regions are notorious all over the world for creating mischief, and Raja Agar Khan is known on all sides for his duplicity. If the triumphant troops be appointed in that neighbourhood it would be a good means for setting right some very critical affairs". The Maharaja appointed new troops for the control and administration of that region according to the proposal and plan of the glorious chieftains. Khalsa Fateh Singh Ahluwalia left for the management of his own country; and Chaudhri Qadar Bakhsh was asked to remain present with the Maharaja.

Preparation for the marriage of Prince Kharak Singh in the house of Jodh Singh Kalianwala.

The marriage of Prince Kharak Singh was being arranged. The Maharaja went early in the morning in the month of Sawan, on the 5th of Shaban (July.13.1815), to the camp of the said Prince and brought about suspicious auguries, and, making the said Prince ride on elephant with great pomp and show, reached Shahalmi Gate. Showering gold along the route for the poor and the needy he reached the *Haveli* (lodge) where the relatives-in-law of the said Prince were putting up. He turned his attention to the observance of ceremonies.

On the 2nd day fireworks were fixed on the route, from the beginning of the Gate to the said *Haveli*. At about nightfall a display of firework was given with great pleasure and joy in the bazar, and after rewarding the player of fireworks and the torch-bearers be entered the fort. Dewan Moti Ram was appointed for the protection of the Sarai of Phillaur. On the 10th of the said month (July.18,1815), the relatives-in-law of the tradition of their own line and brought out for show 200 *'Tewers'* (suits) i.e., special clothes with shawls, Kimkhab (brocade) and the like, one horse with a necklace of gold and silver and 21 camels and a good deal of jewellery. The Maharaja appointed all the chieftains to have a careful look at these things and himself assumed an attitude of kingly indifference and did not care to look at them.

Arrival of Shah Shuja-ul-mulk in Kishtwar and closing of the passages to the hilly regions by the Rajas of these regions; death of Jodh Singh Ramgharia.

Shah Shuja-ul-mulk reached Kishtwar through very difficult passages. The Rajas of that place regarded it a great honour to show sympathetic consideration and formalities (to the Shah), made arrangements for his entertainment and the like. This news reached the Maharaja, and he at once issued *Parwanahs* to the Rajas of the hilly regions for closing up all the passages and bridges and harassing the said Shah and hindering him in his movement. On account of this the said Shah began to ponder over his determination in a mood of fear, and Alijah Azim Khan expressed his own humility to him (Shah) in his letters. But the said Shah could not have confidence in the said Khan. Khalsa Jodh Singh Ramgarhia, who was an elderly, intelligent man had troops, went out of this mortal world.(**Page-178**) Impregnable fortresses in the Doab of Beas used to be in his possession, and he had an income in lakhs of rupees. The Maharaja, out of regard for ceremonial formalities, wrote a *Parwanah* to Dewan Singh Ramgarhia, who had taken possession of all the fortresses as his successor and had been given charge of the *Sirdari* (Chiefship) by the deceased in his own life-time, that "In the near future we will reach Amritsar. You must present yourself with your large forces according to the old convention". A condolence robe and a very fine horse were sent to the said Dewan Singh.

Going of the Maharaja to Amritsar on the 'Sankrant' (first day) of Asuj (Sept. 15, 1815)? in Sambat 1872, corresponding it the month of Shawwal, 1230 A.H. (1815 A.D.), and the distribution of the alms and charities on the said day.

On the 27th of Bhadon (Sept.10,1815), four hours before the end of the day, the Maharaja went to Shalamar, and on the following day went over to put up at Amritsar in perfect health and joy. On the *Sankrant* of month of Asuj (Sept.15,1815), the Maharaja gave alms to the deserving and the poor and filled their aprons of hope and expectation with worthy rewards. The *Vakil* of Dewan Singh Ramgarhia presented himself before the Maharaja and said, "After the efforts would be shown in the performance of worthy services and the settlement of important affairs according to the order of the Maharaja". Lala Asa Nand, *Vakil* of Mir Sohrab Khan, Lala Harkishan Dass, *Vakil* of Nawab Rukun-ud-Daula, presented themselves before the Maharaja and did their utmost to strengthen the foundations of unity. The Maharaja stayed there for 8 days and then returned to Lahore.

Arrival of the Maharaja at Lahore and send off of the Vakil of Nawab Moin-ud-Daula Mankerawala; and the departure of Khalifa Nur-ud-Din towards Bhaya Ram Singh for the settlement of the countries northwards.

Raizada Pindi Dass, who had been enjoying the honour of staying for the last 6 months or so with the Maharaja, was called inside the fort on the 19th of the above-mentioned month (Oct. 3, 1815), and firstly messages of friendship were given to him, secondly one elephant, one shawl and brocade and the like were given to his as a robe of honour; and he was made to depart; The Maharaja ordered him to present himself again in a very short time after holding a consultation regarding certain critical affairs and strengthening the foundation of unity. The *zamindars* Khalifa Nur-ud-Din was appointed to go to Bhaya Ram Singh, so that he might add to the courage of the glorious Prince and, in union with him, might depart for the settlement of the work with the triumphant troops. The said Khalifa left for Amritsar on the 21st (Oct. 5, 1815), and the said Bhaya (Ram Singh) made Phula Singh Akali proceed in that direction with

adequate troops. *Zamindars* of the hilly regions created great unrest about the fort of mount Adhi-Dhak and, coming down to the tank, began raids on all sides. Hence repeatedly troops were sent that way by the Maharaja for sudden attack against the insurgents.

Pages-179 Receipt of a letter from the glorious Sahibs and the appointment of Fakir Raza Ansari as a Vakil.

A letter from Metcalfe Sahib was studied by the Maharaja and after that a note from Colonel Ochterloney from Ludhiana was brought to his notice. In these letters it was written that, "the glorious Sahibs have a firm mind to control and manage the affairs of neighbourhood after their settlement with the Gorkha Sirdars. If some suitable and reliable person comes to this place in a happy mood and, after explaining what passes in his mind, goes back happily to the Maharaja, it would undoubtedly be looked upon as agreeable by the people of wisdom. As the Maharaja had been considering it as the essence of his object from the very beginning of his treaty with the glorious Sahibs to strengthen the foundations of unity with them. Therefore, Fakir Aziz-ud-Din Raza Ansari was appointed to proceed towards the East with a very valuable shawl as a gift and a souvenir. He went on an elephant along with some very expert horsemen on good horses on the 24th Shawwal *(Sept. 29, 1815)*. It was ordered by the Maharaja that he must first go to Dewan Moti Ram at the Sarai of Phillaur and make him understand the intentions of the Maharaja; and after that should go to Ludhiana, have a happy interview with Col.Ochterloney and then proceed ahead. The Honourable Fakir decided to leave for those regions according to the orders of the Maharaja and, after traversing the distance, reached Ludhiana. The said Colonel had left for Karnal two days before the arrival of the Fakir there at. Therefore the said Fakir took the way to Karnal in union with Lala Nand Singh Vakil.

Send off of Lala Asa Nand, Vakil of Mir Sohrab Khan, and the Arrival of Raza Ansari and the appointment of Platoons and artillery to the other side of the River Ravi for the punishment of Zamindars.

Lala Asa Nand Vakil had been made to dapart in union with the Vakil of the Maharaja on the crescent day of Ziqad (Oct. 5, 1815),

with one shawl, rolls of brocade, *Gulbadan*, one turban, 2 rolls of white long-cloth, one bangle of gold and Rs. 1000 in cash by way of a farewell gift, and presents consisting of fine shawls, robes of brocade, 3 handkerchiefs, one turban, 8 rolls of long cloth, 2 rolls of Gulbadan, 2 shields and one elephant. The Honourable Fakir held a meeting with the General Bahadur, 16 miles away from Ludhiana on the other side of it, and uttering some words of unity, came back to Lahore on the 7th *(Oct. 11, 1815)* of the same month, and explained all details about the triumphant troops of the glorious Sahibs and their designs about the neighbourhood. On the 8th *(Oct. 12, 1815)*, platoons and artillery of Misr Dewan Chand, Sultan Mahmud and Mian Ilahi Bakhsh and the tents of the Maharaja left for the other side of the river Ravi. Designs of the Maharaja became very firm for the other side of the river, and he ordered that 500 balls per cannon must be collected and a store (reserve) of the same size must be made ready for supply in the fort, and that one *'Ghubara'* weighting 40 maunds was ordered to be prepared under the direction of Ghulam Mohammed *'Ghubarchi'*.

Going of the Maharaja to Sialkot for the Settlement of Administrative and financial Affairs.

The Maharaja marched from Lahore, reached Shahdara on the Ist day, Khori village on the 2nd day, Gujranwala on the 3rd, town of Daska on the 4th and Sialkot on the 5th. **(Page-180)** He then caused the building of a lofty balcony at a distance of 1½ miles, on the bank of the river Attock, and began to spend his days and nights there in ease and comfort. He inspected parades of the triuphant troops and appointed them to proceed to the other side of river Chenab. The Raja of Jammu came to present himself before the Maharaja. He wanted to strengthen the foundation of humility. Great attention was paid to his affairs. The intention of the Maharaja to proceed to the other side to the river Chenab became firm. For this purpose some boats were collected on the bridge Kallowal, and the Maharaja cherished a desire to cross it when the *zamindars* of the suburbs of Attock raised their head in revolt. The triumphant troops came forward and justified the cause of bravery and manliness. The *Zamindars* made the best of their defeat and retired into wilderness. At that time news of the opposition

and fighting by Phula Singh Akali against the *zamindars*, who had turned from allegiance, became known and published; and the Maharaja appointed other troops in that direction and authorised and gave an emphatic order to the brave Bhaya Ram Singh to go to the suburbs of Jammu and engage himself in the settlement of the administrative and financial affairs of the same. Consequently the aforesaid person left for those regions on the 13th of Ziqad *(Oct. 17, 1815)*.

Crossing of the river by the Maharaja; the conquest of the fort of Fattehgarh; The arrival of the Maharaja at Manawar in the suburbs of Jammu and the presentation of the Vakil of Shah Shuja-ul-Mulk.

The Maharaja crossed the river, stayed for a time in the suburbs of Manawar; and the triumphant troops were appointed to besiege and capture the fort of Fatehgarh that was in possession of Chhaba and Bhao. The *zamindars* could not stand the dazzle of his glory and decided to fly and the triumphant troops marched from that place onwards. The glorious Prince got down at Chaprar and Ranjitgarh which were in the possession of Baba Sahib Singh Bedi, and desired to assault and lay siege to the said fort. But some reliable persons of the said Baba stood surety, out of wisdom and self respect, for a handsome *Nazrana*. Although after the seizure of Fattehgarh the Sirdars proposed to extend the hand of plunder to the villages of that region, yet in view of his own kingly kindness the Maharaja did not approve of interfering with the affairs of the *zamindars* who had fled. The *zamindars* of Deva Vatale and Manas and other places revolted and began to postpone visiting the Maharaja. Therefore their houses and households were burnt. Reliable persons from Shah Shuja-ul-Mulk presented themselves before the Maharaja and explained the details of keeping an eye upon the large sums of money for which the *Sarafs* (bullion merchants) of Shikarpur were responsible. The Maharaja said, "the said Shah has gone into hiding without the desire of the Maharaja. Only after our meeting with each other the foundation of the whole business could be set right". Lala Ram Dial with the troops under him joined the forces of the chieftains in the suburbs of Naushahra. The real ambition of the Maharaja was to expel Raja

Agar Khan Rajauri and establish a new *'Thana'* at that place.

Arrival of the Maharaja at Bhimber and departure of Dal Singh and other troops for the Capture of Rajauri, The design of the Maharaja to annihilate the Zamindars on the other side of Rajauri.

The Maharaja went to Bhimber after the destruction and ruination of the houses and households of *zamindars* who had revolted and after the apologetic presentation of the rest of them before him. Sardar Dal Singh and other troops were appointed to proceed forward and manage to take possession of the fort of Rajauri and to agree in word and spirit with the troops already present there. **(Page-181)** Thereupon the said Sirdar with adequate forces left for that direction and established himself firmly at a distance of 5 miles from Rajauri and sent letters to the Maharaja proposing to request him to turn his attention to that side, for it was expected to set right many affairs in a very good way. Hence the Maharaja turned his attention towards that side. Out of foresight Raja Agar Khan put in safe custody all his property and wealth, bag and baggage in a very strong fort in the mountains before the arrival of the triumphant troops and; believing it unprofitable to stay himself there at that time, left some gunners in Rajauri and himself fortified in a fort situated on the top of another hill. The chieftain wrote to the Maharaja that the capture of Rajauri in reality was very easy, but no hope could be entertained about its retention in their possession in an effective manner as long as entrance into the fort did not take place and the Raja was not turned out and removed from there. The order of the Maharaja was issued that eight cannons must be carried on the backs of huge elephants and placed in front of the fort and, by incessant shocks (fire) the walls of the said fort should be rendered like a sieve. Raja Agar Khan was lost in anxiety in the face of this situation. He sent a reliable *Vakil* to the Maharaja, requesting (1) to send some reliable person to him for assuring him regarding certain matters, and (2) after the satisfaction of his heart he would accept the rope of obedience and servitude around the neck of his life of humility and present himself before the Maharaja. Upon this Dewan Bhawani Dass was appointed in that direction; but he came back simply to state the clever pretexts of Raja

Agar Khan.

Entrance of the Thana in Rajauri; The firing of guns: The arrival of Dewan Gudar Mal, Vakil of Wazir Fatteh Khan, along with a reliable person of the Maharaja; Entry of Agar Khan in Kotli and the appointment of Troops.

When the triumphant troops went to the suburb of Rajauri and encamped there in perfect firmness with a view to encourage his forces, the Maharaja also went to stay there at a short distance. On the 18th of Zilhajj *(Nov.21,1815)*, Sardar Dal Singh Akali made a manly, sudden attack and entered in to Rajauri. As soon as Raja Agar Khan learnt of this news he lost all of his sense of resourcefulness and went over to Kotli. On the 19th *(Nov.22,1815)*, of the said month, this news reached the Maharaja and he ordered the firing of guns with great pleasure and satisfaction. Dewan Guder Mal presented himself before the Maharaja in union with Qazi Amar Bakhsh with presents and gifts expressive of unity, and dwelt at length upon the sense of obligation and gratitude of the said wazir regarding his possession of the province of Kashmir, and in the course of his conversation dealt with the truth and reality about the fort of Attock also. The Maharaja said, "Had he submitted to us the fixed portion of the large sums of the province of Kashmir and brought about our possession of Multan, we would have never shown any inclination to interfere with the fort of Attock. Even at this time if the arrears are paid the conquest of the fort of Multan may take place, we will show our readiness to seek the pleasure of the said wazir". The order of the Maharaja issued at this time to the chieftains meant that as a **(Page-182)** body they must march towards the fort of Kotli.

Sending of artillery for the conquest of the forts of Anrahi and Kotli; Arrival of Sardar Dal Singh at the Court and the proposal for his departure towards the fort of Attock on account of the arrival of Wazir Fatteh Khan at Peshawar.

Reliable zamindars of the suburbs of Mirpur, Bhimber and Rajauri submitted to the Maharaja in a spirit of well-wishing that in case the forts of Anrahi and Kotli with 2 or 3 other fortresses came within the possession of the friends of the powerful state, it would

be a good cause for the settlement of many affairs relating to chieftainship.Accordingly Misr Diwan Chand *Topkhanawala* (incharge of artillery), Hira Singh incharge of platoons, and certain other chieftains were appointed in that direction. They showed enthusiasm first in laying siege to the fort of Anrahi, and, when the soldiers of that place found that they could not stand the dazzle of the star of glory, they agreed to lay off their hand from the fort (surrender it) after getting some grant per mensem. The *Thana* was made to enter in to that place with perfect firmness, and they left for the conquest of the fort of Kotli. Sirdar Dal Singh and others wrote letters that the country was lying devastated, entirely and utterly laid waste up to 20 miles, and that the *zamindars* of the place had left their houses and households for good and had gone to Bahram Galla, Poonchh and the suburbs of Pir Panjal with their misfortunes; and that the big fort would fall into their hands very shortly. In answer to these letters the order was issued that leaving Phula Singh and two or three other chieftains in those regions, he (Dal Singh) should come to present himself before the Maharaja. Thereupon the said Sirdar went to him and explained all the conditions prevailing at the fort of Rajauri and in its neighbourhood. The Maharaja made the said Sirdar recipient of many royal favours and said, "Wazir Fatteh Khan had entered Peshawar and Dewan Gudar Mal had approached us to make firm the fact of unity. In this matter whatever be your advice, you may reveal it". The Sirdar replied, "All of us chieftains are ready to go with adequate forces to show how we sacrifice our lives in the field of battle in opposition to the Wazir at the fort of Attock, The Maharaja may return to Lahore and spend time in ease and enjoyment". The Maharaja felt very pleased at his daring and boldness, and ordered that preparations should be made for departure in that direction.

Arrival of the Maharaja at Mirpur and presentation of Musammat Biwi and other zamindars of that region; the appointment of Hafiz Ruh-Ullah Khan incharge of office: arrival of this Maharaja at Sukhchainpur and his distribution of alms on the occasion of eclipse on the 14th of Muharam (Dec. 16, 1815). 1231 A.H. : and the determination of the Maharaja to leave for Lahore after the departure of the triumphant troops towards the fort of

Attock.

As soon as the Maharaja set up his camp in the suburbs of Mirpur Musammat Biwi, who was holding a *Jagir* from the Maharaja in that neighbourhood presented herself before him with the request that in case the triumphant troops be appointed with her she would conquer the fort of Sarochi and the like and make them over to the Maharaja. The triumphant troops were ordered to move in union with her and possession of the said fort took place. The said Musammat was ordered by the Maharaja to conquer the fort of Kotli in union with the troops, **(Page-183)** and make Raja Sher Baz Khan firm and permanent in that place. The Maharaja had been harbouring suspicions against the people of the office on account of certain matters relating to accounts for some time. So he appointed Hafiz Ruh Ullah Khan at this time to the post of treasure-in-chief of the kingdom, and, marching from Mirpur, went and setup his camp at Sukhchainpur. On the 14th of Muharram *(Dec. 16, 1815),* at the time of the eclipse of moon, cash, clothes and horses were distributed among the poor and the deserving , and the Maharaja marched from that place and went over to the neighbourhood of the Sarai of Aurangabad situated on the bank of the river Jehlam and, appointing Sardar Dal Singh and others on the other side of the river Jehlum, made him understand in privacy, "You must put a few miles from Rohtas. If the said wazir moves from Peshawar with a view to battle, you must hasten to show suitable plans by entering at once the fort of Attock. But in case he simply makes a bluffing show of his intention to attack, leave your place in the spring season via Musa Khel and Kundian and, after collecting a large sums of *Nazarana*, return to present yourself before us". The Maharaja rode in a *'Buggy'* (phaeton) from Aurangabad and reached the suburbs of Wazirabad and then , by incessant march, reached the *'Qilla Mubarik'* (Lahore) on the 24th *(Dec. 26, 1815),* a quarter of the day before sunset, and ordered a discharge of *Topkhana* with great eclat.

Arrival of the Maharaja at Lahore and the send off of Khalsa Fateh Singh Ahluwalia with robe of honour: going of the Maharaja to Amritsar ji on the crescent day of Magh (Jan. 12, 1816); distribution of alms; and arrival of Fakir Raza from Jammu.

Khalsa Fateh Singh Ahluwalia, who, by the order of the Maharaja, was enthusiastically engaged in the protection and guarding of Lahore, was granted a special robe of honour and a fine horse, and was allowed to go; but he was instructed that he should present himself again before the Maharaja after collecting large numbers of troops. The Maharaja cherished it as the best of his desire to take a sacred bath at Amritsar. Therefore, on the 7th of Safar (Jan.8, 1816), a special orderly was sent to Raja Sansar Chand, Raja of Chamba and Nurpur and the Wazir of the Raja of Basohli to toll them that the Maharaja had firmly decided to go to Amritsar and that every one of them must be present there on tuesday, the 8th *(Jan. 9,1816),* the Maharaja entered Shalabagh, on the 2nd day he reached the village Wineyki and on the 3rd day he was in Amritsar. On the 11th *(Jan. 12, 1816),* he took the happy, sacred bath and distributed many alms charities to the needy and the deserving. Fakir Azizudin Raza Ansari, who had been appointed for the purpose of making the Prince and Bhaya Ram Singh understand certain critical matters after telling them all the details in the most suitable form and in the best possible way, came to present himself before the Maharaja along with Lala Karam Chand *Vakil* and explained in full all the affairs. The Maharaja felt very much pleased at the keen insight and the intelligence of the said Fakir.

Pillaging the camp of Raja Bir Singh of Nurpur: and his departure with troops for the release of the fortresses under his sway.

(Page-184) The Maharaja on the occasion of his determination to leave for the north wrote many kind of letters to Raja Bir Singh of Nurpur asking him to present himself before the Maharaja; but the aforesaid person, out of fear and awe, kept on putting forth pretexts and excuses. When the demand became extremely insistent the aforesaid person was compelled to present himself before the Maharaja at Amritsar. At first a huge *Nazarana* was demanded from him and after that he was put in confinement and his camp was pillaged. According to the advice and consultation of the counsellors the triumphant troops were made to go with him, for the release of the fort. As soon as the appointed chieftains reached the suburbs of Nurpur guards of the fort felt restless and, feeling that they had no

power in them to oppose and that no assistance whatsoever could be expected from outside, handed over the keys of the fort; and the possession of the Maharaja in the fort of Nurpur and other fortresses became firm. A *Jagir* was granted to the aforesaid person for his maintenance.

Appointment of Fakir Imam-ud-din for the settlement of the country of Jaswan after the imprisonment of the latter.

The Raja of Jaswan came to the Maharaja and proposed to accept the position of a *Zamindar* and a collector . Some of the Rajas of his neighbourhood submitted to the Maharaja that the said Raja had in his possession a very fertile country and some strong fortresses. Therefore on the 20th of *Magh (Jan. 31, 1816)* on wednesday, the said Raja was invited and made a prisoner in the clutches of fate; and a demand for the surrender of the strong fortresses, was made on him. He said that the authority and power of his Wazir was supreme at every place, and that the possession of these fortresses could be taken only after their release from the said Wazir. Therefore Fakir Imam-ud-Din and Dewan Singh of Rupar, 200 horsemen of Musammat Sada Kaur and Lala Nanak Chand Daftri with adequate troops were appointed for the capture of fortresses and the settlement of the country of Raja Jaswan.

Arrival of the Maharaja at Tarn Taran and from there in the suburbs of Patti and Kasur; and the presentation of Khalsa Fateh Singh.

The Maharaja ordered the march of his royal standards from Amritsar, after distributing among the poor and the deserving one elephant, several utensils of gold and silver, some shawls and other fine things on the 28th of Safar *(Jan.29, 1816)*, on the day of Amavas at Tarn Taran, and on the 29th of that month marched from that place, reached the neighbourhood of Patti on the 10th *(Feb.9,1816)*, the village of Khem Karan on the 12th *(Feb.11,1816)*, and suburbs of Kasur on the 13th, Khalsa Fatteh Singh Ahulwalia presented himself before the Maharaja along with his troops and received various kinds of favours and attentions. Nihal Singh *Thanadar* of Kasur, requested that owing to the Maharaja's encampment in his neighbourhood the

destruction of the farms and fields was feared, therefore, the Maharaja marched from Kasur and went to put up between the villages of Kakar and Bela.

Arrival of the Maharaja at Chohni Jethpur for the settlement of the affair of Bahawalpur.

The Maharaja ordered the march of his royal standards from the villages of Kakkarand Bela, went to a distance of 3 miles from the suburbs of Joyah put up in the neighbourhood of Chohni and, calling up Munshi Kishan Dass *Vakil* ordered him, **(Page-185)** "if you have any desire for ease and comfort pay Rs. 30,000 by way of '*Nazrana*' at this time and it will be well for you otherwise your country would be laid waste and your fields destroyed, and on every stage Rs. 2000 would be added to the said *Nazrana*. The Lalla said," I am going to write the whole truth to Khan Sahib and as soon as I get a reply I will act according to it". On the 22nd of Rabi-us-Sani, on wednesday, the Maharaja reached the town of Jethpur and the *Zamindars* of that area came to present themselves before him, and paid *Nazranas* in accordance with their capacity and means.

Securing of an interview with the Maharaja by Pirzada Mohammed Yar of Pakpatan.

Topkhana of Misr Dewan Chand was set up at that time in the suburbs of Kalunchpur under the orders of the Maharaja, Dewan Sheikh Mohammed Yar Sajjada Nashin of Pakpatan paid a visit to the Maharaja with one horse and one dagger, which he presented to the Maharaja.

Going of the Maharaja to Pakpatan, and fixing the yearly 'Nazrana' on Nawab Rukun-ud-daula. Making over of Pakpatan to the Pirzada of the place after the receipt of Nazrana from him, and onward march of the Maharaja for the collection of the large sum of 'Nazrana'.

The Maharaja reached Pakpatan by incessant march, and one day earlier sent troops of the '*Ghorcharahas*' a special cavalry, and Sirdar Nihal Singh Attariwala, Karan Singh Chahal, Ram Singh Balli, and Dewan Bhawani Dass to Kot Naupati. All the people on this side of the river scattered in to different directions. Therefore, Lala Kishen

Dass *Vakil* came forward and put the cord of servitude round his neck and humbly submitted. The Maharaja demanded one Lakh rupees cash and the horse which at one time belonged to Wazir Fateh Khan. After a long discussion and much criticism Rs. 80,000 cash along with one horse were decided on, and Rs.70,000 were fixed annually, and a treaty confirmed with seals was written out. The Maharaja at first decided to hand Pakpatan over to Jamadar Khushal Singh; but on the 23rd of Phagan *(Mar. 4, 1816)* on Sunday, the said Jamadar submitted his refusal to accept it on account of its being a place of holy man. Under the circumstances Rs.9,000 by way of *Nazrana* with another Rs. 2,000 were fixed on the said Pirzada, who was also granted at that time a good robe of honour. After this the Maharaja put up on the bank of the river at Jalamahra and began to wait for large sums.

Coming of Munshi Sobha Rai with large sums of money, presents and hundis, the conferment of robes of honour on the vakils, grant of presents and one elephant to Nawab Rukun-ud-Daula; and determination of the Maharaja for Multan Darul aman; and other Matters.

Munshi Sobha Rai reached the other side of river with large sum of money and presents and Lala Mohan Lal Suri and Dewan Bhawani Dass were appointed to receive him. They made him put up among the troops with great respect and honour. Rs.100 were granted for his entertainment, and on the 30th of Phagan *(Mar.11,1816)* both the *Vakils* had the honour of visiting the Maharaja. They presented one horse, two Kaji camels with saddlery of gold and silver **(page-186)** and one special gun, sixteen silk '*Khes*' with gold-threaded borders, 19 rolls of printed chintz, 21 rolls of *Gulbadan* and *Hundis* worth Rs. 80,000. Dewan Gurdar Mal, Vakil of Wazir Fatteh Khan, on identification of the said horse did not like it, and an emphatic order was issued that an exactly similar horse must be demanded, and Rs. 68,500 per annum along with the additional expenses were fixed up. One elephant, one similar horse with gold-threaded trappings, one turban-jewel, one bejewelled plume, one shawl, roll of brocade, one Benares scarf, one turban, two rolls of *chandeli* (a very fine kind of cotton cloth, refined and costly), one woollen handkerchief, one roll of flowered cloth and two rolls of *Gulbadan* were given them for the

honourable Khan; and robes of honour consisting of five clothes; such as shawl, roll of brocade, Benares Scarf, *Gulbadan* and turban with cash were given to each of the *Vakils*. And strong intention was expressed by the Maharaja for the control and management of the affairs of Multan.

Return towards Multan after the extortion of Nazrana in the month of chet (Mar.1816) 1873 (1816.A.D.) Samba; and order for the presentation of the artillery side by side with the victorious stirrup and going to Talamba.

On Tuesday, the 2nd of Chet *(Mar.12, 1816)* march of the Maharaja took place towards the suburbs of Kot Qabulah. After that he reached Jiwanshah and then left for Kabirhans on the 5th *(Mar.15,1816)* of the said month, and went to Harappa on the 6th. Daya Singh and Kutub Din Khan, who were putting up in the artillery quarters near Bunga Bahawal proceeded from that place and presented themselves before the Maharaja, who ordered them to reach Talamba as quickly as possible. Therefore, Misr Dewan Chand, in accordance with the orders of the Maharaja appointed the glorious chieftains for the time being to follow the artillery. On Wednesday, the 8th of Rabi-ul-Sani *(Mar. 8,1816)* he himself reached the regions of Chichawatni on the bank of the river Ravi, and staying 2 days on the way, he reached Talamba on the 14th Chet *(Mar. 24,1816)*. The artillery and the troops along with Fatteh Singh Ahluwalia and Qutubudin Khan put up at a distance of 10 miles near the Sarai of Siddhu. That day there was a heavy rainfall which went on incessantly for 8 *'Pahrs'* (for about 24 hours).

Presentation of the Vakils of Multan in union with Lala Khushab Ram Vakil from Talamba and his presenting of horses, other presents and large sums in cash, and the departure of Lala Mohan Lal Suri towards Mankera.

On Monday, 15th of Chet (Mar.25,1816), Syed Mohsin Shah, *Vakil* of Multan, presented himself before the Maharaja along with Lala Khushab Ram from a place in the territories of Talamba, and presented 2 horses, 2 rolls or printed chintz in golden colour and ten rolls of plain chintz, one roll of *Gulbadan,* five silk quilts, and four

woollen carpets. Dewan Moti Ram, Bhai Himmat Singh, Gurbaksh Singh and the said *Vakil* sat together and discussed the extortion of *'Nazrana'*. The *Vakil* said, Rs. 23,000 in cash is present with me just now to be settled against the balance of the last year, and as to the future, year by year, bit by bit, gradually large sums will be submitted". The above mentioned counsellors said, "The Maharaja's orders are that the large sum of *'Nazrana', is* to be paid up as soon as possible, otherwise the whole of his country would be trampled down under the horses' hoofs.

(Page-187) The said *Vakil* at once sent a quick messenger to the Nawab of Multan. As the Nawab of Multan. Was resorting to clever pretexts in the matter of payment, the Maharaja turned his attention to go further than Talamba. Lala Mohan Lal was appointed to go with fine presents towards Nawab Moin-ud-Daula of Mankera in union with Sunder Singh Ahluwalia. He was also given emphatic order to bring the *vakil* of the said Nawab with fine presents along with him.

Going of the Maharaja to the bridge of the river Tarmun; and the departure of Fakir Aziz-ud-Din Raza Ansari along with the Vakils. His presentation before the Maharaja after the investigation of revenue, possession of Ahmadpur; and going of Dewan Bhawani Dass towards Multan for bringing hundis (Bonds) and the receipt of Rs. 80,000:

The Maharaja ordered the march of the royal standards from Talamba; spent two days on the way and reached the bridge on the river Tarmun. Syed Mohsin Shah *Vakil* took Fakir Aziz-ud-Din Raza Ansari along with him after much insistence and entreaty; and the *Nazim* of Multan pledged to pay the large sums and the multi-coloured *'Ablaq'* horse. On the approach of the Maharaja in the neighbourhood, the Said Fakir presented himself before the Maharaja with a horse and reported all the conversation regarding the estimated of *Nazrana*. The *Vakil* presented himself before the Maharaja and said, "Rs. 40,000 may be taken just now, and we promise to pay Rs. 80,000 within two months". The Maharaja became very angry and displeased on hearing this, appointed 7 cannons, one *'Ghubara"* and a huge army to lay siege to Ahmadpur. The soldiers of Ahmadpur could not stand the glare of the star of the glory of the Maharaja, and made over the fort

to the chieftains and the *'Thana'* entered into it with firmness. One battery and 4 or 5 swivels and other things were captured. The Maharaja moved from the bridge of the river Tarmun, on the 5th *(Apr.15,1816)* of Baisakh, and reached a very short distance from Multan right opposite to Salarwahan on the bank of the river. On hearing the news of the devastation of Ahmadpur the said Nawab felt very upset and heart-broken, and pledged to pay up the large sum of *Nazarana*. On the 8th of Baisakh (Apr.18, 1816) the above mentioned *Vakil* went to Multan with Dewan Bhawani Dass, settled the affair of revenue and presented himself before the Maharaja and said, "Rs. 80,000 you may take just now, and Rs. 40,000 will be made to reach you within two or three months". And so long as the complete payment of the above mentioned sum was not made, the said *Vakil* offered to stay as a hostage. The Maharaja accepted this proposal, thinking it expendient at the time.

Arrival of the Vakils of Maharaja at Mankera and the consignment of the Life to the creator by Nawab Moin-ud-Daula: Conferment of a robe of honour with one elephant and one horse on Lala Sujan Rai, and his presentation along with Raizada Pindi Dass after the strengthening of the chieftainship of Nawab Sher Muhammad Khan and the appointment of Dewan Devi Dass along with Lala Mohan Lal and in the company of said Raizada for the purposes of settling the Affair of Nazarana.

As soon as Lala Mohan Lal and Sunder Singh reached Mankera they sought to have an interview with the Nawab, who used words of boldness and daring, (page-188) On the 24th of Baisakh (May 5, 1816), corresponding to the 17th of Jamadi-ul-Sani, he took a stroll in the garden and after that, as soon as he entered the *Haveli,* all of a sudden he fell into a swoon and passed away. In his life time the deceased Nawab had appointed his nephew Nawab Sher Mohammad Khan as his successor. Thereupon his younger brother Khuda Yar Khan, his son-in-law, Hafiz Ahmad Khan and other counsellors gave the turban of chieftainship and paid him due compliemnts. After observing the parade of all the troops, like others, they also joined the service of the Maharaja. The Maharaja learnt the news of the death of the said Nawab and sent at once Lala Sujan Rai with one horse,

one shawl, etc., to the above mentioned Nawab. After the departure of the said Lala Raizada Pindi Dass *Vakil* presented himself before the Maharaja along with the above mentioned *Vakils* and, on presenting 2 horses and fine presents, was granted Rs. 100 for his entertainment. After a long discussion regarding the estimation of *'Nazarana'* had taken place, the Raizada very shrewdly tried to avoid the payment of it by indulging into and exphasising upon statements of friendship and old standing unity. The Maharaja had in his mind only to serve his own purpose of getting the money. Therefore he ordered Dewan Devi Dass along with Lala Mohan Lal *Vakil* be in union with the Raizada, emphasised their return as soon as possible and presentation before the Maharaja.

Arrival of the Vakils of the Maharaja along with Raizada Pindi Dass and the appointment of troops for the other side of the river Tarmun, the possession of some fortresses on the other side of the river and the establishment of artillery and platoons on the other side of river Tarmun.

Dewan Devi Dass and other Vakils had an interview with *Nazim* Moin-ud-Daula and talked in the tone of a preacher regarding the estimation and assessment of *Nazrana*. During this period the *Nazrana* did not reach the Maharaja from the Nawab of Mankera. The Sarkar showed indifference to the case of Nauhar Chand. The said Hafiz, who was an intelligent and clever man; took upon himself the payment of Rs. 20,000 as *Nazarana* in accordance with the advice and suggestion of Dewan Nanak Rai and proposed the send off of the *Vakils*. As the Maharaja had issued an order for exacting *'Nazrana'* from the said Nawab amounting to one lakh and twenty thousand rupees, therefore, Dewan Devi Dass uttered some words in an authoritative tone and took leave of the court. In union with Raizada Pindi Dass on the 24th of Baisakh he presented himself before the Maharaja and gave the whole account of the place. The Maharaja appointed Phula Singh and others with triumphant troops to go over to the other side of the river, to lay waste and devastate the country under the sway of the said Nawab with the help of God. It was emphasised that some fortresses on the other side of the river must be plundered and pillaged. As soon as the troops crossed on to the

other side of the river, according to the orders of the Maharaja, a noval disruption took place within the boundaries of the Nawab. They made a sudden attack and a plundering raid upon Khanpur, and it was destroyed and ruined utterly. After that they made a very effective and sudden raid on the fort of Mahmudkot and the Maharaja appointed on the other side of the river platoons and artillery of Misr Dewan Chand, Ilahi Bakhsh, Sirdar Fatteh Singh Ahluwalia, Nihal Singh Attariwala and Hari Singh Nalwa.

(Page-189) On the 28th of Baisakh **(May 8, 1816),** on account of the continued firing of the balls of cannons the wall of the fort of Mahmudkot became like a sieve and fell off its base. The besieged asked that their lives be spared, and after many kinds of pledges on both sides 250 well-equipped and well armed Afghans came out of the said fort. Phula Singh cared not a bit for his pledges and oaths and fell upon them. Many suffered wounds and many rolled on the field of death. One hundred horses and other materials were confiscated. On hearing this news the Maharaja ordered the firing of guns, (as a mark of jubilation).

Fixing of Nazarana upon Nawab Moin-ud-Daula through the intercession of Jamadar Khushal Singh, and the departure of Raizada Pindi Dass backwards, bringing large sums of money, and his presentation afterwards with the said amount, and conferment of a robe of Honour upon Nawab Sarfaraz Khan through his intercession.

Raizada Pindi Dass was terror-struck at the sight of the destruction done to the estates under his (Nawab's) protection, and at once drafted out a document of Rs. 50,000 *Nazrana,* and sent it through Jamadar Khushal Singh. The Maharaja decided to go to Lahore on account of the scortching heat of the sun and the summer season. And he accepted simply a promise of 8 days from the said Raizada and Mohar Singh, the famous Jamadar, (for the payment of the above mentioned tribute). The Maharaja sent an emphatic order to the glorious Sirdars appointed on the other side of the river. "Promise of 8 days for the payment of '*Nazrana*' has been accepted; therefore, no move-backwards or forwards, (of your army) - should take place - After the arrival of the said *Vakil* whatever orders would

be issued action should taken accordingly". Raizada Pindi Dass returned to present himself before the Maharaja one day before the promised time and made a request for some reduction in the stipulated revenue. On account of the possession and interferences regarding Mahmud Kot and other places, reduction of even one Diram (Smallest Persian coin) could not take place. Under the circumstances through the intercession of the said Jamadar *'Hundis'* (Bonds) amounting to Rs. 20,000 were made over; and for the payment of the remainder a promise of one years time was asked for. The Maharaja accepted this position and conferred a special robe of honour with a horse with gold saddlery, one turban-jewel, one plume, one turban, one shawl, one roll of brocade and *Gulbadan* on Nawab Sarfaraz Khan. Munshi Sarab Dayal was ordered to go on wings of swiftness to Multan Dar-ul-aman (the abode of peace) and, making the above-mentioned things reach the said Nawab, to return to present himself soon before the Maharaja. Consequently the said Munshi went with a very quick speed to Multan, handed over the robe of honour to the Honourable Nawab and returned in 4 to 5 days. Therefore, he received many royal favours from the Maharaja.

Order of the Maharaja to the troops appointed on the other side of the river to return to Lahore after Making over the fortresses to the men of Nawab Moin-ud-Daula. The return of the Maharaja from Tarmun towards Lahore, and entrusting of a robe of honour to Raizada Pindi Dass Vakil.

On the 2nd of Jeth *(May 13, 1816)*, on Sunday, the order of the Maharaja was issued to the troops appointed on the other side of the river Tarmun, **(Page-190)** "Hand over the fort of Mahmud kot and other places to the charge of the men of Nawab Moin-ud-Daula and return". Consequently all the troops marched from there and presented themselves before the Maharaja. On the said date the royal standards marched from the bank of the river, traversed the stages of the journey and reached the suburbs of the Sarai of Sidhu. The Maharaja granted a robe of honour, one elephant, one shawl, one roll of brocade, and one bejewelled *"Sarpech"* (ornament worn in turban) for Nawab Moin-ud-Daula, and one robe of honour consisting of five garments and some cash for Raizada Pindi Dass. And he (Pindi Dass) was

ordered to reach his place after the payment of the large sums of money.

Imprisonment of Ahmad Khan Sial and the arrival of the Maharaja at Lahore.

A demand of *'Nazrana'* was made from Ahmad Khan Sial by the Maharaja; and he (Ahmad Khan) showed negligence and delay in the payment of it. Therefore he was made over to the platoons under Dewan Jawaye Ram and Lala Kishen Dass, *Vakil* and was imprisoned. His horses and other materials were confiscated, and troops under Sujan Rai were appointed for the management of the country under his sway. The Maharaja, after reaching the suburbs of the Sarai of Talamba and traversing the distance, came to the metropolis of Lahore on Monday, the 21st *(May. 19, 1816)* of Jamadi-ud-Sani, when four hours of the day were left.

Send off of Dewan Gudar Mal, Vakil of Wazir Fatteh Khan, and the decision of the Maharaja to go to Amritsar for the purpose of a sacred bath on "Namani Ikasdashi *(June 5 1816)*. And after that going back to Lahore and distribution of alms and charities on the day of the eclipse

On the 3rd of Rajab *(May. 30, 1816)*, Dewan putting up with the Maharaja for a very long time, was given one elephant, 15 rolls of various kinds of shawls, brocade, Gulbadan (a kind of cloth) and many rolls of 'Purbi' and *'Chandeli'* (varieties of fine cloth) and a robe of honour consisting of fine garments and some cash. Qazi Amir Bakhsh was appointed to keep his company. The Maharaja cherished the idea of taking a sacred bath at Amritsar on the day of *'Namani'* i.e. *Nirjala Ikadashi (June. 5, 1816) Har Sudi* (an auspicious day among Hindus). Therefore on the 5th *(June. 1, 1816)* of Raja, before sunrise, he turned his attention to Amritsar and, after a stay of one day at that place, came back. On the day of Namani, the 9th of the said month, alms and charities were distributed among the needy and the poor, and great pleasure was obtained by the sacred bath at that place. On account of the summer season, a long stay there was not desired an so on the 10th *(June. 6, 1816)* the camp was set up in the vicinity of Hamidpur, and on the 11th *(June. 7, 1816)*, when 2 hours

of the day were left, he entered the blessed tent. On the 12th *(June 8, 1816)* reached Shalabagh and distributed charities and alms to the poor on the occasion of the eclipse. On the 14th *(June 10, 1816)* he reached Lahore. In the month of Har, Bir Singh of Nurpur collected troops and all of a sudden made an attack upon the fort and the town. But against that strong fort nothing could avail, and so he turned back and went to the country of Handuriya.

Arrival of Sardar Dal Singh and Dewan Ram Dayal from Attock under orders of the Maharaja. Arrival of Lala Asa Nand, Vakil of Mir Sohrab Khan, with presents and Gifts; and departure of Jamadar Khushal Singh for bringing about the presentation of the glorious prince and Bhaya Ram Singh.

(Page-191) Sardar Dal Singh and Ram Dayal returned from Attock according to the orders of the Maharaja and presented themselves before him. They gave a full account of the arrival of Fatteh Khan in the neighbourhood and the determination of the glorious Singhs. The Maharaja felt very happy over the bravery and insight of the above-mentioned person and gave him a robe of honour out of kindness. On the 15th *(June, 11, 1816)* of Rajab, Lala Asa Nand, *Vakil* of Mir Sohrab Khan, presented three swift horses, one gun, and many fine presents and gifts to the Maharaja and became a recipient of much kind attention. The Maharaja felt very satisfied and happy at the sight of those horses and granted Rs. 250 for his entertainment and Rs. 200 by way of reward for the bearers of the presents; and with his own blessed tongue ordered the office people with emphasis to observe the daily hospitality carefully. The glorious Prince and Bhaya Ram Singh had for certain reasons became somewhat suspicious and fearful of the Maharaja and were showing delay and avoidance in their presentation before him. Therefore; Jamadar Khushal Singh was sent along with some horsemen and one elephant to bring about the presentation of the said Prince and the said Bhaya, so that they must present themselves before the Mahraja very soon.

Arrival of the glorious prince Kharak Singh and Bhaya Ram Singh from Jammu and their kindness shown to the prince and Imprisonment of the said Bhaya and the seizure of a Casket of

Jewels.

The glorious Prince Khalsa Kharak Singh and Bhaya Ram Singh presented themselves before the Maharaja with Jamadar Khushal Singh during the third quarter of the day, and explained in detail all the facts regarding the country of Jammu, etc.,. The Maharaja made him (the Prince) recipient of untold favours and honoured him with a large amount of cash and a full robe of honour. One black horse with gold saddle was also given to the Prince, and on the crescent day of Shawal *(June. 27, 1816),* the Honourable Prince and the said Bhaya and all the clerks of the office presented themselves before the Maharaja. All the day discussion regarding the account of the income and expenditure of the country under sway continued, and after a long discussion, at the time when 4 hours were left of the day, the glorious Prince along with the one given to veil behind the screen of modesty and chastity was allowed to go and enter the *Haveli;* and the said Bhaya, according to a hint from the Maharaja, became confined in prison. Uttam Chand Saraf, who seemed to be all in all in the affair of the said Bhaya, was called and enquiries regarding the accounts were made from him. The said *Saraf* stated, "The owner of the things is present before you. If true facts of the case are wanted he can surely be asked to explain. Otherwise I am a humble servant and am ready to express all in a humble way". The said Bhaya felt himself driven to a helpless condition and, therefore, submitted that a casket of jewellery with papers containing all the accounts would be found in the shop of the said *Saraf* at Lahore along with the casket. On the 6th *(July. 2, 1816)* of the above-mentioned month, the casket was presented to the Maharaja. Pieces of Jewellery worth over a lakh of rupees were found in it, and papers bearing the Saraf's signatures showed clearly the treasuring up of 4 lakhs and a few thousand rupees. The Maharaja felt very happy on account of the good efforts and honesty of the afore-mentioned person (Saraf).

(Page-192) Conferment of the marks of Chieftainship upon the glorious prince by the Maharaja during the Naurata (October. 1816) of the month of Asuj: And the determination of the Maharaja to leave for Amritsar on the day of Dussehra.

On the imprisonment of Bhaya Ram Singh the management of the estate of the Prince was seriously disturbed and could not be set right. Therefore, on the 3rd or Ziqad *(Sept. 25, 1816)*, the Maharaja set up a specially decorated huge tent in the dome of Anarkali and went there in person, made the said prince sit upon a high platform upon the carpet of chieftainship and authority and then called all the chieftains in his presence and asked them to submit presents. After that all the officials clerks, *Vakils, Munshis,* and *Kardars,* according to their rank and capacity, engaged themselves in offering their *Nazranas*. After that during the third quarter of the day, the Maharaja made the said Prince ride on an elephant along with himself and went to the fort in great pomp. The said Prince was appointed to execute and enforce all the affairs of the state on Monday, the 7th **(Sept. 29, 1816)** of the said month, which was the day of Dussehra, The Maharaja worshipped the sword, the horse, and the like, according to the advice to the Brahmans, and ordered the firing of the guns. At the time when 4 hours of the day were left, the *Sarkar* entered the newly built garden near the blessed fort and, on Tuesday, early in the morning, turned his attention to Amritsar. All the platoons and artillery departed according to his orders.

Distribution of alms by the Maharaja on the days of Diwali at Amritsar: The conjunction of the six planets in the tower of Libra: The downpour of rain and hailstomes, and the determination of Maharaja to leave for Batala and Adinanagar.

The Maharaja went over to Amritsar and enjoyed a sacred bath at that blessed place. On Wednesday, the 23rd of Ziqad *(Oct. 15, 1816)*, a terrific thunder-clap accompanied by a terrible motion and an unprecedented earthquake took place. On the day of Diwali, the 27th *(Oct. 19, 1816)* of the said month, the Maharaja distributed alms and charities to nullify the evil effect of the conjunction of six planets according to the advice of the Brahmins. At sunset such a strong storm and excessive rain and hailstorm took place that on account of its terrific and incessant force, horses and camels drifted and were scattered in the different directions. On the following day illuminations of Diwali took place. But as the Maharaja had in his mind the control and administration of the countries under his sway in the hilly

regions, therefore, he ordered the march of his royal standards from Amritsar and with an incessant march reached Adinanagar.

Arrival of the Maharaja in Adinanagar and the coming of the Vakils of the Raja of Chamba: The determination of the Maharaja to go to Nurpur to see its Fort: The appointment of Dewan Moti Ram for the collection of large sum of money from the Mountainous regions, and the send off Lala Kishan Dass, Vakil of Bahawalpur.

As soon as the Maharaja reached Adinanagar the Rajas of the hilly regions felt frightened. Misr Thakar Dass had gone to bring about the presentation of a reliable person from the Raja of Chamba before the Maharaja. The Raja had been avoiding with clever pretexts the payment of the revenue. *(Page-193)* So he went his vakil in union with the Honourable Misr with *'Hundis'* (Bonds) amounting to Rs. 40,000, two animals, a few utensils of China Clay and 'hidwar' and one horse. All the aforesaid persons presented themselves before the Maharaja at Adinanagar and were granted due sums for entertainment, etc. The Maharaja cherished a great desire to see the fort of Nurpur and the population of the town, and to enquire into the details about the roads and bridges of Kangra; and wished for presentation of the said Rajas before him. Therefore on the 13th of Katik *(Oct. 27, 1816)* an emphatic order was given to the chieftains and the platoons to leave the heavy luggage in the suburbs of Adinanagar and to accompany the Maharaja as is ordinarily done during sudden attack (unexpectedly and quickly). On the 14th *(Oct. 28, 1816)* of the said month they marched from Adinanagar towards Nurpur, and the Maharaja issued an order to Dewan Moti Ram to go and put up in the suburbs of 'Sri Jawalaji' with all his present troops for the purposes of the management of the hill regions. Therefore, the said Dewan took to that region with rapidity; and as soon as the Maharaja went to put up near Nurpur Lala Kishan Dass presented himself before him in accordance with his summons. One special dagger with a handle, one be-jewelled dish or tray and many other presents and gifts like Shawl, brocade and one falcon for Rukun-ud-Daula and one robe of honour and some cash for himself were given to the said Lala. And after that the Lala left for Lahore, reached there on the 21st of *(November 4, 1816)* Zilhajj and then took his way towards the south.

Departure of Jamadar Khushal Singh towards Amritsar for medical treatment; Inspection of the fort of Nurpur by the Maharaja; Departure of Sardar Dal Singh after Dewan Moti Ram; Arrival of the Maharaja at Kotla and Shahpur in the Suburbs of Kangra.

Jamadar Khushal Singh, who had developed a brain disease, left Adinanagar for Amritsar for treatment. The Maharaja felt very happy at the sight of the fort of Nurpur. He consoled and pacified the *'Sarafs'* (Banker) and traders of that place, who came to submit complaints against the oppression and extortion of the Raja of Nurpur. The Maharaja gave them assurances and compensated them to a certain extent with cash. Sardar Dal Singh was appointed to go to Dewan Moti Ram, and both were to proceed to collect revenue from the Raja of Mandi and others after their mutual consultation. After that the royal standards marched from Nurpur and the Maharaja reached Kotla. Here he had the pleasure of the inspection of the place, and then left for Shahpur. Desa Singh, *Thanadar* of the fort of Kangra mentioned to the Maharaja that about 2 lakhs worth of rice and other things were lying at that time in the fort, and that, if the Maharaja stayed in those regions for 2 to 3 days, the settlement of revenue of the Raja of Chamba would take place as desired. The Maharaja said, "The said Raja paid Rs. 40,000 in cash with all humility, and for the payment of the balance had given Lala Rama Nand *Saraf* and Illachigir Fakir as securities. Therefore it is not advisable to interfere now with the country under his sway".

Arrival of the Maharaja in the fort of Kangra and his having the honour of a Darshan of Sri Devi Ji. Departure from that place towards Jawalaji and presentation of Raja Sansar Chand and other Rajas.

(Page-194) The Maharaja marched from Shahpur and reached Kangra and, after securing everlasting felicity by a visit to that blessed place, gave Rs. 500 by way of an humble *'Ardas'* (offering). The *Kardars* of that place were emphatically ordered to show great effort in strengthening the said fort and in attending very carefully to the guarding and protecting of the town and its suburbs. After this the Maharaja went into the fort, inspected all the gates and returned to

his glorious camp. On the 28th *(Nov. 11, 1816)* of Katak, he left Kangra for Sri Jawalaji. Raja Sansar Chand had an interview in which he explained thoroughly all the details about Mandi and Kulu, and other places; and an emphatic order was issued to the platoons that they should march on the wings of swiftness, cross the river Beas and go to put up at Nadaon.

Stay of the Maharaja at Nadaon; Arrival of Khalsa Fatteh Singh Ahluwalia; Receipt of Letters from Dewan Moti Ram, telling about arrival at Sikandar Dhar; and the details of the fixing of *Nazarana* upon the Raja Mandi and other Rajas.

The Maharaja put up at Nadaon for the settlement of administrative and financial affairs. Khalsa Fatteh Singh Ahluwalia presented himself before the Maharaja with 2 horses and received royal favours. Letters from Dewan Moti Ram and others reached the Maharaja saying, "With our present troops we have, via Sikandar Dhar, crossed the difficult distance of the hilly regions and have reached near Mandi. Isri Sen, Raja of the place, did not find in himself power to oppose and withstand us, and was struck with terror on the arrival of the triumphant troops. He agreed to pay tribute of Rs. 54,000 and, making that sum over to me, said that on account of the happy arrival of the Maharaja in these regions destruction of the fields and farms was feared. Hence return from this place should take place. If you have in mind the capture of the fort of Kulu, you may please yourself. The Raja of Kulu passed away sometime ago. He has left one real brother born of a maid-servant. Some courtiers wish to give him cheifship, while others want to make his son the chieftain". The Maharaja wrote in answer that he should march from Mandi, reach the suburbs of Kulu and thrash out the question of tribute with the *Kardars* of Kulu. Thereupon the said *Dewan* and the said Sardar moved ahead from Mandi. The Maharaja remained busy in the settlement of administrative and financial affairs at Nadaon and continued developing the idea of the capture of the country of Jodh Singh Ramgarhia.

(Page 195) Fixing of Nazrana upon the Raja of Kulu and the conferment of a robe of honour upon him; The imprisonment of Dewan Singh Ramgarhia, and the return of the Maharaja from Nadaon for the capture of the fortresses of Ramgarhia. Sending

for artillery from Amritsar; His coming to Amritsar and other matters.

As soon as *Dewan* Moti Ram and his triumphant troops reached the suburbs of Kulu, the Raja of the place lost all sense of resourcefulness, began to suffer from various kinds of misgivings and, therefore, accepted to pay a handsome tribute. On hearing this the Maharaja sent the Raja a fine robe of honour. On account of the flame of dispute and disruption that had been kindled between Dewan Singh Ramgharia, Bir Singh and Mahtab Singh on the 15th *(Dec. 5, 1816)* of Muharram, 1232 A. H. the Maharaja appointed Dewan Bhawani Dass to make each of them convinced and submissive, and present them before the Maharaja. As the days of their state had been numbered, they did not like the flames of fighting and mulching to be extinguished. Nevertheless they did present themselves before the Maharaja who had left the first tent and had gone over to the second. Dewan Singh, Karam Singh, Bir Singh and other Sirdars of Ramgarh were imprisoned at once, and one platoon there and then encircled them. Some horsemen and one elephant that were standing outside were taken charge by the orderlies, and after the imprisonment of these Ramgarhias one other platoon with Saaj Ram *Jamadar* and *Munshi* Shiv Dayal was appointed for the confiscation of their camps. On (date not given in the text) of the said month, in the 3rd quarter of the day the Maharaja moved from Nadaon, crossed the river Beas and entered the country under the sway of the Ramgarhias; and a strict order was issued to the artillery of Mazhar Ali and of others, that was located in Amritsar at the time, to bring itself very soon towards the suburbs of Garh and Batala. There upon the artillery left Amritsar for the other side of the river Beas. As soon as the Maharaja reached the suburbs of Garh and Batala, the famous Jaimal Singh, younger son of Bir Singh, was found to be there with one hundred gunners. For full one quarter of the day he remained firm within the fort, and in the end, through the offices of Ram Dass Fakir, he came out and sat side by side with father. The Maharaja established a firm *Thana* and conducted a brave and sudden attack against the fort of Miani and, after capturing the same, appointed the triumphant troops to capture other fortresses. After the settlement of the affairs of the country under their sway the Maharaja turned his attention towards Sri Har

Gobindpur; and, settling its affairs carefully in 2 or 3 days, came straight to Amritsar. At that time the wife of Jodh Singh Ramgarhia handed over the keys of the said fort and, therefore, some villages were granted to her for her maintenance. A large store of grain, gun powder and ammunition, and other clothes like woollens, gold and silver ornaments and a huge treasure fell into the hands of well-wishers of the powerful state from the said fort.

Arrival of the Maharaja in Lahore; the presentation of the Vakil of Wazir Fatteh Khan; coming of the Maharaja to Bhaya Ram Singh and the conferment of a horse; and appointment of Nur-ud-Din for the collection of revenue from the country of Ramgarhias.

(Page-196) When the Maharaja became satisfied about the affairs of Ramgarhias, he ordered the march of his royal standards from Amritsar; and that very day, the 26th of Muharram, reached Lahore. Lala Harbakhsh Rai, *Vakil* of Wazir Fatteh Khan, came to see the Maharaja with 2 horses and with some very fine bottles of wine. Rs. 120 were given for his entertainment. The same day the Maharaja rode out of the fort along with the glorious Prince, enjoyed very well a ride through the *Bazars* and reached the *Haveli* of the deceased Dilla Ram near Bhaya Ram Singh. The latter became the recipient of untold favours and was granted one horse with saddlery of gold and silver. The Maharaja told him that he could be appointed wherever he liked for the management of important affairs along with his huge army. The Bhaya replied in a very clever way that his humility did not like the settlement of any affairs other than the acceptance of the service and obedience of the said Prince. The Maharaja distinctly honoured him and came back to the blessed fort . He (the ruler) then appointed Khalifa Nur-ud-Din and Bhag Singh, brother of Dewan Hukam Singh contractor of the Metropolis of Lahore, for the settlement of the country of the Ramgarhias- a matter which was uppermost in the mind of the Maharaja. Order was issued that the balance of the autumn crop be realised and correct estimate be prepared of the income or produce of both the crops, so that some intelligent *Kardar* be appointed for that accordingly.

Presentation of Sardar Fateh Singh Ahluwalia: The release of Bir Singh Ramgarhia and the sad demise of Dewan Hukam Singh and the send off of Lala Asa Nand, Vakil of Mir Sohrab Khan.

Khalsa Fatteh Singh Ahluwalia paid a visit to the Maharaja on the 12th of Safar *(Jan. 1, 1817)*. He was granted one fine horse, a few trays of sweetmeats and Rs. 500 in cash. Bir Singh Ramgarhia, his sons and others presented themselves before the Maharaja and received a robe of honour owing to his release through the intercession of Nihal Singh Attariwala. Also an order was issued that a handsome *Jagir* be fixed in a short time for his maintenance. *Dewan* Hukam Singh, contractor of Lahore, who took special interest in the people, rendered service to the Fakirs, Sadhus, Hindus and people belonging to a decent class, left the mortal world for Eternity. All the residents of Lahore closed their shops and expressed great sorrow at the occurrence of this sad event. The Maharaja had found him very serviceable because the fort of Lahore, the treasure, and all other materials and property like gun-powder and ammunitions, etc., were trustfully kept in his charge. As soon as the Maharaja learned of this dreadful event he felt very sorry and conferred a robe of honour, consisting of a shawl and the like on his son, Dewan Singh. Lala Asa Nand *Vakil,* who had been putting up with the Maharaja for full one year, was granted at this time one shawl, one roll of brocade, one of *Gulbadan,* one scarf, one turban, one gold bangle, Rs.10,000 in cash and some very fine gifts, including an elephant. Chuni Lal, son of Sahib Singh, head of the *'Harkaras'* was appointed to the post of a *Vakil*.

Arrival of Dewan Moti Ram and sardar Dal Singh at Lahore, and the appointment of the said Dewan for the settlement of the south; (Page-197) departure of Dewan Ram Dayal and of the 'Topkhana' of Ilahi Bakhsh; Appointment of Dewan Bhawani Dass along with the one given to Neil behind the screens of chastity (The honourable lady).

Dewan Moti Ram and Sardar Dal Singh paid a visit to the Maharaja on the 6th of Rubi-ul-Awwal *(Jan. 24, 1817)*; and were entered by him to set up a camp in the south near Kannah Kachha. Thereupon the said Dewan went in that direction and the said Sirdar

had to stay for the disposal of some matters for two or three days, after which he was to depart at the end of the Holi (spring festival), Dewan Ram Dayal, Ilahi Baksh and his batteries and Lala Sujan Rai left for the settlement of Multan and for the seizure of large sums of money from Nawab Rukun-ud-daula. In the meantime Dewan Bhawani Dass was appointed with the mother of the glorious Prince to proceed towards the South. *'Parwanas'* were issued to the above mentioned persons to be in perfect agreement in handling the affairs of Multan, and that they must enforce the demand of *'Nazrana'* upon Rukun-ud-daula. Upon this the above-mentioned troops, in union with one another, marched to the suburbs of Multan, and the Maharaja issued an order to the above mentioned chieftains that they must not extend the hand of interference or molestation to the country under the sway of Nawab Rukun-ud-daula.

Arrival of Raja Bhag Singh at Lahore, arrival of Lala Izzat Rai, Vakil of Bahawalpur; merriment and pleasure during the days of holi (spring festival) going of the Maharaja to the said Raja and his enjoyment of going through the Bazaar and conferment of robes of honour upon all his near attendants and the Vakils, and their being summoned into the fort.

Raja Bhag Singh reached Lahore in response to the summons of the Maharaja and put up in a specious *Haveli*. The famous Ganga Singh, who was a *Vakil* of the Maharaja and had gone to Nawab Rukun-ud-Daula came back along with Lala Izzat Rai, *Vakil* of the said Nawab, whom the said Nawab had deputed to accompany him owing to his (nawab's) great desire to see that his relations of unity with the Maharaja should continue. On the 9th *(Feb. 26, 1817)* day of Rabi-us-sani, he came and stayed in Pari Mahal. Rs. 100 were granted for his entertainment. On the 11th of the said month *(Feb. 28, 1817)* Munshi Sarab Dayal went to him and arranged for his presentation before the Maharaja. The said *Vakil* presented to the Maharaja 2 horses and 21 rolls, out of which 8 were rolls of *'Kheses'* and 8 of *Gulbadan* and Taimur Shahi and 5 Chintz, and a *Hundi* for the revenue of the autumn crop. Rs.100 were granted him by way of reward on his presentation of horses and other gifts. On the same date, when one quarter of the day was left, the Maharaja went to Raja

Bhag Singh and indulged very happily and merrily in sprinkling rose water and lac-dye of the *Holi* days and returned to the fort after two hours. On the 13th of the said month *(Mar. 2, 1817)*, all the chieftains were made to ride upon elephants, and with great pomp and show the Maharaja enjoyed a ride through the bazaar, deriving great pleasure from the sight of the *Holi* merry-making. After that he entered the fort. Fine scarfs of Benares and rolls of white *Purbi* and *Gulbadan* were given by way of *Holi* rewards to the leading chieftains, the intellectual dignitaries, the *Kardars*, the *Daftaries*, and the *Vakils* from various side. On the 14th of Rabi-us-Sani *(Mar. 3, 1817)*, the chieftains **(Page-198)** and all the above mentioned persons were invited to the fort. A white carpet was spread out and they all indulged in sprinkling rose water and playing with colour.

Birth of a son in the house of Sirdar Fateh Singh Ahluwalia; the going of the Maharaja to his camp; the conferment of a large sum of money and a bangle of gold; The arrival of a vakil of Mankera in Sambat 1874 (1817 A.D.).

A son was born in the house of Khalsa Fateh Singh Ahluwalia, and the news became known on the 6th of Rabi-us-Sani *(Feb. 23, 1817)*. Merry-making, music, and distribution of charities and alms were proposed and on the 21st of the said month *(Mar. 10, 1817)* some trays of sweets were sent to the Maharaja. The Maharaja, who always loved to seek the pleasure of the company of the aforesaid person, went to his camp at about the 3rd quarter of the day and presented to him a large sum of money and a bangle of gold and then returned to the fort. On the 22nd of the said month *(Mar. 11, 1817)* Shahbaz Khan, the famous *Vakil* of Nawab Moin-ud-daula, presented himself before the Maharaja with 2 horses, 38 rolls out of which 12 were of *Lungi* and gold-bordered quilts, and 18 consisted of *Gulbadan* and *Susi* and 8 of painted and plain chintzs and engaged himself in strengthening the foundation of unity. An order was passed that he must confer with and consult Jamadar Khushal Singh and Himmat Singh. They demanded from him large sums of *Nazrana* according to the direction of the Maharaja as it had been done in the year before. The said *Vakil* stated that he had come simply to submit the presents and gifts, and that he had no instructions to talk about the revenue.

Therefore one after the other letters were sent to the Nawab asking for a speedy payment of the stipulated sum, failing which the triumphant troops would be appointed against him, and destruction and ruination of the farms and fields and of his subjects would take place.

Entry of the sun in the degree of ascendancy and presentation of gifts and presents to the Maharaja by all the nearest attendants and chieftains on the occasion of the new year's day and departure of Sardar Dal Singh and his troops and orderlies to the other side of the river, and the conqeust of the Fort of Nurpur; visit to the Mausoleum of emperor Jahangir by the Maharaja.

On the blessed New Year's day, when the Sun entered very auspiciously the abode of ascendancy, the Maharaja arranged for an assembly of merry-making and enjoyment on the 11th of Chet, 1874 *(Mar. 20, 1817)* corresponding to the 2nd of Jamadi-ul-Awwal, 1232 A. H. The chieftains, the *Daftries* the *Vakils*, the nearest attendants all presented to the Maharaja gifts and presents of gold and silver according to their rank and capacity. Khalsa Fateh Singh Ahluwalia came to visit the Maharaja with one horse. After that Raja Bhag Singh also paid a visit to the Maharaja and presented a horse. Sardar Dal Singh was ordered to cover the distance on wings of swiftness and join the triumphant troops and *Topkhana* (artillery) along with Dewan Chand in the suburb of Nurpur, the country of the Tiwanas. After that all the orderlies who were staying near the Tazali Gate received an emphatic order to go over to the other side of the river Ravi and move forward in accordance with the directions of the Maharaja. Therefore on the 3rd of Jamadi-ul-Awwal *(Mar. 21, 1817)*, **(Page-199)** they got down on the bank of the river. Sirdar Dal Singh and his troops had arrived since some days in the country of the Tiwanas when the *Zamindars* began to refuse the payment of *Nazrana* and dilly-dally in presenting themselves. With a view to the destruction of their country; the chieftains stepped forward with firmness as soon as they reached in the neighbourhood of Nurpur fort. They prolonged their stay and began to wait for the opening of discussion with the notorious rogue. On account of the scarcity of water, however, they decided not to wait long for it did not suit the time and, therefore, at night they

made a brave and sudden attack upon the fort. The opponents fell like moths upon the candle of bravery of the warriors, burnt their wings and decided to fly. The said fort fell into the possession of the wellwishers of the powerful state. On hearing this news a firing of guns took place. Jawand Singh Mokal was appointed as *'Thanadar'* of the fort; and the Maharaja crossed the river Ravi on the 13th of Jamadi-ul-Awwal (Mar. 31, 1817), and made his august appearance at the mausoleum of Jahangir.

Truth about the going of Dewan Ram Dayal near Multan; The sending of a Hundi of a large sum of money to the Maharaja through Sukha Singh by the *nazim* of Multan; Arrival of the Maharaja from the Mausoleum of Jahangir at the newly-founded Garden; and his determination to leave for Amritsar for a sacred bath on the day of Baisakhi (First of Baisakh); Departure of the Vakils towards Amritsar.

As soon as Dewan Ram Dayal and other troops reached the suburbs of Multan, *Vakils* were sent to Nawab Sarfaraz Khan to demand large sums of *Nazrana*. The Nawab felt very agitated at the impending destruction of his country, and made the *Vakil* of the Maharaja depart at once with Rs. 40,000 in the form *Hundis*. On the arrival of the Maharaja on the other side of the river, his *Vakil* Sukha Singh, personally presented to him one *Hundi*, some horses, rolls of chintz and *Gulbadan* and some camels. On the following day Munshi Jamiat Rai and Syed Mohammad Shah, *Vakils* of Multan paid a visit to the Maharaja; and it was ordered that they should submit their account to the clerk. On the occasion of his arrival on the other side of the river, news of the conquest of the fort of Nurpur and the settlement of the affairs of its neighbourhood reached him. Thereupon, on the 18th of the aforesaid month (Apr. 5, 1817), he returned from that place and reached early in the morning in the newly-founded garden, and from there went to Shalabagh stayed there for the night and left for Amritsar for the sacred bath on the day of *'Baisakhi'*. The *Vakils* of Bahawalpur, Multan and Mankera and Lala Harbaksh Rai, *Vakil* of Wazir Fatteh Khan also had to leave for Amritsar by order of the Maharaja.

Distribution of alms and charities on the day of Baisakhi: Arrival of Raizada Pindi Dass Vakil before the Maharaja on account of the fact that sardar Dal Singh and others had reached the neighbourdhood of Mankera and had demanded large sums of Nazrana.

(Page-200) On Friday, the first of Baisakh, corresponding to the 23rd of Jamadi-ul-Awwal (April 10, 1817), the Maharaja had the pleasure of having the sacred bath at Sri Amritsar ji, and distributed among the Brahmans and the deserving gold and silver coins, utensils, cows and horses, woollen and silken clothes, and gave Rs. 5000 to Harmandar ji, Sardar Dal Singh and Misr Dewan Chand and the platoons of Najibs reached the suburbs of Piplan and sent their reliable persons of Nawab Moin-ud-daula, asking him to pay two lakhs of rupees and fine horses, otherwise his country would be pillaged and the farms destroyed. The said Nawab did not think it advisable to settle revenue affairs with the above-mentioned Sirdars, and, therefore, sent his *Vakil*, Raizada Pindi Dass, to the Maharaja and the said Raizada expressed the obedience and servitude of the said Nawab on his own presentation to the Maharaja and added "If the crop of spring would not be destroyed and devastated, the said Nawab would pay his revenue quite in accordance with his agreement; but in case the troops would engage in plundering and pillaging and his subjects be driven to scatter in different directions it would be difficult and impossible to pay up the fixed revenue". The Maharaja said, "Had you paid up the promised sum for the last year at Lahore, the appointment of the triumphant troops would never have taken place, and now that large sums of money had been incurred in this matter, how could he be satisfied simply with the previously fixed amount revenue". After a long discussion the Maharaja offered matter to be settled at Rs. one lakh. Raizada Pindi Dass was a wise and elderly-man, he said that he would write the facts to the Nawab, and on the receipt of due answer should submit it before the Maharaja and do his utmost to strengthen the foundations of unity.

Send off of the Vakil of Wazir Fatteh Khan and the arrival of the letters of the glorious prince and Dewan Moti Ram; Determination of the Maharaja to go from Amritsar to Sami

Suhiyan and from there to Sialkot via Adinanagar, and orders to the prince for presentation.

Lala Harbaksh Rai, *Vakil* of Wazir Fateh Khan, who was putting up with the Maharaja since a few months and had asked permission to leave many times in accordance with the letters of his master, was given at this time, by way of farewell gift, by the Maharaja Rs. 500, one pair of gold bangles, one robe of honour consisting of one shawl, one roll of bracade, one turban, one *Dopatta* and one roll of *Gulbadan*. Jai Singh, Sirdar of Attari, was made to leave along with him as a *Vakil*. An order was given to the said *Vakil*, "If the said Wazir has a mind to maintain and continue relations of friendship and unity with us he must pay us Rs. One lakh per annum with respect to Kashmir and give us Multan after its capture according to his agreement, and on the condition of our contentment and assurance regarding these matters we will hand over the fort of Attock". Thereupon the said *Vakil* left for Kabul. The Maharaja, who had the settlement of the affairs of the neighbourhood before him, decided to attend to them. **(Page-201)** on the 27th of Jamadi-ul-Awwal *(April. 14, 1817)* he ordered the march of the Royal standards from Amritsar and reached the suburbs of Sami Suhiyan, and from there he went to Dinanagar. The glorious Prince and Dewan Moti Ram, who had gone to stay in the neighbourhood of Ramnagar according the orders of the Maharaja wrote letters from the there, asking for the posting of troops for the erring of the Zamindars of Chibh and Bhao. They wrote Misr Diwan Chand and Sardar Dal Singh that they had established their camps with artillery in the area of Nawab Moin-ud-Daula. An order was issued to the said Prince that he should proceed with his troops and artillery to Sialkot for warning and punishment of the *Zamindars* of Chibh and Bhao, who had revolted; and a strict order was issued to the chieftains appointed at Mankera and Bhakkar to approach the boundary of Nawab Moin-ud-Daula and open discussions regarding the estimate of the revenue.

Departure of Jamadar Khushal Singh for warning and punishment of Didoo Dogra towards Jammu along with Sardar Desa Singh; The fight of the said Dogra and the arrival of the Jamadar at Adinanagar; Disruption of the affairs of Deorhi on

account of the departure of Ram Lal; and the arrival of the letters from Sardar Dal Singh, Misr Dewan Chand.

During these days two or three times one Didoo Dogra became a source of disturbance, over-ran the country of Jammu, etc., and showed himself very prominent in plunder. Therefore Jamadar Khushal Singh and Sardar Desa Singh Majitha were appointed for taking to task and chastising that evil-minded person. As soon as they reached the suburbs of Jammu the said Didoo began to cherish notorious thoughts on the hearing of the news of the arrival of the troops; but he soon fled and took the path of misfortune. The said Jamadar and the said Sirdar came to present themselves before the Maharaja on 21st of Baisakh *(May 1, 1817)*, after the settlement of this affair. Ram Lal, brother of the said Jamadar, had escaped without getting the permission of the Maharaja and had crossed the rivers Beas and Sutlej. Therefore the Maharaja issued an order to the Jamadar, "So long as the aforesaid person is not honoured with presentation before the Maharaja your stay before us is useless, therefore, go away from our presence and stay till then with the Prince". He submitted that he would never go towards any direction or leave the threshold of everlasting prosperity. In the end, in the guardianship and protection of 3 sentinels the said Jamadar was made to ride a horse and was ordered to leave for Sujanpur; and the famous Tej Ram, who had accompained the said Jamadar on the path of disappointment was invited back from half the way and granted a good deal of honour. Letters from Misr Dewan Chand and Sardar Dal Singh by the hand of Sahib Singh, leader of the *Harkaras* (Messengers) came repeatedly one after the other, "One Lakh and three thousand rupees have been fixed by way of *Nazrana* upon Nawab Moin-ud-Daula. Its realization has been stipulated that Rs. 40,000 have been paid up just now and instalments of Rs. 30,000 would be paid by the end of Jeth; and Rs. 31,000 would be paid without any demur by the middle of Har". **(Page-202)** In answer to it the order was issued that they should return from that place unless they were satisfied and assured in such a way that the large sums were realized (as proposed by themselves). After this the Maharaja gave to Shahbaz Khan, *Vakil* of the said Nawab, one robe of honour consisting of one scarf, one roll of muslin, one turban, one roll of *Gulbadan* and one roll of interwoven cloth and Rs. 200

in cash, and allowed him to go. The said *Vakil* took leave on the 30th (May 10, 1817) of Baisakh.

Arrival of the glorious Prince Kharak Singh at Lahore according to the orders of the Maharaja after the settlement of the affairs of the Zamindars of Deva Vatala, and the arrival of Ram Lal and the forgiveness of the fault of the aforesaid Jamadar. And arrival of the Maharaja at Lahore.

The glorious Prince, who was putting up in the suburbs of Sialkot, etc., in accordance with the order of the Maharaja, received a few thousand rupees by way of *Nazrana* from the Zamindars of Deva Vatala. The Zamindars who had revolted were punished and harassed. The glorious Prince wrote the full account to the Maharaja. In answer the Maharaja ordered him to return on wings of swiftness and reach Lahore. Therefore, on the 12th (May 28, 1817) Rajab, the said Prince reached the dome of Anarkali and put up there. Harda Singh and others, who had gone out to fetch Ram Lal brought him along with themselves somehow or other before the Maharaja on the 14th Jeth, corresponding to the 7th of Rajab, and at once Jamadar Khushal Singh was called from the village Parma Nand and his faults were forgiven; and he was granted one horse with a gold saddle. The Maharaja put forth the proposal of *Pahul* (The ceremony of taking holy water at the time of initiation into Sikhism), that is taking care of the hair on head. Large sums of *Nazrana* which were standing as a balance against the Raja of Chamba were received and the affairs of the hill regions were settled properly. Accordingly the Maharaja marched from the house at Adinanagar and reached Lahore on the 24th of Jeth (June 4, 1817); Corresponding to the 17th of Rajab, on Thursday; and Dewan Moti Ram was appointed for the management of the Sarai of Phillaur.

Appointment of Dewan Devi Dass for the management of the countries of Ramgarhias; Arrival of Dewan Ram Dayal and Dewan Bhawani Dass after settlement of the affairs of the suburbs of Multan; Arrival of Misr Dewan Chand at Lahore and the appointment of Sardar Lal Singh for the repair of the fort of Chakrala and the suburbs of Musa Khel.

Dewan Devi Dass, who had taken the country of the Ramgarhias on contract for Rs. 4 Lakhs left for that place during these days for the collection of large sums. Dewan Ram Dayal and Bhawani Dass, who had put up in the suburbs of Muzzafargarh **(Page-203)** set up an entrenchment and planned to capture the fort. Nawab *Nazim* of Multan felt frightened; sent a *Hundi* of Rs. 44,000 and promised to pay the balance within a few months. Therefore, both the above mentioned Dewans left that place after realization of the large sums, and, covering the distance, came to present themselves before the Maharaja, enjoyed a great good name for the present and the future on the presentation of the *Hundi*. Misr Dewan Chand realized large sums of money from the Nawab Moin-ud-Daula and presented himself before the Maharaja. Dal Singh was ordered by the Maharaja to repair and equip the fort of Chakrala in the suburbs of Musa Khel by storing in it stock of gun powder, ammunition and the like; and to reach the Maharaja after that. Hence the said Sirdar left for repairing the said fort.

Interview of Abdus Samad Khan with the Sarkar; Send off of the Vakils of the Nazim of Multan with good Robes of Honour; and Departure of Raja Bhag Singh.

Abdus Samad Khan, who was putting up within the pale of the Defender of Faith, came along with Dewan Ram Dayal on the 2nd of Shaban (June 17, 1817), and put up in the Kot. Dewan Ganga Ram and others went over to welcome him and made him put up in the Mubarak *Haveli*. Rs. 500 in cash and Rs. 25/- worth of sweets 4 bottles of rose water, and one bottle of essence of musk-willow and one thousand mangoes and two thousand melons were granted to him on the 1st day. On the 24th of Shaban (July 9, 1817), the Maharaja engaged for the spreading of a very precious carpet in the Saman Burj (tower) and, seating himself upon a very fine chair as usual, sent for the *Vakils* of Bahawalpur, Mankera and Multan; and afterwards sent a sword to the Honourable Khan (Abdus Sammad Khan) who came forward to pay his respects with 20 gold coins as a present (*Nazrana*). The Maharaja took one coin out of them out of kindness, but when the said Khan insisted beyond limit upon his taking all the coins with a view to secure his pleasure the Maharaja accepted them, and the

counsellors of the Maharaja declared that the Maharaja would be pleased to listen to the matters in the best possible mood in privacy. The said Khan presented 4 horses at the time of interview, and the Maharaja gave to the Honourable Khan Rs. 1000 through Munshi Sarab Dayal. On the 7th of Ramzan (July, 21, 1817), two special and fine *Dopatas* 4 rolls of white long cloth and one turban were granted to the said Khan through the said Munshi. The Honourable Khan put the Khilat on his head and felt very happy at the conferment of the glorious robes of honour which were granted to him in the best possible show of consideration to by the Maharaja. On the 12th (July. 26, 1817) of the above-mentioned month, the Maharaja invited the *Vakils* of Multan in privacy and emphasised upon them the payment of the remaining sums. One robe of honour, one roll of brocade, 4 rolls of muslin, one turban, one roll of *Gulbadan*, one bangle of gold and Rs. 1000 by way of salary were given to Munshi Jamiat Rai; and similar kinds of garments, one bangle of gold and salary of the above-mentioned equivalent sums were granted to Mohsin Shah. Sukha Singh, the famous man, was appointed on the post of a *Vakil*, **(Page-204)** and was invited and ordered privately by the Maharaja. "in case the Nawab *Nazim* of Multan took the path of righteousness and uprightness and engaged himself in the payment of *Nazrana* it would be good and well, otherwise remember that the country should not be allowed to remain in the cradle of peace and security". The said *Vakils* use all kinds of words of expressions of humility and submissiveness in respect to the payment of the *Nazrana*. On the 19th of the said month (Aug. 2, 1817) fifteen rolls, consisting of two embroidered *Dopattas,* two chandeli turbans, three rolls of *Gulbadan* and 4 rolls of muslin, were handed over to the *Vakils* for Nawab Safdar Jang Bhadur. The said *Vakils* had repeatedly requested through Bhai Himmat Singh for an elephant, two horses, therefore, one horse with a velvet saddle and gold-sewn trappings was granted to them for the said Nawab. The *Vakils* were made to depart on the 2nd of Shawwal (Aug. 15, 1817). On the 7th of this month (Aug. 20, 1817), Raja Bhag Singh and his son Fatteh Singh came to see the Maharaja. Fifteen rolls of *Doshalas* and brocade, a turban-jewel, plume, a pearl necklace and one elephant and a *jagir* of Rs. 7000/- were granted to the said Raja; and 8 rolls, one pearl necklace and one horse were given to his son

and a robe of honour consisting of five clothes was conferred upon each of his four counsellors. The said Raja with an air of detachment (or indifference) tried to avoid the taking of said materials on account of his relationship; but, when the excessive intolerance and authoritative compulsion were shown to him with a view to show regard to the Maharaja by not seeking to oppose him, he accepted the same. And the glorious Prince Kharak Singh was appointed to accompany the Raja upto *Shalabagh* in the service of the said Raja. On the arrival of the Raja at the said garden he came back to Lahore at noon and explained all the circumstances to the Maharaja.

Conferment of the robe of honour on Bhaya Ram Singh and forgiveness of his faults; The arrival of Sardar Dal Singh after his building the fort and going of the Maharaja to Amritsar on the 'Amavas' of Bhadon (September 11, 1817).

On the 21st of Shawwal (Sept. 3, 1817), the Maharaja invited Bhaya Ram Singh into the fort and bestowed many favours on him, and, granting him a robe of honour consisting of a *Doshala* and a roll of brocade, removed the guards and sentinels set upon him, and ordered him to move wherever he wanted hence forth without any interference. Sardar Dal Singh, who was appointed for the building and repair of the fort of Chakrala, presented himself before the Maharaja after the due completion of his work and became the recipient of many favours. The Maharaja regarded it an affair of the foremost importance and very essential in comparison with the problems and matters of administration and finance to go and take a sacred bath at Amritsar and Tarn Taran on the day of *'Amavas'*, 27th of Ziqad (Sept. 11, 1817). Accordingly he ordered the march of his royal standards from Lahore; reached Shalabagh on the first day and then left for Amritsar after that; and, after getting the pleasure of a sacred bath at that blessed place, turned his attention towards taking a sacred bath at Tarn Taran. On the *'Amavas'* day he took bath at that place, distributed charities and alms to the deserving and the needy and undertook his auspicious return towards Lahore.

(Page-205) Arrival of the Maharaja at Lahore; The departure of Sardar Dal Singh and Dhanna Singh Malwai to the other side of the river Jhelum in the suburbs of Nurpur and the fixing of

Nazarana upon the Nawab of Mankera through Misr and the grant of the sole charge of the country of the Ramgarhias to Bhaya Ram Singh.

The Maharaja put up at Lahore for the control and administration of important affairs. A letter of Govind Singh *Thanadar* of Nurpur, brought the news that the *Zamindars*, who had been in revolt were creating great havoc and disturbance in the suburbs of Nurpur situated in Chulistan. Sardar Dal Singh and Dhanna Singh Malwai were sent at once towards that direction and were asked to go there on wings of swiftness, to chastise and punish the revolting *Zamindars*. Therefore both the chieftains left for the other side of the river Chenab on the 6th of Zilhaj (Oct. 17, 1817) with Misr Dewan Chand. Much discussion took place through Bhai Himmat Singh and Jamadar Khushal Singh. After a protracted conversation Rs. 80,000 were fixed for the current year, in such way that Rs. 70,000 were decided as the proper *Nazarana* and Rs. 10,000 were fixed as the expenses of this kind were fixed from the beginning of the Sambat; and an agreement was written out that at the time of his (Maharaja's) determination for Multan large sums of money, 2 horses, 2 camels and special presents, would be given to the Maharaja and that the (Nawab's troops) would also be present. On the Dussehra day, on Sunday, the 7th of Zilhajj (Oct. 18, 1817), the Maharaja dressed himself with perfect decoration and ornamentation; and Prince Kharak Singh presented himself before him and offered one horse. The Maharaja showed many favours to the honourable prince and appointed him for the settlement of the affairs of the country in the suburbs of Sialkot and the chartisement and punishment of the *Zamindars* who had revolted. Misr Dewan Chand was ordered to accompany the said Prince with *'Topkhana'* (artillery). He showed utmost effort in collecting large sums of money from the suburbs of Sialkot. Consequently the said Prince became appointed in that direction in union with the said Misr. And Bhaya Ram Singh, who became a pivot for favours, was granted the contract of the country of the Ramgarhias and was asked to depart.

Departure of Raizada Pindi Dass and the indulgence of the Maharaja in the use of 'Chob Chini' (A medicinal Herb) Merry-making and pleasure seeking on the day of Dewali and illuminations

with great grace and beauty, and the departure of Lala Izzat Rai Vakil of Bhawalpur.

Raizada Pindi Dass, *Vakil* of Nawab Moin-ud-Daula Safdar Jang, who had been present at the court for a long time was granted a special robe of honour and Rs. 1000 in cash, and was ordered to go on wings of swiftness, hold an interview with the said Nawab and show no negligence or delay in the despatch of *Hundis*, otherwise he was threatened that troops would be appointed to destroy the farms and fields in these regions. **(Page-206)** The said *Vakil* out of wisdom, had requested for a letter to be written to Sardar Dal Singh for his non-interference. Therefore with a view to please him (the *Vakil*) with the acceptance of his request an emphatic order was issued by the Maharaja that revenue upon Nawab Moin-ud-Daula had been fixed, Raizada Pindi Dass had been appointed for the securing of the Hundis, and it was further emphasized that up to the issuing of the second order no destruction of the farms and fields in the country under the sway of the said Nawab should take place. The said Raizada went to Mankera and Bhakkar after the settlement of those affairs. The temperament of the Maharaja got shifted from its normal standard and he took to using '*Chob Chini*' according to the ancient prescription of medical experts, every one of whom was granted a fine robe of honour. The Sarkar lost himself in merry-making, pleasure seeking enjoyment and indulgence for days together from the association and company of dancing girls with lovely forms and dressed in clothes which made their appearance all the more attractive and charming; and they entered the felicity of both the worlds by their happy self-presentation before the Maharaja. On the day of Dewali, on the 27th of Zillajj (Nov. 9, 1817), Katak 'Amavas', illuminations took place with such a grace and beauty that all the people felt indescribable pleasure and happiness. Lala Izzat Rai, *Vakil* of Nawab Rukun-ud-Daula, was made to depart with a robe of honour and a large sum of money by way of farewell gifts.

Conferment of costly robes of honour upon the medical experts after his getting relieved from the use of 'Chob Chini' and distribution of alms and charities on the first day of Muharram (Nov. 11, 1817), 1233 A. H. ; The arrival of the glorious prince

Khalsa Kharak Singh according to the order of the Maharaja, and his interview with Baba Sahib Singh Bedi.

The Maharaja got fully cured after the use of '*Chob Chini*'. On the crescent day of Muharram (Nov. 11, 1817) he gave to the medical experts shawls and large sums of money. All the same large sums of money were distributed by way of alms and charity among the deserving and needy. On the 17th of Muharram (Nov. 27, 1817), he took his bath, and at the time when four or five hours were left of the day he came out of the fort with great pomp and show, and enjoyed a round of the bazars with indescribable glory, riding upon an elephant, threw silver coins to the poor and the needy who filled up their aprons by such generosity. The Maharaja entered into the fort and ordered firing of the guns. On the 18th of the said month (Nov. 28, 1817), all the glorious chieftains *Ahlakaras Daftaries, Vakils, Munshis, Kardars* and *Jamadars* of the platoons obtained everlasting fecility by presenting silver and gold coins by way of *Nazar*. Swift horse-men were appointed to fetch the glorious Prince Kharak Singh, and they presented themselves before the Maharaja along with the *Sahibzada* in the twinkling of an eye, and the said Prince went to Shahdara according to the order of the Maharaja, had an interview with Baba Sahib Singh Bedi, and assured him that the Maharaja would be pleased to have an interview with him after a day or two. On the 19th of the said month of Muharram (Nov. 29, 1817), the Maharaja went towards the garden of Jamadar Khushal singh who offered the Maharaja one horse by way of *Nazarana*. After that the Maharaja turned his attention to the other side of the river Ravi. At his interview the said Baba gave the Maharaja one fine horse, some cash and special things; and after two or three hours the Maharaja got up and left for his own camp. **(Page-207)** On the 21st of the said month (Muharram), the said Baba departed for a visit to Nanakana Sahib, and the Maharaja reached the blessed fort at the time when the day had advanced 4 hours.

Send off of the Vakils of Rajas of Basohli and Jasrota and the coming of Lala Khushwaqt Rai Vakil with present and gifts of the Sahibs; His send off towards Amritsar; and the appointment of Ram Dayal towards Multan.

Munshi Gobind Sahai Sabharwal, *Vakil* of the Raja of Basohli; and Namdar Khan, *Vakil* of Raja of Jasrota, were granted distinctive robes of honour. An order was issued that they must present themselves before the Maharaja along with the Rajas whom they represented. Presents and gifts, which had been prepared and collected at Shahjanabad and Calcutta for the Maharaja, were put under lock and key in a box. It reached Lala Khushwaqt Rai at Amritsar; and the said *Lala* presented them to the Maharaja by waiting upon him in person on the 26th (Dec. 6, 1817) of the aforesaid month (Muharram), and dwelt well upon strengthening the foundation of unity and friendship. The details of the gifts are very necessary at this place and they are as follows:

1. Gun manufactured by the Ferringies (British make) and Pistols - 2 articles.
2. Pearl necklace - one article.
3. Pearl tussle - one article.
4. Ring with Badakshasan Ruby - one article.
5. Telescope - one article
6. Gold Watch - one article
7. A sheet of double faced *Banat* (Brand cloth) - one article
8. A pair of scissors - one article
9. Other rarities.

The Maharaja granted the said Lala Rs. 100 for entertainment and gave Rs. 225 to the custodians of the presents. On the 3rd of Safar, one robe of honour consisting of 7 cloths, like *Doshalas* rolls of brocade with some cash, was granted to the said Lala and three cloths were given to his son, and a robe of honour in the form of Rs. 200 cash was granted to his companions, and they were allowed to depart. Nawab of Multan had shown delay in the payment of his large sums; and the *zamindars* of Kachha had revolted; on that account Dewan Ram Dayal was appointed in that direction.

Going of the Maharaja to the garden of Jamadar Khushal Singh; order of the Maharaja to Misr Dewan Chand for departure towards Multan; the appointment of the glorious Prince Khalsa Kharak Singh alongwith leading chieftains and Abdul Sammad Khan, and going of the Maharaja towards Amritsar.

The Maharaja had a bungalow of silver set up in the garden and seated himself within it to glorify the world. Misr Dewan Chand was ordered along with the *Topkhana* in the charge of Ilahi Bakhsh and Dewan Ram Dayal to proceed to Multan in the company of the glorious Prince.

(Page-208) After that the Maharaja made the said Prince the recipient of many favours, and asked him to proceed towards Multan along with his troops to engage himself first of all in the siege of Khangarh and Muzzafargarh. Therefore on the 19th of Rabi-ul-Awwal (Jan.27, 1818), he reached the suburbs of Niazbeg and, with an incessant march, was on his way to join the troops. Abdul Sammad Khan learnt of the appointment of troops towards Multan, came to visit the Maharaja, and said that if he would be appointed to accompany the glorious Prince he would render very useful services to the best of his capacity and would not allow any detail of precaution and vigilance to escape his observance. The Maharaja out of keen insight, sent him over to the Honourable Prince with the word to the Prince that the said Khan was a true well-wisher and very alert and expert in every undertaking, and would certainly render very useful services to the best of his ability, for ensuring his felicity in both the worlds. Therefore the Khan took his way to Multan on the 6th of Rabi-ul-Awwal (Jan.14, 1818), and *Jamadar* Khushal Singh was ordered by the Maharaja to proceed with his available troops to join the army of the said Prince and to engage himself in the control and administration of the affairs of the *Deorhi* and the like. The Maharaja was feeling it incumbent and essential to go for sacred bath at Amritsar and to make offerings at that blessed place. Accordingly he ordered the march of his royal standards from Lahore, and went over to Shalabagh.

Going of the Maharaja to Amritsar the coming of the Raja of Jasrota; the consignment of his life to the creator by the chieftain Nihal Singh; and arrival of letters from the chieftains at Multan.

The Maharaja went to Amritsar from Shalabagh and put up within the four walls near Gobind Garh. All the people of Amritsar, high and low, nobility and gentry, presented themselves before the Maharaja to remove false impression or misgivings. The Maharaja took his

blessed seat upon a gold chair with a very nice dress and bedecked with ornaments, and inquired of the health of everybody according to his rank. At night illuminations with great pomp and show took place in every lane and bazar. On the following day the Maharaja set up a tent near the fort of the Bhangis and became a glorifier of the people of the world. The platoons were encamped near the garden of Tara Singh facing towards the hills. Rajah Lal Singh of Jasrota had the pleasure of paying a visit to the Maharaja and became a recipient of much kind attention. Sardar Nihal Singh of Attari, who had indulged with great enthusiasm in the use of *'Chob Chini'* (a medicinal herb) contracted a corporal disease consequent of its use. Although the medical experts attended to him with care, yet he could not be granted cure from the divine hospital and according to the will of heaven he was ordained to throw off the burden of existence from over his shoulders.

(Verses Ommitted)

(Page-209) Letters from Dewan Ram Dayal and Moti Ram came repeatedly saying that the troops had set up their camp near *Hazuri* Bagh, and that the *Vakil* of Nawab *Nazim* of Multan had come there to discuss the terms of obedience and the payment of *Nazarana*. But the negotiations could not conclude, therefore, it was proposed to invade Kot Shuja-a-bad. The Maharaja sent an order in answer to it that a daring raid must be made on the said Kot. Misr Dewan Chand wrote that the troops present in the fort of Khangarh and Muzzafargarh were not very serviceable; and so it was strongly hoped that as soon as the assault would be made they would take to flight. The Maharaja wrote to the said Misr to proceed on with perfect firmness of mind without any delay or negligence.

Departure of the Princely ruler from Amritsar to Tarn Taran and arrival at Lahore; receipt of a letter from Misr Dewan Chand reporting the capture of Muzaffargarh.

The Maharaja had the honour of visiting the temple of Har Mandar Sahib, gave large sums of cash and several fine garments to the Akalis and the mendicants in charge of that place. He also gave as offerings large sums of money to the said Harmandar Sahib and

to Akal Bunga and, asking them to help him with earnest prayers, returned and went to Tarn Taran on 19th of Rabi-ul-Sani (Feb.26, 1818). After securing the everlasting pride of a sacred bath there and giving large sums of cash to the deserving and the needy of the place he came back, and put up on the Ist day near the *'Raja Talab'* and from there first went to the village Talaspura, and after that reached the open space near Mian Mir. On the 22nd of the said month (Mar.1, 1818), he reached the garden at the foot of the 'Qilla Mubarik'. Letters from Misr Dewan Chand, explaining capture of the fort of Muzzafargarh, the mutual fighting and battling of the both sides, the dying of a few persons in the action, the flight of the other side from the battle-field, the arrival of Raizada Pindi Dass with an instalment of *Hundis* (bonds) and the coming of the Vakils of Multan to deliver revenues of the past and present were attended to by the Maharaja. The Maharaja issued an order in answer to it (Misr's letter) that the conquest of Muzaffargarh in the eyes of state had been accomplished very well and had become a source of great pleasure; and that the coming of the Raizada with instalments of *Hundis* was certainly a very good act to show the correctness of the fulfilment of the promise of the said Nawab. Since the *Vakils* of Multan had been putting forth pretexts in the matter of payment of dues it was advisible that the capture of the fort of Shujabad must also take place. The glorious Prince and Dewan Moti Ram wrote that the poor and the weak of Multan had gone out and the rich and the well to do had taken up peaceful residence within the fort at their own expenses, **(Page-210)** with the result that the men of the said Nawab had stopped showing any enthusiasm in guarding and protecting the gates of the fort and that they themselves (Prince and Moti Ram) were proposing to push forward troops to enter the town. The Maharaja sent an emphatic order, "With your suitable plans take care to protect and guard the town and no interference should take place with the property of the travellers, nor any of the buildings be pulled down".

Arrival of the Vakil of Rukun-ud-Daula and the appointment of one given to veil behind the screens of chastity, i.e., the mother of the glorious Prince Kharak Singh, towards Multan and presentation for merry making and enjoyment on the day of Holi (spring festival).

Lala Daulat Rai, son of *Munshi* Dhanpat Rai, on behalf of Nawab Rukun-ud-Daula Nasrat Jang came to the suburbs of Lahore; and reliable persons from the Maharaja went forward to welcome him. The said *Vakil* was made to put up in the *Haveli;* of the deceased Dilla Ram. On the 22nd of Rabi-ul-Sani (Mar.1, 1818), Lala Sarb Dayal *Munshi* made the said *Vakil* ride along with him and ushered him into the presence of the Maharaja. The latter inquired of the health of the above mentioned Nawab in a very kind tone and in a very pleasing manner; and the said *Vakil* put before the Maharaja 21 rolls out of which there were twelve of *Gulbadan,* 5 fine pieces of long cloth, 2 rolls of Taimur Shahi, two rolls of gold-threaded chintz and two horses and one *Hundi* worth Rs. 20,000 regarding the autumn crop. Rs. 100 for entertainment and the same amount as reward to the bearers of the presents were granted. On the 28th (Mar.7, 1818) of the said month, mother of the honourable Prince came to present herself before the Maharaja. The latter said that she should agree to staying in the suburbs of Kot Kamalia with indescribable firmness, and must manage to make grain, gun powder, balls of cannon and *'Ghubaras'* reach Multan. In reply she represented that her staying with the said Prince would be a source of good management of a number of affairs. The hint was given that she must proceed to the region taking along with her all her troops. As soon as the days of *Holi* approached, emphatic orders were issued to the *Kardars* of Lahore and Amritsar to prepare good trappings of first rate quality and of various colours. Accordingly preparations for all the necessaries of merry-making and enjoyment were completed. 500 *Beldars* on monthly wages at the rate of Rs. 7/- a person were engaged and were made to depart towards Multan to set right the entrenchment for digging a moat and to show courage to proceed forward and become the first to make the assault. Sahib Singh, head of the *Harkaras* (messengers) came from Multan under the order of the Maharaja and presented himself before him and explained in every detail the condition of the troops of the glorious Singhs and the infirmity of the gates of the Multan. The Maharaja said, "If with such a number of capable troops, *Topkhana* and the weapons of war and fighting, the fort of Multan would not fall within the possession of the well-wishers of the powerful state, it would be a great wonder".

Sacred bath of the Maharaja and illuminations with great eclat; the presentation of the Vakils of Bahawalpur and Mankera and the arrival of the news of the entrenchment against Multan and possession of some places of the neighbourhood; (Page-211) the account of the disturbance at Attock.

The Maharaja after the expiry of a month took his bath at the end of the period of his convalescence and, on the occasion of sacred wash of the blessed hair, made it known by the beating of drum in the town that illuminations should be made all over the town of Lahore in great glory and pomp. Consequently light of the lamps shone in the best possible way upon all the shops. On the crescent day of Jamadi-ul-Awwal (Mar.9,1818), Raizada Tulsi Ram, *Vakil* of the Nawab of Mankera, and Munshi Daulat Ram, Vakil of Bahawalpur, presented themselves before the Maharaja. For almost an hour queries were made about Multan and other places, etc., and the *Vakil* of Bahawalpur was told emphatically to give presents and fair horses and to pay the revenue regarding the autumn crop. After a few days the said *Vakil* paid the sum of Rs. 14000 that was standing as a balance to the Maharaja and secured goodwill for the present and the future. A *Parwana* was issued to the glorious Prince and Misr Dewan Chand to stop making any demand regarding the remainder of the dues regarding the autumn crop from Lala Kishen Dass, *Vakil* of Bahawalpur, and that the boundaries and the dominions of the said Nawab must be guarded and protected against all kinds of meddling and interference with the cattle, etc. The *Vakil* of the Nawab of Mankera was ordered to fulfil his promise of the payment of the revenue amounting to Rs. 80,000 upto the end of Phagan (Mar.1818). Rs. 50,000 had been received upto that day. Rs.30,000 out of the balance of the revenue and Rs.25,000 regarding the *Nazarana* of camels was still outstanding. The Maharaja also asked him which reliable chieftains of his should be sent to take part in the expedition of Multan according to their agreement to show feelings of well-wishing. The said *Vakil* replied, that the outstanding balance had been made over to Misr Dewan Chand at Multan, that the *Nazarana* of camels would reach the Maharaja in a very short time to corroborate their servitude and humility and secure his good will. Letters from the

chieftains appointed at Multan reached the Maharaja repeatedly with the following contents:-

"On the 26th of Phagan (Mar.7, 1818), 12 entrenchments against the fort of Multan took a firm shape and Sikandrabad came into the possession of the powerful state. The entrenchment which had been firmly laid resulted in the firing of guns and swivels by the people in the fort. And some men were wounded and tasted the sweet syrup of death, especially the nephew of Bhai Himmat Singh, who was a very fine youth of twenty had to burn the heap of his life in the fire of death. Munshi Jamiat Rai and Syed Mohsin Shah approached us for negotiation regarding the payment of *Nazarana* and other gifts and presents; but till now their proposal has not been accepted." The Maharaja ordered in answer to it, "Give a clear answer to the said *Vakils* that the real object of the Maharaja is to capture Multan, and that they should not come hence-forth to negotiate regarding the *Nazarana*. You must not allow these *Vakils* any more to stay in your camp". The appointed chieftains stated in the course of their letters that the expedition demanded great expenditure. In addition grain had become very dear, and that orders must be issued to Misr Dewan Chand to give them money when needed, so that they may have convenience and ease. **(Page-212)** The Maharaja, who regarded the successful prosecution of the expedition of Multan as the best of his objects in the physical and the spiritual world and believed it to be the most select pursuit in the external world and the internal desire, issued emphatic orders to the said Misr, "Whatever the glorious chieftains ask from you on the plea of the necessity of the time, you must give them without any delay or dilly-dallying against a promissory note from them, secured against their spring crops; and as soon as Multan would be captured and conquered by the grace of God all that money would be excused". Mohammed Khan Tarin, Zamindar, who used to pay Rs. 5000 at the end of every year to the Royal *Sarkar* from very ancient times, had accepted to pay the same sum to the *Thanadar* of the fort of Attock without any delay or deduction since it had come into the possession of the Maharaja. These days Hukam Singh, the chieftain, took some troops along with him in view of his excessive income and asked him to pay Rs. 25,000. The aforesaid person in haughtiness did not accept the proposal, and

the said Singh kindled up the fire of fighting by fixing his camp along with his troops near Hazro. The said *zamindar* showed great firmness to answer the call for fighting near the *sarai* of Saleh and made all the *zamindars* of his vicinity well-armed. Fire of disturbance and disruption kindled up between the two parties. In the beginning many became wounded and many had to roll on the bed of death, but in the end the said chieftain showed very great daring in the field of battle and fell like lightening upon the pastures of the life of the *zamindars*. The other side could not stand in opposition and decided to fly, considering defeat a good opportunity. The Princely ruler ordered the firing of guns on the 9th of Jamadi-ul-Awwal, (Mar.17, 1818) on hearing this happy news, and granted one bangle of gold, one turban, one embroidered scarf and one roll of *Gulbadan* to the *Harkara* (news carrier or state messenger) who brought the news.

Setting free of Ahmed Khan Sial and the conferment of the village Miruwal; the departure of the huge "Top (Gun) and other materials towards Multan and conferment of robes of honour on the days holi upon the Vakils and others; appointment of Jodh Singh Kalsia towards Multan; and the arrival of humble letters from great chieftains.

Ahmed Khan Sial, who was spending his days in the confinement of misfortune in banishment from his old native place, was, out of kindness, set free during these days. And was granted the village of Miruwal. The huge cannon was brought from Amritsar and made to reach Shalabagh under orders of the Maharaja on the 10th of Jamadi-ul-Awwal (Mar.18, 1818) on the following day it was carried to the neighbourhood of Kot Nau, south-wards of Lahore on its way to Multan; emphatic orders were issued to its custodians to press into service fat oxen by seizing them by force from the villages on the way and to make the said cannon reach the fort of Multan in ten or twelve days. Three hundred maunds of gun powder, many balls and a large quantity of grain were sent to Multan by boats. On the 12th of the aforesaid month, (Mar. 20, 1818) 10 rolls, out of which 6 were plain and 2 were turbans and two long cloths, were granted to the *Vakils* of the Nawab Moin-ud-daula of Mankera on the occasion of Holi, and 5 rolls were granted to the *Vakil* of Bahawalpur. The

Maharaja himself engaged in enjoying the celebrations of Holi by setting orderlies on one side and Singhs opposite to them on the other side. On the 13th of the said month, (Mar.21, 1818) on the New Years' day, corresponding to the 10th of Chet, 1875 Sambat. At about the 3rd quarter of the day the Maharaja came out of the garden with great pomp and show, **(Page-213)** and entered the happy town and witnessed sprinkling of rose water and the throwing of coloured water among his subjects and the courtiers. After 4 hours the Maharaja again went back to the garden. On the 14th of the said month, (Mar.22, 1818) *Vakils* of Bahawalpur and Mankera and also those of Raja Lal Singh of Jasrota and Raja Bhadoo and ministers of other Rajas and *Munshi* Gobind Sahai, *Vakil* of Raja of Basohli, and all the *Daftries*, *Ahlkars* and *Munshis* came to present themselves before the Maharaja. The Maharaja took his seat in a very happy mood in a gold chair, and vessels of gold and silver full of colours and the like, were put near every one of them, and the Maharaja indulged in merry-making and enjoyment and the market of comfort and pleasure became brisk. All the humble servants in the resplendent assembly offered *Nazars* on the occasion of 'Nou Roz' (celebration of new year's day) and, after securing everlasting felicity, took leave. Jodh Singh Kalsia, who had been taking part in every expedition and had rendered always good services in the best possible way, on account of certain matters known to him, began to show carelessness and delay during those days. The Maharaja wrote to him for his presentation with great emphasis, repeatedly and insistently. At last, regarding further postponing and delay improper he (Jodh Singh) was compelled to march from his residence with his troops of good horses and reached the suburbs of Lahore. The Maharaja got news of his answer to the call, ordered the said Khalsa with great emphasis to leave at once for Multan and to leave his son, Sobha Singh with 10 to 20 horsemen at Lahore; and told him that the best time for interview would be after the conquest of Multan. The aforesaid person considered it necessary and incumbent to obey the order of the Maharaja, and so left for Multan with great rapidity and haste. The chieftains appointed at Multan wrote that the successive volleys of their balls had hit the walls of Multan and that, should the Maharaja be pleased to order them, they would show bravery, readiness, advance and daring. The

Maharaja wrote to them in answer, "If Nawab Safdar Jang, *Nazim* of Multan, may agree to hand over the keys of the fort to the well-wishers of the state and ask pardon for his life by coming over to Kot Shuja Khan with all his bag and baggage and other goods to save his good name, a handsome *Jagir* for his maintenance would be granted him". Abdur Rahman Afghan of Kasur, who was holding very firmly the charge of the entrenchment along with some horsemen, received a shot from a gun and consigned his life to its Creator. The above mentioned person was well known all over the world for his bravery and the art of soldiering, therefore, most of the people felt extremely sorry at his death.

Departure of the mother of glorious Prince Khalsa Kharak Singh and Dewan Bhawani Dass towards Multan; and send off of Dewan Gobind Jas with presents towards Hindustan; the departure of Phula Singh along with certain other chieftains towards the fort of Attock; going of the Maharaja to Shalabagh; presentation of the Wazir of the Rajah of Chamba and the determination of the Maharaja to go to Amritsar for the purpose of a bath on the day of Baisakhi in Sambat1875 (1818 A.D.).

The Maharaja put up in the garden outside the town of Lahore and sent towards Multan via Chenab and Jhelum boats full of Gun Powder, ammunition and grain. **(Page-214)** The mother of the glorious Prince presented herself before the Maharaja on the 20th of Jamadi-ul-Awwal (Mar.28, 1818), and after understanding all the affairs of Multan set up her camp at the 'Kot Nau' on the 21st of the said month (Mar.29, 1818), and began to make preparations for departure to Multan. Dewan Bhawani Dass came to Lahore from Jammu and the Maharaja ordered him to pay the troops more or less, and, assuring and encouraging them should at once make them depart towards Multan. Lalla Gobind Jas, *Vakil* of the Maharaja, who had come to Lahore under his summons, was given Rs. 500/- cash, one pair of gold bangles and one robe of honour consisting of one shawl, *Gulbadan* and the like; and some very fine presents were entrusted to him for Nawab Governor Sahib and Metcalfe Sahib. The details of he presents that were made over to the *Vakil* are as follows :-

I. *Governor Sahib Bahadur.*

1. Gun - five articles.
2. Bows - 5 articles.
3. Gold embroidered Quivers. - 2 articles.
4. Axes - 2 articles.
5. Pearl tuft - 1 article.
6. Pearl Necklace. - 1 article.
7. Ring with diamond - 1 article.
8. Rolls of the kind of shawls and cloths - 31 articles.

II *Metcalfe Sahib Bahadur.*

1. Roll of Pashmina (woollen cloth), Doshala, and Jamawars - 15 articles.

Sawek Ram, *Vakil* of Raja Bhag Singh, left in union with Lala Gobind Jas. Rs. 200 cash, a pair of gold bangles and a special robe of honour were granted to him. They were emphatically asked to submit presents and gifts in order to strengthen the foundations of unity. The dispute that had a risen between the *Thanadars* of the fort of Attock and the *Zamindars* of Hazara had not been suppressed by that time. Phula Singh Akali was appointed to that side and was ordered emphatically that he should reach the suburbs of Hazara as soon as he could and proceed to settle the affairs of the fort of Attock in accordance with the advice and consultations of the *Thanadars* of the said fort. After that Amar Singh Majithia, Singhs from Bhimber and Mahan Singh, the famous man, who was newly recruited in service, were appointed to proceed towards Attock with their troops. The Maharaja regarded it incumbent and essential to take a sacred bath on the first day of Baisakh, and therefore, on the 24th of Jamadi-ul-Awwal (April 1, 1818), he expressed his firm resolution to depart towards Amritsar; and on the 26th of the said month (April 3, 1818), on Friday, when 4 hours were left of the day, reached Shalabagh. Raja Jit Singh of Jammu along with Sham Singh and also the *Zamindars* of Jind came to present themselves before the Maharaja and received untold favours. Misr Thakar Dass, who had gone over to the Raja of

Chamba, came back with Wazir Hathu, whom the said Raja had made to accompany him out of wisdom and intelligence; and assured the payment of the large sum of *Nazarana* on the surety of Ilachighar Sahukar. Consequently both of them had the honour of presenting themselves before the Maharaja at Shalabagh. The Maharaja decided to leave for Amritsar on Tuesday, the 30th of the above mentioned month (Mar. 7, 1818).

(Page-215) all the *Vakils* and Raja Lal Dev and Raja of Jasrota were ordered by the Maharaja to proceed towards Amritsar.

Receipt of the letters from the chieftains appointed at Multan; the sacred bath of the Maharaja on the day of Baisakhi; the appointment of platoons towards Multan; coming of Raja Sansar Chand; the send off of the Maharaja from Amritsar to Shalabagh :

Letters from the chieftains posted at Multan came repeatedly explaining the details of the fall of the projection and a quarter of the wall and falling of the bricks under shocks of the balls from morning to evening; and explaining the truth about the balls that came from inside the fort and continued from the time when 4 hours of the night yet remained to the appearance of the dawn (day break). Dal Singh wrote: "Nawab Safdar Jang offers Rs. 2 Lakhs by way of *Nazarana* in cash and volunteers to send his son with 300 horse and foot to accompany us; but we have given him a flat refusal telling him that it was the time when the capture of Multan must and will take place". The Maharaja wrote in answer that a severe siege must be maintained at the time and the fort of Multan must be conquered. The Maharaja reached Amritsar, at first he put up in the *Deorhi* of Tara Singh and later went to stay in the fort of Gobindgarh and the building in its vicinity. On the crescent day, in the month of Baisakh the Maharaja went to the temple of Harmandar Sahib Ji and took his blessed seat in his own lodge and distributed alms and charity to the poor and the weak. Letters from the chieftains came repeatedly stating, "Although the best troops appointed with us are present and ready for siege and entrenchment, yet if the platoons and other forces came over to those regions the expedition of Multan will come to an end with rapidity". Therefore Badan Singh Poorbia received a *Parwanah* from Amritsar, on the 6th of Jammadi-ul-Sani (April 13, 1818), to depart towards

Multan. All the *Jamadars* of platoons marched towards Multan on the 7th (April 14, 1818) of the aforesaid month, according to the Maharaja's orders; and put up in the suburbs of Ranginpur at a distance of 80 miles from Lahore. The Najib platoons marched from Wazirabad according to the order of the Maharaja, crossed the river Ravi, reached Kot Nau on the 9th (Apr.16,1818) of the aforesaid month and, setting large sums of money from that place, departed towards Multan. Rupees one lakh were sent to them sewn up in bags. Raja Sansar Chand reached Amritsar on the 15th of Jamadi-ul-Sani (Apr. 22, 1818) and, according to the *Parwana* of the Maharaja, got down first in the garden of Tara Singh and on the following day at about the fourth quarter of the day had the pleasure of meeting the Maharaja. After enquiring of the health of the Maharaja he (Raja) went back to put up at the place of his stay. Raja Lal Dev, Raja of Jasrota and Autar Singh, Raja of Bhadoo, paid Rs. 5000 besides the fixed revenue, and, on receiving good robes of honour, left for their native places. Bhaya Ram Singh came to Amritsar after collecting large sums of money from the country of the Singhs of Ramgarh. Rs. 25,000 were submitted by him in the shape of *Nazarana* at the time of his own presentation before the Maharaja and he received excessive favours. The Maharaja went over to Ram Tirath on the 14th of (Apr.21, 1818) Jamadi-ul-Sani from Amritsar and obtained great pleasure by taking sacred bath at that place, **(Page-216)** and reached on the following day near Sorian. On the 16th of this month, reaching the bridge of Kakkar Gill, he got into a boat and entered Shalabagh and all the *Ahlakars* were made to put up outside the garden under order of the Maharaja.

Presentation of the Vakils of Nawab Rukun-ud-Daula and Nawab of Mankera; appointment of glorious Prince Khalsa Sher Singh towards Attock; the receipt of letters from chieftains posted at Multan and sending of the materials of war towards Multan.

On the 18th of Jammadi-ul-Sani (Apr. 25, 1818) the *Vakil* of Nawab Rukun-ul-Daula went to Shalabagh, presented himself before the Maharaja and secured for himself goodwill for the present and future by presenting to him 2 horses with gold saddlery, one fine gun, 20 rolls of *Gulbadan* and long cloths of various colours with

embroidered borders, and two camels with their silver letters. The Maharaja felt very much pleased and gratified at the sight of these good presents, and gave Rs. 100/- to the bearers of the same. Munshi Tulsi Ram, *Vakil* of the Nawab of Mankera showed a letter to the Maharaja in which an attempt was made to strengthen the foundations of unity, and a complaint was made that the *Thanadar* of the fort of Nurpur had not returned the cattle. The Maharaja wrote in answer that Man Singh Purbia was leaving for Nurpur and would arrange for the return of the cattle, and that in future it had been emphatically ordered to watch that no thieving or molestation may take place on the borders of the two states. *Zamindars* of the suburbs of Attock had not withdrawn their hand from creating mischief and disturbance up to that time. Hukam Singh, *Thanadar* of the fort of Attock, requested for help and the glorious Prince Khalsa Sher Singh and Tara Singh, grandsons of Musammat Sada Kaur, were made to depart towards Attock with their own troops to the extent of 300 horse and foot on the 21st (April 28, 1818) of the aforesaid month. Letters from the chieftains appointed at Multan revealed that *Vakil* of Nawab Safdar Jang came to Sardar Fatteh Singh Ahluwalia and negotiated with him points of reconciliation. The said Singh, out of wisdom, informed Misr Dewan Chand of the arrival of the said *Vakil*. The said Misr sent him a word that in case the said Nawab made over the fort of Multan to the Maharaja, he would be granted Kot of Shuja Khan for his maintenance by the Maharaja. The said Nawab sent the message that Chaudhri Qadir Bakhsh should be sent into the fort of Multan so that all the matters and possibilities be explained to him and after due assurance and management regarding certain points, the fort of Multan would be handed over. The chieftains returned an answer that Sayed Mohsin Shah *Vakil* must first come to the glorious camp and declare the intention of agreeing to hand over the fort of Multan, and after that the said Chaudhri would be sent into the fort of Multan. Khalsa Fatteh Singh Ahluwalia wrote confidentially that the people in charge of the fort of Multan were very tactful, extremely clever, tried and experienced. Hence the work undertaken will unnecessarily involve time and delay. In answer to it the *Sarkar* sent a *Parwana* to the glorious chieftains, "In each and every matter mutual consultation and conference must be held in the best possible way and greatest

possible enthusiasm should be shown with respect to the matters connected with it, and none of you should strike a dissenting note on the pretext of emergency and expediency. If the *Nazim* of Multan happens to spread the carpet of negotiation a definite reply should be given after mutual conference and consultation in perfect union among yourselves. **(Page-217)** If any body would show in any way disagreement with the order of the Maharaja he would become a target of displeasure and anger. On the 28th of Jamadi-ul-Sani **(May 5, 1818)**, the day of he eclipse of the world illumunating sun, the Maharaja distributed among the poor and the needy alms and charities in cash and kind, horses and the buffaloes. On the 2nd of Rajab **(May 8, 1818)**, 500 *Ghubaras,* 100 balls for the huge cannon and 120 maunds of gun powder and grain were sent to Multan.

Arrival of the Maharaja from Shalabagh in the fort and once again return from the fort; receipt of letters of the chieftains appointed at Multan, news about the agreement and the surrender of the fort of Multan; its reconquest and agreement about the same and departure of Jamadar Khushal Singh to inform and explain certain matters to the chieftains.

The Maharaja distributed alms and charities to the deserving end needy on Tuesday, the 'Sankrant' of Jeth (May 11, 1818). On the following day the 6th of Rajab (May 12, 1818), he rode from Shalabagh and came into the fort of Lahore. For two or three hours he enjoyed his visit to certain houses and for another two or three he remained seated in the 'Samman Burj' (Octogonal tower) and after that returned to the Shalabagh. On the 7th (May 13, 1818) of the aforesaid month, humble letters from the glorious chieftains were presented to the Maharaja, stating, "Munshi Jamait Rai, Mohsin Shah, Gurbakhsh Rai and Amir Khan came to us and drafted a very firm agreement. They asked that the Kot of Shujabad and the fort of Khangarh and certain other *'Taaluqas'* (tracts of land) must be allowed to remain intact for the maintenance of Nawab *Nazim* of Multan; and that the fort of Multan alongwith Muzaffargarh may be declared to be the possession of the Maharaja. They asked for two or three especially reliable men to stop at the gate of Multan in order to facilitate without any molestation or delay the exit of the Nawab

along with his family, property, relations and materials. This would prevent any kindling of the fire (of fighting) that might otherwise take place any time on account of contravention or deviation from the agreement. The chieftains, according to the desire of the *Vakils,* became engaged in explaining their point of view; reported the matters in exact details to the Noble Sarkar". The Maharaja invited the *Vakils* from all sides and places before them the whole case. After that, on the 10th of the aforesaid month a letter from Dewan Bhawani Dass, Punjab Singh, Kutub-ud-din of Kasur and Chaudhri Qadir Bakhsh reached the Maharaja. They had written out in conspicuous details the truth and reality about critical situations and about the firmness of the Nawab with respect to the agreement. At once illuminations and firing of guns were ordered by the Maharaja. Misr Dewan Chand wrote with his pen of humility, "Some ignorant Afghans under the influence of their unfortunate star in their conversation with the Nawab have been very rude, and have warned him that the surrender of the fort would not prove advisable nor good for his state; and that, in accepting fertile *Jagirs* for his own self he had brought a stigma upon the reputation of Afghans and spoiled his own good name. His acceptance of the cord of servitude and obedience round the neck of his life was against the dictates of his religion. Death must be preferred to that borrowed life of short duration". Consequently Nawab Muzzafar Khan decided to break his contract and agreement. (Page-218) It became impossible to conquer the fort of Multan without the boldness of the warriors of the field of battle and the bravery of the brave men of the forest of war. The Maharaja grasped fully well the contents of this letter and invited Jamadar Khushal Singh into privacy. He then made him understand certain things and asked him to leave at once. The Maharaja told him in privacy, "Reach the troops within five days and tell the chieftains appointed there that if the fort of Multan would not be conquered inspite of these troops and the huge *Topkhana*, It would be regarded a derogation from their bravery and manliness". The Nawab of Multan must be assured and encouraged greatly and be asked to hand over the keys of the fort of Multan to the chieftains by emphasising upon him the honourable course of fulfilling his agreement. If he still continued to use clever pretexts in his habitual way he should be made to prepare to fight all the brave men of the

field of battle.

Arrival of letters from chieftains, mentioning of the pardon granted to Multan and its pillage. Orders of the Maharaja; his departure from Shalabagh to the fort and his emphasising the despatch of the materials of war towards Multan. Account of the arrival of Jamadar Khushal Singh at Multan. Arrival of the Vakil of the Nazim of Kashmir.

The chieftains wrote from Multan saying that the Nawab of Multan was not going to hand over the fort of Multan without fighting. If the Maharaja would be pleased to forgive the soldiers for the plunder of Multan all the triumphant troops would show utmost enthusiasm and bravery out of their love of the seizure of property and other materials. The Maharaja had never liked plundering due to his compassion and kind-heartedness; but as the period of this siege seemed to prolong and anxieties of various kinds seemed to cling to his apron, and the rainy season was about to set in, he wrote to the glorious chieftains, "If the Nawab of Multan could not be made to give up the clever pretexts and movements, and does not hand over the fort of Multan, which would be both good and nice, the plundering and pillaging would be allowed to every one of you without any objection whatsoever". The Maharaja came from Shalabagh into the fort and stayed there from the 14th to 21st (May 20-27, 1818) of Rajab. He sent many boats laden with gun-balls to Multan and went back to the same garden. Jamadar Khushal Singh went to the suburbs of Multan on the wings of swiftness and wrote to the Maharaja a full account of the firm entrenchment. The Maharaja wrote back to him in reply that he must state in detail the acts of bravery performed by every one of the brave men, because it was proposed that for such good services handsome *Jagirs* and rewards would be given. On the 20th (May 26, 1818) of the said month, Ghaffur Khan, *Vakil* of the *Nazim* of Kashmir, arrived to present himself before the Maharaja along with Qazi Kamal-ud-Din, *Vakil* of the *Sarkar*. He presented one fine horse and many other gifts of the kind of gold embroidered cloth, shawls and the like; and engaged himself in strengthening; the foundations of mutual agreeability and sincerity. Rs.100 were granted for his entertainment. The Maharaja ordered that he should be allowed

to go only after the capture of the fort of Multan.

Receipt of letters from the glorious chieftains explaining the advance of the entrenchment upon the moat and the conquest of the fort of Multan. The inevitable happening to the deceased Nawab and his sons, and the imprisonment of Nawab Sarfraz Khan; (Page 219) seriously wounding of Zullifqar Khan and the burning of the whole town with the all consuming fire of the Afghans :

Letters came from the chieftains appointed at Multan, one after another, stating, "On the 22nd (May 28, 1818) of the aforesaid month, small and huge cannons with dragon-like mouths reached the walls of the fort. Syed Mohsin Shah *Vakil* spread the cloth of peace at Kamar Kot; but had to go back on account of the inattention of the chieftains. The assaulting sector reached the moat with all confidence. Many died and several others suffered serious wounds .The wall of the fort fell on account of the incessant and effective shots. On Friday the fire of fighting and mulching kept burning all the day and night. Early in the morning on Saturday the unfortunate Afghans, whom weariness and unsteadiness due to want of sleep on the previous night had overwhelmed, were driven to the corner of inaction. They busied themselves in feeding themselves and shaking off their weariness. Meanwhile our entrenchment had reached near Kamar Kot. The glorious Singhs became aware of the fact that the Afghans were absent from their posts of duty and they made it known to the chieftains. By the grace of God, after due consultation and conference, a brave attack was proposed and was decided upon as advisable, warriors of the field of battle justified the cause of bravery, went ahead from the moat at Kamar Kot and reached the walls of the fort. Sadhu Singh Nihang was the first who took courage and ventured to advance to the wall of the fort. After this from all sides lions of the forest of battle and warriors of the open-field rushed to make a sudden attack. Nawab *Nazim* of Multan received the news of the approach of the troops of hte glorious Singhs into the fort, put on green garments, applied fragrant scents to his body and came out to answer the call of the angel of death. On reaching the *Burj* (tower) of Khizri Gate he plunged into the fight, but the days of his state were numbered. He consigned his life to the Creator. Shah Nawaz Khan and Shahbaz Khan, his sons;

and Nasrullah Khan, a son of his brother, Jan Mohammad Khan Badozai, Khuda Yar Khan Ghilzai and Sahib Dad Khan, brother of the Dewan all tasted the sweet syrup of martyrdom. Zulifqar Khan received a serious wound upon his face and thus secured an everlasting good name for himself. Nawab Sarfraz Khan became a capture in the clutches of fate. After great investigation and search the body of the martyr was buried near the mausoleum of Shah Rukun-i-Alam. The date of death of that virtuous one is given in the following verses.

He was the gifted one on account of whose departure Multan became debased. The messenger of the unknown world gave the date of his death.

"One who passed away to peace from the humdrum life", or by adding the numerical equivalents of the syllables, 1875 Sambat Bikrami (i.e.1818 A.D.) or in the year 1875 (Bikrami) Multan was conquered after spending a lot of treasure. The Afghan residents of Multan in their hard heartedness set fire to their houses and household goods, and raising the dust upon their heads, went out of the town in disguised garments. Much property and wealth was plundered and pillaged and every one went to his destined place, taking along with him what he desired. After the general upheaval had subsided the glorious chieftains established control and management of the fort of Multan. A few reliable persons were stationed at every gate with the order to siege things from every individual who passed by them with any humble box or bag under his arms which might be looted property. Thus much of the property like highly tempered daggers with **(Page-220)** jewelled handles, red rubies and diamonds, very valuable and fashionable ornamaents beset with emeralds and Badakshan rubies, and very fine clothes fell into the hands of the troops. On Tuesday, the 26th (June 1, 1818) of the aforesaid month, this statement reached and became known to the Maharaja through a horsemen of Khalsa Fatteh Singh Ahluwalia. He was granted one bangle of gold, one scarf and Rs. 500 in cash. After this letters of the chieftains continued coming in through the *Dak Chowkies*. So Rs. 600 were conferred upon Sahib Singh, head of the *Harkaras*.

Arrival of the Maharaja from Shalabagh into Lahore an his whowering gold all over the town. Conferment of the title of Zafar Jang upon Misr Dewan Chand; despatch of a few pairs of gold bangles; scarfs and shawls for conferment upon the singhs and his order to the chieftains for the capture of Kot Shuja Khan through the intervention of Nawab Sarafraz Khan; its conquest and the appointment of Babu Baj Singh for the protection and guarding of Multan distribution of the country in the suburbs of Multan among the glorious chieftains and orders for the repair of the towers and the wall of the fort.

On Wednesday, the 27th of Rajab *(June.2,1818),* the Maharaja rode from Shalabagh and entered Delhi gate on a huge elephant; went to the fort of Lahore enroute Golden Mosque, Takali Gate, Hath Hather, Papar Mandi, and Lahore Mandi, Showering gold all along and filling the aprons of the expectant, needy and the poor. Most of the *Ahlakars* secured everlasting felicity by offering *Nazarana* on the occasion of the conquest of the fort of Multan. Dancing girls and other needy persons came to congratulate the Maharaja and the apron of their desire was filled with cash. And illuminations with great glory took place. Misr Dewan Chand was honoured with the title of *Zafar Jang Bahadur*; and a few pairs of gold bangles and some scarfs and shawls were sent him for their distribution among those who showed boldness and excelled others in the field of battle. He was also asked to capture Kot Shuja Khan through the intervention of Nawab Sarfraz Khan, and that, in case the *Thanadars* of the said Kot made clever protests with regard to its surrender, entrenchment must be established with perfect firmness and the said fort must be conquered and captured at any cost. The chieftains appointed at Multan took Nawab Sarfraz Khan near Kot Shuja Khan according to the orders of the Maharaja and conveyed the message about the delivery of the Kot to the men in the fort. The *Thanadar* of the place was taken aback with excessive grief and despondency at the sight of the revolution brought about by the revolving sky and the arrest of Nawab Sarafraz Khan as a captive in the clutches of fate. Judging that they could not get their own release and liberty without handing over the said fort, they walked out safely with their lives and property. Through the

intervention of Nawab Sarafraz Khan a new *Thana* (Military post) became established in the said Kot. On the 3rd of Shaban *(June 8,1818)*, at night fall, when the news of the conquest of this fort reached the Maharaja firing of guns took place at once. Two cannons were made over to Babu Baj Singh, and he was ordered to establish himself firmly and the *Thanadar* of Multan and to protect and guard the suburbs of the Multan with greatest efforts. **(Page-221)** Wasti Ram and Balak Ram were appointed as keepers for the gates of the fort. The Maharaja ordered that in Muzzafargarh the *Thana* of Jamadar Khushal Singh be established; in Khangarh possession of Dewan Moti Ram, in Ahmadpur of Sardar Desa Singh, in Rangpur of Sham Singh, son of Nihal Singh Attariwala, and in Talamba Thana of Khalsa Fatteh Singh Ahluwalia must be established. An emphatic note was sent to the glorious chieftains to use all the bricks of the *Havelis* inside the fort that had been burned or demolished in the repairs of the walls of the fort; and that the habitations of the citizens in the vicinity of the fort must be discontinued. Whatever balance stood against the Zamindar should be realized in compliance with the proper rule; and tyranny and high handedness must not be extended to any one.

Appointment of Lala Sukh Dayal for the contract of Multan; going of Jassa Mal. The imperial body guard for investigation the state of things and property of Kot Shuja Khan; order of the Maharaja to the glorious chieftains with regard to the survey of the things in the said Kot; the stay of Sardar Dal Singh and two or three chieftains at Multan and the return of other chieftains along with the glorious prince and Nawab Sarafraz Khan towards Lahore.

Lala Sukh Dayal was appointed for the contract of Multan and was ordered to properly look after the subjects. Chieftains appointed at Kot Shuja Khan wrote that although the said Kot Shuja Khan had been released yet no body had ventured to step inside the Kot on account of the presence of the treasure and other materials in it; and requested that some reliable person must be appointed to take possession of the said Kot upon his own responsibility. Therefore Jassa Mal, the royal body guard, was invited from Gobindgarh, and, after conferring upon him favours and making him understand all the

points, was ordered to depart towards Multan; A *Parwana* was sent to the glorious Prince, Jamadar Khushal Singh and others to go in to the said Kot in union with one another and to come back after managing its affairs carefully and preparing a list of the cash and kind. An order was also issued by the Maharaja that Sardar Dal Singh, Khalsa Deva Singh of Ropar, Jodh Singh Kalsia and two platoons of Najibs must stay in the vicinity of Kot Shuja Khan and Multan. The income already collected from octroi duties should be spent upon the building of the city walls and the like; and that the moat must be set right and made in better masonry work and in stronger form than before. A letter from the said Jamadar, informing about his estimate of the things at Kot Shuja Khan and describing all kinds of utensils, green, crystal, silver and handles of daggers and other materials of clothes, was brought to the notice of the Maharaja; and the latter ordered him to return after the completion of the inspection and observation of the said things.

Send off of the Vakils of the Nawab of Mankera; the arrival at Lahore of Jamadar Khushal Singh, Chaudari Qadir Baksh and Khalsa Fatteh Singh Ahluwalia; order of the Maharaja to Misr Dewan Chand Zafar Jang Bahadur, asking him to return to Lahore.

(Page-222) on the 15th *(June.20,1818)* of the aforesaid month, Shah Baz Khan and Raizada Tulsi Ram, *Vakils* of Nawab Moin-ud-Daula, presented themselves before the Maharaja under his orders, and the latter gave them Rs. 600 in cash, 2 pieces of gold bangles and a robe of honour consisting of 5 garments each for scarfs, rolls of Muslin, *Gulbaddan* and turban. 11 rolls, including four scarfs two turbans, two rolls of Muslin, one *Jamadani,* 2 rolls of *Gulbaddan*, one horse with a saddle and harness of gold and one palanquin for the riding of the Nawab were made over to them, and an order was issued that the foundation of all relations would be set right on the occasion of his (the Sarkar's) arrival at Multan. As soon as the Maharaja proposed to go and set up a camp in the suburbs of Multan reliable *Vakil* must present himself before him for strengthening the foundations of unity. Jamadar Khushal Singh, Chaudari Qadir Baksh and Khalsa Fatteh Singh Ahluwalia presented themselves before the

Maharaja at Shahlabagh on the 17th of Shaban (June, 22,1818). The Jamadar put before the Maharaja two bejewelled daggers with handles and Hathpal, and one pearl necklace. The Maharaja arranged for a private sitting and enquired after all the circumstances connected with plunder and pillage, and showed great eagerness in investigating the things which had been secured in the raid by the troops. Valuable shawls, lungies and rolls of chintz, arms and books and the like, that had fallen into the hands of troops were put for sale in the town of Lahore. The Maharaja showed keen desire to investigate and search jewellery and gold coins; and wrote a very emphatic *Parwanah* to Misr Dewan Chand *Zafar Jang Bahadur* to hasten to present himself after the settlement of all the affairs connected with Multan in the best possible way, because his consultation and conference was necessary with regard to certain matters. The said Misr got ready for departure towards Lahore according to the order of the Maharaja and came to present himself before him in a very short time.

Conferment of a robe of honour with a horse upon Khalsa Fatteh Singh Ahluwalia and Chaudari Qadir Bakhsh and the presentation of the glorious Prince Khalsa Kharak Singh, Dewan Moti Ram, Diwan Ram Dayal and Sardar Dhanna Singh Malwai along with Nawab Sarfrez Khan at Lahore and their stay in the Haveli.

Khalsa Fatteh Singh Ahluwalia and Chaudari Qadir Bakhsh were granted *Khilats* consisting of shawl, brocade and one fine horse with gold saddlery at the time of their send off towards Kapurthala; and the village of Mahabatpur on the bank of river Sutlej was granted them by way of *Jagir*. Men of the Maharaja had gone to Sardar Dhanna Singh Malwai for the well-tempered sword of Afghan make. **(Page-223)** The aforesaid person (Dhanna Singh) departed from that place on wings of swiftness and traversing the stages of journey, came to present himself before the Maharaja, on the 25th of Shaban (June 30, 1813) and on presenting the be jewelled dagger with handle and some piece of diamond, recieved untold favours. On the same date the glorious Prince Khalsa Kharak came with great pomp and show, paid a visit to the Maharaja, received all kinds of favours; and explained many details of the plundering raid at Multan. On the 26th

(July 1,1818) of the said month, Dewan Moti Ram presented himself before the Maharaja and received his kindness. On the 27th (July 2,1818) of the said month, Dewan Ram Dayal left his camp in the open land of Mian Mir and, establishing Nawab Sarafraz Khan at that place, came to present himself before the Maharaja. He put before him a very valuable thing along with some fine and rare things, and secured good will for the present and the future. On that very day the mother of the glorious prince made one be jewelled dagger and some other wonderful things reach the Maharaja, and received many kinds of favours. The Maharaja learnt of the arrival of Nawab Sarafraz Khan at Mian Mir and sent Sahj Singh and certain other reliable persons for assuring him in the words that the Maharaja was very sorry and grieved on account of the martyrdom of Nawab Muzzafar Khan. It was added that he should not entertain any idea of fear or anxiety for, by the grace of god, everything would be soon settled satisfactorily. When a quarter of the day was left the said Nawab, riding in a palanquin with some gunmen, came to the *Haveli* and a good bed with a very fine carpet was granted him by the Maharaja and Rs.2500 are sent him per Munshi Shiv Dial. The great Nawab expressed his two desires, one for maintenance and the other for protection of honour; and the said Munshi put both the points before the Maharaja, who said, "As to the maintenance of the said *Nawab* large sum of money would be given him to meet his expenses and as to his honour it would be protected to the best of our facilities". Dhaman Khan was appointed for his watch and protection.

Arrival of Dewan Bhawani Dass near Nawab Sarafraz Khan and his conducting him along with himself for an interview with the Maharaja; coming of Misr Dewan Chand Zafar Jang Bahadur and his presentation before the Maharaja along with Zulifqar Khan at Lahore.

On the 7th of Ramzan (July 11,1818), Dewan Bhawani Dass went to Nawab Sarafraz Khan under an order of the Maharaja and, making him ride a special horse, brought him into the fort. As soon as the said Nawab moved towards the chair of the Maharaja the latter got up half erect to show respect to the said khan and other Sirdars stood up like the cypress trees. The Maharaja enquired from the

Nawab whether Dera Ghazi Khan could be counted as a dependency of the province of Multan and how much amount could be realised from the Taaluqa of Khai, what amount of revenue would be realised from the village of Obarah and up to what limit the boundary of Multan extended. **(Page-224)** The Nawab explained, "the said Dera is not included in the boundaries of Multan. From the Taaluqa of Khai Rs. 50,000 used to be realised and after some time it began to yield Rs. 40,000, still later only Rs. 35,000/- and since a few years not a single pice or penny has been realised from it. And the villages of Obarah in the possession of Mir Shah Nazar Khan and the limit of Multan reached the boundary of Dinapur". Misr Dewan Chand *Zafar Jang Bahadur* came to put up near the dome of Anarkali under orders of the Maharaja on the 12 of the aforesaid month (July 16, 1818) and after a firing of guns with great eclat entered Lahore on the 13th of the said month (July 17,1818) Munshi Shiv Dial wrote out a paper of all the things confiscated and plundered in every detail and presented it before the Maharaja. After that the said Misr had the honour of an interview with the Maharaja and became the recipient of great kindness and attention. The glorious chieftains said in very self-assertive way, "Although during the Multan expedition he (Misr) did his utmost to obstruct us in plunder, yet no body paid any need to the injunction".

Some chieftains began to whisper in a quarrelsome way before the said Misr with respect of his omitting to state certain points. The said Mir, who was a wise and intelligent person, said to them in privacy "whatever cash or kind, material or fine things are with you, you must hand them over to the Maharaja and write out a paper to the effect that if at any time any article is proved to be in our possession we will apologise for the fault and make it over along with the fine". On the 15th (July 19,1818) of the said month, some men went to the camp of the Honourable Misr with some cash and kind, knives and special daggers and some fine guns, and went to put them before the Maharaja. Rs.100 were given by way of reward to the bearers and the aforesaid things were kept very carefully in the treasury. Zulifiqar Khan, brother of the Nawab Sarafraz Khan, who had entered Lahore along with the *Misr* in a palanquin, took up his

residence inside Taxali Gate. But on account of the heat of the house stay in that place was not tolerated by him. So, according to the *'Parwana'* of the Maharaja, he went to put up with Nawab Sarfaraz Khan. Rs. 125 were granted to the said Khan and Rs.1000 to Nawab Sarfraz Khan.

Arrival of Lala Asa Nand Vakil before the Maharaja for the 3rd time, and the grant of the Village of Sarkarpur to Nawab Sarfraz Khan and the going of the Maharaja to the mausoleum of Abu-ul-Malli on the 1st day and presentation of all the Vakils and councillors; and the send off of Dewan Moti Ram towards Philaur.

Lala Asa Nand, *Vakil* of Mir Shah Nazar Khan, came to put at a distance of one mile from Lahore. On the 22nd (July 26, 1818) of the aforesaid month, Lala Raj Kaur of Peshawar went to receive him, and, making him ride, brought him to put up inside the town. Seven trays of sweets and Rs.200 in cash were granted him for entertainment. On the 25th (July, 29. 1818), Munshi Sarab Dayal went to him and showed him into the presence of the Maharaja in union with himself. The said *Vakil* presented some horses, one bejewelled dagger and one special gun to the Maharaja and after that gave 20 rolls, comprising 2 rolls of multi-coloured *Gulbaddan,* four Lungies for the golden banners; two rolls of brocade and 8 rolls of fine *Poorbi* cloth. The Maharaja felt very pleased at the sight of the said gun and indulged a great deal in the praise of the said gun and dagger among these presents on the occasion. (**Page-225**) The said *Vakil* engaged himself in strengthening the foundation of unity and was allowed to depart. Rs.200 were granted him for the bearers of the presents. On the crescent day (Aug 4, 1818) of Shawwal, on the occasion of I'd-ul-Fitr, the village of Sarakpur was granted as Jagir to Nawab Sarafraz Khan. At about the third quarter of the day, on the aforesaid date, the Maharaja went towards the mausoleum of Shah Abdul Maali with indescribable pomp and glory to see the gathering of the people, and stoped in the mosque founded by Chausa Khan. For three hours he remained busy in enjoying the display of the dancing girls. Lala Asa Nand and Ghaffoor Khan, *Vakils* of the Nazim of Kashmir and other *Vakils* of the Maharaja had the pleasure and honour of presenting themselves before the Maharaja and enjoyed the sight of this merry-

making. Mudar-ul Muham (incharge of the excequer) Dewan Moti Ram was asked to proceed towards the Sarai of Phillaur with a robe of honour, one horse and one bangle of Gold. On the 4th (Aug.7,1818) of Shawwal, he departed towards the said Sarai.

Coming of Abdus Samad Khan and his having the honour of seeing the Maharaja; the arrival of S. Dal Singh from Multan, the admission of L. Kishan Das into the presence of the Maharaja; the send off of the Vakil of the Nazim of Kashmir; the determination of the Maharaja to go to Amritsar for the purpose of a sacred bath on the 17th (Aug. 20.1818) of Shawwal, and for the same purpose to Tarn Taran in the month of Bhadon.

Abdus Samad Khan had the honour of a happy interview with the Maharaja. On the 9th (Aug.12,1818) of Shawwal, at mid-day, he put before him a few sovereigns, presented fine horses, and explained his good services in the capture of Multan. The Maharaja paid a great attention to his happy condition and listened to the statement of the said Khan in a happy mood and with a smile upon his lips. Bhai Himmat Singh and other counsellors and associates of the Maharaja supported and praised the activities of the said Khan. Rs. 500 in cash and 7 trays of sweets were granted him for entertainment. S. Dal Singh had an interview with the Maharaja and explained all the details of fighting and opposition of the Afghans at Multan, and dwelt at length upon the management and settlement of those regions. He was ordered emphatically by the Maharaja to hand over all the special daggers and other bejewelled ornaments that were with him. Lala Kishen Dass, *Vakil* of Nawab Rukun-ud-Daula, Nusrat Jang Bahadur, came to Kot Nau. On the 19th (Aug.22,1818) of the aforesaid month, under the blessed order of the Maharaja, he went to put up near the Mausoleum of Hazarat Data Ganj Bakhsh Hujuweri. At the third quarter of the day Rs.125 in cash and some trays of sweets by way of entertainment were granted to him through Munshi Shiv Dial. On the 20th (Aug.23,1818) of the said month, he was made to put up inside the town in the Katra of Hussain Shah. On the 22nd of the said month, according to the orders of the Maharaja, he presented himself before him and put before him 20 rolls of *Khes* with gold borders and some rolls of *Gulbadan* and a *Hundi* worth the revenue of the spring

crop. He was granted Rs. 100 for the bearers of gifts. Abdul Ghaffoor Khan, *Vakil* of the *Nazim* of Kashmir, was allowed to depart; **(Page-226)** and he was granted, by way of consideration one elephant, 25 rolls consisting or Banares scarfs and rolls of *Gulbaddan* and gold trimmed *Lungies* with a robe of honour consisting of 5 clothes and Rs. 500 in cash. *Qazi* Kamal-ud-Din was made to depart with him after being honoured with the appointment as a *Vakil.* Both left for the other side of the river Ravi. On the 25th of Shawwal (Aug.28,1818), on friday, the Maharaja left for Amritsar early in the morning, and some famous chieftains accompained him. Lala Kishen Dass and Lala Asa Nand *Vakil*s were ordered to stay at Lahore and were told that the would come back after taking a sacred bath at Tarn Taran on the *Amavas* day of Bhadon.

Going of the Maharaja to Amritsar and turning his attention to sacred bath at Tarn Taran, conferment of a Jagir upon Mian Dhian Singh, issuing of Parwannah to Misr Dewan Chand Zafar Jang Bahadur and Khalifa Nur-ud-Din, presentation of Hukam Singh Chimni, Thanadar of the fort of Attock, and removal of the Thanas of the cheiftains from the neighbourhood of Multan and the entrance of the Royal Troops Therein.

The Maharaja went to Amritsar, paid a visit to that blessed place and distributed alms and charities to the deserving and the poor. On the 27th (Aug.30,1818) of Shawwal, he ordered the march of his royal standards towards Tarn Taran. After obtaining the pleasure of a bath and distributing cash and kind by way of alms and charity to the poor and the needy, on the 28th of the said month, while it was raining and a quarter of day was left, he reached Amritsar. And Mian Dhian Singh, who had full authority in part and in whole, in privacy and public, and had been increasing day by day in receiving untold favours, was granted during these days, a Jagir worth Rs. 20000. Also a very spacious *Haveli* was granted him for his stay. It is learnt verbally from many associates of the Maharaja that the *Deorhi* was going to be put in the charge of the said Mian. The Maharaja issued a *Parwannah* to Misr Dewan Chand Zafar Jang Bahadur to collect all the materials of war and paint with various colours all the wooden blocks of the large and small cannons. Strict orders were conveyed

to Khalifa Nur-ud-Din from Tarn Taran to paint all the blocks of Cannons of the *Topkhana* of Mazhar Ali and others without any delay or postponement. Hukam Singh, *Thanadar* of the fort of Attock, with a view to submit certain statements, under orders of the Maharaja, rode from Lahore and left for Amritsar quite unmindful of the excessive and heavy rain and storm and floods in the rivers, and presenting himself before the Maharaja, recieved unlimited kindness, great attention and many favours. **(Page-227)** He explained all the details of fighting against the zamindars, their flight and capture of *Ghari* situated in those regions. The *Thana* of Exchequer incharge, Dewan Moti Ram, at Khangarh, of Jamadar Khushal Singh at Muzzafargarh, of Hari Singh at Sikanderabad and the *Sowars* of Sardar Fatteh Singh Ahluwalia at Talamba and Sarai had been well established; but had to be removed under the order of the Maharaja, and new *Thanas* were made to enter the aforesaid places. Emphatic orders of the Maharaja were issued to the troops to establish themselves upon those boundaries without committing any interference or confusion; and to adopt all the methods for once raising population and farming. Hukam Singh *Thanadar* of the fort of Attock, offered by way of *Nazar* one horse with a gold saddle and 200 gold ear-rings along with Rs. 500 cash. The Maharaja left the fort of Gobindgarh and went over to the fort of Bhangian on the 3rd of Ziqad (Sept. 4, 1818).

Arrival of letter from Thanadars of the Attock fort expressing the unfortunate circumstances of becoming blind of Wazir Fatteh Khan and his subsequent death, and enthornement of Ayub Khan on the one of the kingdom and meeting between the glorious Prince Khalsa Kharak Singh, Prince Sher Singh and Tara Singh; reasonable attention of the Maharaja towards the condition of Mian Dhian Singh and the arrival of his (Dhian Singh's) relations at Lahore and the issuing of orders of Jamadar Khushal Singh for looking after the army; and the coming of Lala Nand Singh Vakil from Hundustan.

Letters from the *Thanadars* of the fort of Attock came in repeatedly, one after the another, stating that Prince Kamran had made Wazir Fateh Khan a prisoner in the clutches of fate, and, putting him in confinement of failure, had made first his eyes devoid of sight and

afterwards caused him to taste sweet syrup of death from the cup of the brilliant dagger. Shah Ayub, son of king Taimur Shah Tali-Sarrah had taken his seat on the throne of kingship. The brothers of Wazir Fateh Khan, Kuhundil Khan and Sher Dil Khan were killed in the battle field. The title of *Wazarat* (ministership) which had become a hereditary title with the family had become obliterated henceforth for all times to come from the tablets of the world. The Maharaja felt very happy on hearing this blessed news, and ordered to give up the fear of any expedition against the fort of Attock. Between the glorious Prince Khalsa Kharak Singh and Prince Sher Singh, grandson of the chaste lady Sada Kaur, a dispute had arisen and resulted in enmity. At this time, when the chance of their arrival at the fort of Attock took place, the said lady out of her perfect wisdom and with a view to suppress the fires of disaffection sent the glorious Prince Khalsa Sher Singh to the glorious Prince Khalsa Kharak Singh. The said Khalsa strengthened the foundations of certain state problems by giving some horses to the said Prince (Kharak); and the honourable Prince showed consideration according to the orders of the Maharaja with the presentation of some bejewelled ornaments. The Maharaja sent for one huge gun from the fort of Atalgarh, which was under the sway of the said lady. (**Page-228**) Although she had no mind to hand over this gun, yet in order to please the Maharaja she made this gun over to him most reluctantly. The benevolent attention of the Maharaja towards Mian Dhian Singh surpassed all limits. He began to be granted every day more and more bejewelled ornaments and other materials, clothes Doshalas, large sums in cash, and horses with gold saddlery. Some men, who had gone under the orders of the Maharaja to fetch his family from Jammu, came back to Lahore along with the relatives of the honourable Mian with great pomp and show with horsemen, elephants and palanquins, on the 8th of Ziqad (Sept. 9, 1818), they were made to put up in a spacious *Haveli.* Jamadar Khushal Singh received an emphatic order to collect one thousand men with good horses and to keep them in readiness. Rs. 1000 were handed over to Nawab Sarafraz Khan through Misr Dewan Chand Zafar Jang Bahadur; and emphatic orders were given that as soon as the families and relatives of the honourable Nawab would reach the metropolis of Lahore due care must be taken to attend to them. Lala Nand Singh,

Vakil from Ludhiana, came to present himself before the Maharaja under the latter's orders. He presented some rolls of *'Poorbi'* cloth, explained the situation of Hindustan, the control and administration of the glorious Sahibs in the country under their sway and stability of the Marhattas. He presented the fine *'Buggy'* on behalf of Metcalfe Sahib and General Sahib Bahadur; and showed a robe of honour consisting of 7 garments sent by the Governor Sahib Bahadur Governor General along with 3 gems of great value. The Maharaja in order to show great favour granted the said *Vakil* Rs. 110 by way of entertainment.

Fixation of the contract of the administration of justice upon the chieftains and the contract of the small seal upon Munshi Shiv Dial and the big seal upon Devi Sahai Dui; the presentation of the Vakils of the mountainous regions and the determination the Maharaja to leave Amritsar for Lahore; his arrival in the village of Sourian and taking of one horse from the relations of Late Jodh Singh; and coming over to Lahore.

Court bailiffs used to go into the *Taaluqas,* towns and villages of the chieftains and the *Jagirdars* and teased and annoyed the people of God. A complaint against this nuisance reached the ears of the Maharaja. Accordingly it was proposed that the revenue collectors and *Jagirdars* and other should henceforth adjudicate according to their own findings and good reason and that the fixed sums should henceforth reach the Maharaja through Baisakha Singh Adalti. Therefore Rs. 60,000 worth contract of Judicial Adminstration was fixed upon the glorious chieftains. Lala Devi Dass was holding the contract of the big seal from a very long time against one lakh and eighty thousand rupees. These days the Maharaja demanded an increase upon this fixed *Nazarana* from the said Lala; and he tried to avoid the payment of the increment. Lala Devi Sahai Dui of Peshawar took upon himself to pay Rs. 23,000 by way of increment and Rs. 22,000 by way of the income of Multan. **(Page-229)** He submitted a document of acceptance of Rs. 2 Lakhs and 25,000, on being awarded with a robe of honour he became distinguished among his peers and contemporaries and, showing enthusiasm and earnestness in collecting large sums from all sides, became established in his

position. *Vakils* of Raja of Mandi, Suket and Basohli presented themselves before the Maharaja at Amritsar and began to discuss the payment of revenue.

The Maharaja, who had set his mind at rest with respect to the critical affairs of the mountanous regions, ordered the march of the royal standards from Amritsar. On the first day he reached the tank of Ram Tirath, took a sacred bath at that place and distributed charities and alms among the deserving, the poor and the needy. On the 2nd day the Maharaja stayed near the village of Sourian. Although the relatives of the late Jodh Singh, *Thanadar* of the said village, had paid Rs. 5,000 as *Nazarana* after his death find and thus recovered their possession of the country under their sway; yet on the news of the arrival of the Maharaja within their territory they sought everlasting source of honour by presenting the Maharaja at the time of his visit with one big fine horse. The Maharaja privately made a demand of Rs. 10,000 through his counsellors, and the relatives of the said deceased at once took to payment of the same without any grudge and grumbling with a view to show their earnestness in obedience and servitude to the Maharaja. The Maharaja ordered the march of his royal standards from the village of Sourian, and, by way of the bridge of Kakargill boarded the boats and came over to Shalabagh. As the said garden brightened the eyes of every body on account of its abundant trees, plenty of roses, fruit bearing trees and water channels, the Maharaja was pleased and liked to stay there for a few days. After that the Maharaja entered the fort of Lahore on the 19th of Ziqad (Sept. 20, 1818).

Departure of the Maharaja for a holiday and driving his swift horse in the river with a view to test his own spirit of adventure and his arrival on the bank in safety as good luck would have it; presentation of Lala Kishen Dass and Asa Nand Vakil of Mir Shah Nazar Khan, and their presentation of offers and gifts to Maharaja; honouring of Abdus Samad Khan with an interview by the Maharaja; going of the Maharaja to the cantonment of Misr Dewan Chand Zafar Jang Bahadur and his summoning of Nawab Sarafraz Khan and Zulifqar Khan.

The Maharaja attended to pastime and pleasure on Wednesday the 15th of Asuj (Sept.29, 1818). He reached the bank of the river, and, unmindful of the flood in the river and the depth of the waters, and prompted by God given courage and large mindedness, drove his swift horse into the river. The horse got ducked into deep water and showed great restlessness and agitation. The Maharaja, with the help and assistance of the unknown and by his own knowledge of swimming got aside from the saddle of the horse, **(Page-230)** and with the movement of his legs, like an expert swimmer, reached the bank. The daggar about his waste fell off and was replaced by the hand of his special attendant. All the counsellors, associate *Vakils* and *Munshis* and the nearest attendants made offerings to the poor from over his head. On the same date Lala Kishen Dass, *Vakil* of Nawab Rukun-ud-Daula, and Lala Asa Nand and other *Vakils* presented before the Maharaja and gave Rs. 10 each by way of alms. For 2 hours talk about Dera Ghazi Khan, the affairs of the villages and the welfare and good health of Mian Fatteh Khan and others of the various sides continued. Lala Kishen Dass *Vakil* said that there were certain very important points which had to be submitted before the Maharaja; Order was issued that he must submit a paper containing all those points. The said *Vakil* wrote out certain sections and handed them over to *Munshi* Sarda Ram. The Maharaja passed orders with reference to each of the sections. Abdul Samad Khan presented Rs. 100 by way of *Nazar* to the Maharaja at the time of his audience and said that the troops of Nawab Moin-ud-Din were gathering together on the borders of his country, upon which they deemed to have a design. The Maharaja gave him assurance and encouragement, and sent a letter to the said Nawab, asking him to attempt no aggression or interference on the border of the country under the sway of the said Khan; and gave it to the said Khan himself. On the 22nd (Oct.6, 1818) of the said month, the Maharaja went over to the cantonment of Misr Dewan Chand Zafarjang Bahadur, and after inspection of the newly painted cannons in various new colours gave an emphatic order that the rest of them must also be made ready similarly. He also inquired about the details of the salaries of the permanent troops (regulars) and the *Topkhana* up to that date as to how much had been paid on how much stood as balance. Funds would be sanctioned in accordance with the that

estimate. And on the said date a special conveyance and palanquin were sent to the *Haveli* for Nawab Sarafraz Khan and Zulfiqar Khan. When four hours were left of the day both the brothers came into the fort, and, by the approval of the Maharaja, took their seats in the chairs. Zullifqar Khan presented before the Maharaja a few sovereigns and Dewan Bhawani Dass began to assure Nawab Sarfraz Khan in every possible way according to the hint of the Maharaja. The said Nawab and his brother uttered words of obedience and servitude and said, "We have lost all our property and belongings and have been thrown away from our household and have now come to the door of your glory and expect kind attention from you on many considerations".

Arrival of Alijah Jahandad Khan from Wazirabad; the dismissal of Dewan Bhawani Dass from the post of pay mastership of the troops of glorious prince Kharak Singh, the conferment of the Deorhi on Mian Dhian Singh; coming of Sardar Fatteh Singh Ahluwalia and conferment of Khilat for his services (Page-231) in the case of Afgans of Multan.

Alijah Jahandad Khan came to put up outside the town near the mausoleum of Data Ganj Baksh Hujweri after moving from the town of Wazirabad under the instructions of the Maharaja. Due attention and care was shown him in matters of entertainment and the like. Dewan Bhawani Dass, who was holding full authority in financial and administrative affairs and problems in the estate of the glorious Prince Khalsa Kharak Singh, appeared as if he could not control and administer all the critical affairs at one and the same time. He did not like to carry on like that and gave up attending the Durbar of the honourable Prince altogether. He began to settle the affairs of the *Daftar* of the noble *Sarkar* according to his own will and methods. Sardar Fatteh Singh Ahluwalia left Kapurthala for Lahore under the order of the Maharaja and had the honour and pleasure of presenting himself before him. Jamadar Khushal Singh was dismissed from his position of *Deorhi* (Chamberlainship).

Ram Lal, his brother, was honoured with the platoon of Chet Singh. He crossed the river Ravi according to the orders of the

Maharaja. Tej Singh of the platoons of the glorious Prince was honoured with the title of a general. The aforesaid Jamadar (Khushal Singh) received emphatic order assuring and encouraging him that a fertile *Jagir* would be granted him for maintenance and he would be free to come and go every day to the counsellors and associates of the Maharaja. Kind letters were issued by the Maharaja to the glorious chieftains in the neighbouring regions to collect their troops and to present themselves before the Maharaja on wings of swiftness, emphasising that any one who would show delay would find the result no good, and whoever would make hurry would receive royal favour. Rs. 100 were given to Lala Asa Nand *Vakil* and the same amount to Lala Kishen Dass *Vakil* and Surbland Khan, brother of Abdul Samad Khan, Rs. 200/- were given to *Munshi* Jamiat Rai to meet the necessary expenses. On the 6th (Oct.7, 1818) of the aforesaid month, emphatic orders were sent to every one of them to reach Shahdara after crossing the river Ravi along with their horse and foot. So every one of the *Vakils* and others went to put up on the other side of the river. Lala Nand Singh *Vakil,* who had come to talk about certain points to the Maharaja was granted one fine robe of honour, 2 pairs of gold bangles and Rs. 2000 in cash on the 7th (Oct.8, 1818) of Zilhajj.. Misr Dewan Chand Zafar Jang Bahadur was given 100 coloured turbans with the order to be distributed among the *Jamadars* of the *Topkhana* ready to depart to the other side of the river Ravi. Dewan Bhawani Dass was ordered to cross Ravi with the troops of the glorious Prince without any delay and was told that the other troops would follow him. **(Page-232)** Mahina Singh, Mazhar Ali, Najaf Ali, Jamadars of the platoons were sent for by the Maharaja and were told the method of march and the station of halt; and were emphatically ordered to cross the river Ravi along with their platoons. Gun powder, ammunition and other materials for every platoon must be made ready and adequate. Kindness and favours of the Maharaja to Mian Dhian Singh had surpassed a limit. And so in these days, out of great kindness, the Maharaja appointed him and established him as in charge of the affairs of the *Deorhi* on the 2nd of Zilhajj (Oct.3, 1818), Khalsa Fateh Singh Ahluwalia came to pay a visit to the Maharaja and enquired about his health. He stated that he would proceed to Kapurthala with a large force and having collected the victorious

troops there, he would have the honour of seeing the Maharaja. The latter said that he should leave after a stay of 2 nights. Emphatic order was issued that he should come to present himself before the Maharaja after collecting his troops in a very short time. Therefore the said Singh (Fatteh Singh) collected and arranged his troops and came to see the Maharaja along with *Topkhana*. Afghans from Multan, who had suffered in the accident and had been pressed by misfortune, came to Lahore through Misr Dewan Chand Zafar Jang Bahadur. Every one of them was granted *Qallabtuni Dopatas* (Scarfs), Dastars, rolls of *Gulbaddan* (cloth) and Rs. 10/- in cash and was allowed to depart for Multan. It was emphatically stated on behalf of the Maharaja that at the time of his arrival in the suburbs of Multan due consideration would be paid to the condition of every one in the most suitable manner. Trademen and merchants and other residents of Multan came to pay their compliments to the Maharaja. In compliance with the wishes of the Maharaja a *Parwana* was issued with respect to every one of them to Dewan Sukh Dayal to attend to their cases favourably. The Maharaja himself emphasised the point that careful attention towards them must always be paid.

Merry making and pleasure on the day of Dusserha; the presentation of all the glorious chieftains with Nazars and gifts; the submission of a Hundi regarding the revenue by the Vakils of Bahawalpur; the determination of the Maharaja to proceed to the other side of the river and the conferment of large sums of money upon Nawab Sarfraz Khan to meet his expenses.

On the Dussehra day, on the 7th of gillajj (Oct.8, 1818), most of the Courtiers and glorious chieftains submitted by way of *Nazarana* gold and silver coins. Mian Dhian Singh offered on this occasion one very fine horse with a gold necklace. The Maharaja liked the horse and took it; but returned him the gold necklace and conferred upon him a special robe of honour; one *Doshala* and one roll of brocade as a token of entrusting him with the affairs of the *Deorhi*. Suchet Singh, brother of the said Mian, was appointed to the work of presenting the petition of the people to the Maharaja, and was distinguished among his competers and contemporaries by conferring upon him the title of Raja. Gulab Singh, elder brother of the said Raja,

attained to the status of great trust and authority in connection with the *Deorhi*. Tej Singh, brother of Jamadar Khushal Singh, was invited in the fort by the Maharaja and was assured and encouraged very well. He offered one horse by way of *Nazarana*; and one *Doshala*, and one roll of brocade were granted him for encouraging (**Page-233**) and assuring the said Jamadar. It was given out by the auspicious tongue that he would be granted the Generalship and Colonelship of the platoons and the commanding officership of the troops. Misr Dewan Chand Zafar Jang Bahadur offered 2 horses to the Maharaja. One was accepted and the other was returned. He was ordered that on his way there would be mud beyond control and that the huge cannons would not be able to pass through it at that time. He was therefore asked to join the royal troops simply with the 'Shah Pasand' cannon, Swivels and his regular forces. Therefore on the 9th (Oct.10, 1818) of Zilhajj, *Topkhana* crossed to the other side of the river Ravi. Lala Kishen Dass *Vakil* along with Daulat Rai presented himself before the Maharaja and handed over Rs. 11000 as the balance of the autumn crop. Detailed discussion regarding the entrance of *Thana* (Military outpost) and plundering campaign by Lala Sukh Dayal took place. With a view to please the Vakils a *Parwana* was written out in the name of said *Lala*, prohibiting him from interfering with territories under the sway of the Nawab of Bahawalpur; and it was given to the *Vakil*. The Maharaja ordered the march of his royal standards from Lahore on the 8th (Oct.9, 1818) of the aforesaid month, reached Shahdara on the other side of the river Ravi on the Ist day, Mauza Khowri on the 2nd day and the region of the *Taaluqa* of *Rori* of Guru Nanak Sahib Ji on the 3rd (Rori is a word of Hindi derived from the word *Ror* from which lime is prepared, Guru Nanak prepared a bed of 'Rors' at that place and *Rors* are still extant there) and reached Gujranwala on the 4th. At the time of the march of the royal standards Nawab Sarfraz Khan sent a reliable person to the Maharaja asking where it would be possible for him to accommodate his relations coming from Multan. A hint to the said Nawab was given that the *Kardars* of Lahore had been ordered particularly to set apart a spacious *Haveli* for his family. Rs. 1500 were made to reach the honourable Nawab to meet his necessary expenses. Dhuman Khan, who was appointed for protecting and guarding the said Nawab submitted to the Maharaja certain

circumstances to maintain his good impression and was emphatically ordered not to omit or delay the observance of any precaution in his duties to take care to keep the said Nawab satisfied and pleased with his good behaviour.

Going of the Maharaja from Gujranwala to take the possession of Vadala Sindhu and afterwards his going to the town of Wazirabad and crossing the rivers Chenab and Jhelum and reaching Rohtas, and an account of the going of Sardar Desa Singh for realisation of revenues from the mountainous regions.

The fort of Vadala Sindhu was situated at a distance of 8 miles from Gujranwala; and Dewan Singh *Thanadar* of that place had became very firm and well-established at that place along with Jhanda Singh Bhangi, whom he had joined in friendship. After a short time he died and Mahtab Singh, his son, became his Successor. Singh Sahib, of heavenly above, made him a captive in the clutches of fate and took from his Rs. One lakh. **(Page-234)** After him Budh Singh, his son, continued to render the services to the Maharaja with great enthusiasm and helped him in the protection of the fort with all kinds of weapons of war, cannons, swivels and supplies. During these days he came to Lahore under summons from the Maharaja, who appointed him for the protection and guarding of Lahore; and himself went over to the other side of the river Ravi. When there were six hours yet to the end of night, with his brave troops he attacked the fort of Vadala. People in charge of the fort felt agitated and restless and set open the gate of the fort. The property and wealth in their houses were plundered and confiscated and the occupation and possession of the Maharaja became established in Vadala. The Maharaja turned towards Wazirabad after the control and administration of Vadala; and, crossing the river Chenab reached Gujrat and moved thence to the regions of Khavaspur and the Sarai of Aurangabad. Then, crossing the river Jhelum, he went to set up his camp at Rohtas. *Vakils* of the *Nazim* of Kashmir came to present themselves before the Maharaja and talked in various ways about friendship, unity and the payment of a handsome *Nazarna* provided he stayed there. They also explained to him all about the closing up of the passages and the bridges connected with the river Attock in matter of moving about and

crossing it. The Maharaja inspected a parade of the troops in the Sarai towards the North of Rohtas, and ordered them to proceed forward. Sardar Desa Singh Majithia, who had gone with his own troops along with Misri Khan Rohilla to collect *Nazarana* from the Rajas of Chamba, Mandi and Suket, took possession of a certain fort belonging to Mst. Sada Kaur near Gharota, and, establishing his *Thana* there, marched ahead very quickly. The said lady was wondersturck and surprised on hearing this terrible news and, collecting her troops, put-forth a petition for its restoration. The Maharaja sent his men repeatedly to the said lady according to his own unlimited valour and liberality of mind with the words that she should not mind at all this possession of the fort, and that in the near future when the Maharaja would go there entry in the fort would be effected exactly as before. Sardar Dhanna Singh Malwai, who had gone to manage certain affairs as an authorised agent to Mor, a territory of Malwa, came to Lahore after traversing the stages of the journey, and after the stay and expiry of one night there, crossed to the other side of the river Ravi on the 27th (Oct. 28,1818) of the said month, Sardar Dal Singh also left for the other side of the river Ravi from the village of Kala situated at a distance of two miles from Amritsar.

Appointment of Dewan Dayal for the protection of Lahore and arrival of Khalsa Fatteh Singh Ahluwalia for the protection of Amritsar and departure of the Maharaja from Rohtas to Rawalpindi and conferment of a robe of honour upon Najaf Ali Khan, Vakil of the glorious Sahibs at Rawalpindi, and going of the Maharaja to the bank of the river Attock and his inspection of the fort; and coming of Ahmad Khan outskirts of Lahore (P.235) and his interview with Lighari from Hyderabad to the Dewan Ram Dayal; and conferment of a large sum of money upon the families of Nawab Sarafraz Khan to meet their expenses.

A *Parwana* was issued in the name of Dewan Ram Dayal, who was putting up in the Sarai of Phillaur, to come over and put up near the dome of Anarkali towards the south of Lahore with his forces and *Topkhana*. Consequently the said Dewan marched from the Sarai of Phillaur and reached the aforesaid place on the 11th of Muharram (Nov.10,1818), 1234 A.H. Khalsa Fateh Singh Ahluwalia left

Kapurthala under orders of the Maharaja and came over to Amritsar, and, leaving his troops there to guard and protect the town, himself rushed to Lahore, and sent an application of his humility to the Maharaja. The Maharaja ordered the march of his troops after the settlement of certain important affairs relating to Rohtas and Bakrala and went to fix up his glorious camp at Rawalpindi. Mir Najaf Ali Khan, Vakil of the glorious Sahibs, who was putting up at Rawalpindi, came forward to present himself before the Maharaja, explained all the circumstances to him, and keeping an eye upon the agreement and contract with the glorious Sahibs, the Maharaja granted him a robe of honour consisting of 6 clothes along with a *Doshala*, a roll of brocade, *Gulbadan*, one turban and a scarf, etc. Phula Singh Akali came to pay a visit and explained all about the fort of Attock. Raja Mohammad Khan of Khanpur, who had accepted the rope of servitude and obedience about the neck of his life since long, sent his *Vakil* Narain Dass, with gifts and presents to the Maharaja. The said *Vakil* said, " On account of the murder of Saide Khan Afghan the Zamindars had grown very restless and agitated, and that if satisfactory assurance and encouragement be given to them without doubt services would be rendered to the Maharaja in a spirit of gratitude". The Maharaja appointed Sital Dass banker to show respect to the said Raja (Mohd. Khan) , and the said *Vakil* presented himself before the Maharaja along with the said banker, offered one horse by way of *Nazarana* and received very kind attention. The Maharaja ordered the march of his standards from Rawalpindi and sent to have the pleasure of paying visit to and enjoying the sight of "Panja" (The impression of the hand) of Guru Sahib at Hasanabdal on the 23rd of Katik (Nov.2,1818), 1875, corresponding to the 3rd of Muharram, 1234 A.H. From there he marched to set up his camp at Hazro and busied himself in the management of administration and financial affairs. The region of Hazro spread over a plain of about 12 *Kroh* On all four sides; the fort of Attock is only 7 miles from that place and the river Attock is 2 or 3 miles from it on its right, therefore, at the suspicious time of night fall, which should be called the morning of glorification firing of guns with great pomp took place. After that messengers were appointed to the other side of river Attock for investigation. **(Page-236)** On the wings of swiftness they returned with the following authentic news

that on the other side of the river (Attock) Zamindars of the place under the chieftainship of Feroze Khan Khattak gathered to-gether 7000 strong. On the 24th (Nov.23,1818) of the aforesaid month, once again in the early hours of the day which should be called the night of misfortune for the enemy, discharge of guns took place with great eclat. In response to that on the other side the ill-fated Zamindars also discharged the cannons. Jagat Singh, Partab Singh Attariwala, and Sardar Jawala Singh Bharania alongwith their troops were appointed to know the depth of the river. The Attari Chiefs with their troops were stationed on the bank of the river. The said Singh found out all about the passages and bridges in a very short time and came to present himself before the Maharaja. Amar Singh Majithia with 12 horsemen went to the bank of the river, tied up his sword on his head and began seaming and passing through all the three shallow streams of the river and stood up there with perfect readiness. Zamindars fired guns and the above mentioned person returned and , presenting himself before the Maharaja, explained all about the gathering of the Zamindars. Oarsmen of Ravi, Chenab and Jhelum, who were present with the Maharaja during these days were ordered to find out where the river Attock was fordable, and to make it known to the Maharaja so that in accordance with that they might be granted good rewards and worthy robes of honour. Ahmad Khan Lighari, son of Nawab Wali Mohammad Khan, from the family of Mir Sahib of Hyderabad, under pretence of his disappointment had left that place, had gone over to Bahawalpur and from that place had come over the Lahore on the 14th (Nov.13,1818) of Muharram. In a happy interview with Dewan Ram Dayal, after explaining whatever was in his mind, he expressed a desire to see the Maharaja. The said Dewan directed him not to be in a hurry to join the victorious troops. He should first report his arrival at Lahore to the Maharaja and should wait to act upon whatever orders were issued. On the 14th of the aforesaid month, a *Parwanah* from the Maharaja was received in the name of the Nawab Sarfraz Khan, ordering that all his relatives must be made to enter Lahore, Rs. 1000 should be given him for entertainment and that he may take every month the amount to meet his fixed expenses from the *Kardars* of Lahore. One *Parwanah* was issued in the name of Ilahi Bakhsh, asking

him to make the fixed amount reach the honourable Nawab and to take every care to encourage and assure the honourable Nawab in every way.

Turning attention by the Maharaja to test the fordability of the river Attock and its crossing from a shallow point. The capture of the towers and consignment of his life to its creator by Bawa Bedi arrival of the Maharaja at Jahangira and fight between the chieftains and the Zamindars and the flight of the latter on account of the blessed glory of the Maharaja.

On the 26th of Katik, on Monday, corresponding to the 9th of Moharram (Nov.8,1818) the Maharaja turned his attention to inspect the fordablity of river Attock by proceeding towards it in the style of a sudden attack along with his glorious troops. The whole camp was ordered to put up at Hazro. (**Page-237**) Sardar Jawala Singh, Attar Singh, Karam Singh and certain other chieftains accompained the stirrup of the Maharaja. The glorious Prince along with the troops went for the inspection of the site of the ferry. The Maharaja on his own arrival at Attock sent Bawa Bedi, the well-known special attendant to the refractory zamindars of Khatki. On account of his youth and inexperience in such affairs the Bawa talked harshly and rashly to the Zamindars; and the Afghans, who were a disrespectable class of people, did not accord him proper treatment. The Maharaja felt very much annoyed at getting this news and boldly came out to cross himself to the other side of the river. By the grace of God on reaching mid stream he halted and saw the whole army pass through the river steadily. After that the Maharaja moved from the midstream and reached the other bank of the river. The ill-fated zamindars decided to run away, and, feeling themselves incapable to withstand the dazzle of the star of glory, made the best of the defeat. So the Maharaja after proper administration of the river on the other side set up a permanent *Thana* in the Towers. Then in the style of sudden attackers (with a huge army) marched to encamp in the suburbs of Jahangira. A terror ran through all the neighbourhood on the arrival of the Maharaja in these regions and the brothers of Mian Fatteh Khan, who had a mind to plunge into battle, could not withstand the dazzle of the star of glory and so avoided presenting themselves before the Maharaja. They

vacated Peshawar and retired into the corner of inaction. Dewan Sham Singh who was a reliable person in charge of the town of Peshawar sent a note to the Maharaja, "This town has been laid waste and plundered by the troops of the Durranis. If, out of kindness, the Maharaja be blessed to come at this time to Peshawar and assure the people of the place, many good results will follow from this step". Therefore, the determination of the Maharaja to proceed further became more firm than before. Mehtab Singh of Bahadurnagar and Gurmukh Singh had taken great part in the opposition to the refractory Zamindars. On crossing the river some of them (Zamindars) recieved serious wounds and others were injured fatally. After that Misr Dewan Chand Zafar Jang Bahadur and Phula Singh Akali joined the glorious Singhs and the said zamindars made the best of the defeat by becoming wanderers on the path of misfortune. The troops of the glorious Prince crossed at the ferry of Bara. Feroz Khan Khatki, feeling it impossible to withstand the victorious troops took his way in the direction of misfortune. The new country brought revenue of thousands of rupees to the Maharaja and the fort of Khairabad, that had been captured by the blessing of the glory of the Maharaja, was put under the *Thanadarship* of Bhaya Balak Ram and Megh Ram. Some cannons, a great deal of grain, a large number of cattle and untold property fell into the hands of the victorious troops from the said fort. According to the dictates of the everlasting God and the inexorable fate most of the villages of the Zamindars were burnt and a large quantity of grain and other things were plundered and pillaged. The glorious Prince presented himself before the Maharaja and recieved various kinds of favours. **(page-238)** under orders of the Maharaja. Dewan Bhawani Dass conducted a raid of plunder with his troops upon Ghari (fortess) Audha and, after taking that place into his possession, wrote a letter of humility to the Maharaja in answer to it he was ordered to properly warn and punish the refractory Zamindars.

Coming of the Maharaja in Peshawar and the establishment of Jahandad Khan in that place. Arrival of Damodar Mal Vakil and departure of Habiz Ruh Ullah Khan along with him; the return of the Maharaja from Peshawar to Attock for the settlement of the affairs of that place.

The Maharaja put up at Naushahra and, crossing the river with swift horses in the style of sudden attackers, reached Peshawar on the 19th of Muharram (Nov.18,1818), and Dewan Bhawani Dass brought about good management of the place in accordance with the direction of the Maharaja. He entered Peshawar along with his large forces, and declared by beating of drum the establishment of peace in the town. The residents of the place felt very much satisfied and pleased in the occurrence of this event and offered prayers for the long life, prosperity, glory and grandeur of the Maharaja. The next day the Maharaja went through the bazars of Peshawar with great pomp and show; and, taking eight very praise worthy cannons along with him, returned from Peshawar, and put up them near the garden of Wazir Fatteh Khan at a distance of 2 miles. Dewan Sham Singh who had accepted responsibility for the payment of the *Nazrana,* took to collect it and received many favours. The mansions in the fort built by the kings of the line of Durranies were burnt to cinder. The Maharaja said to his counsellors in privacy, "Had the brothers of the Wazir not harboured certain suspicions and fears regarding certain matters and had they decided to see the Maharaja due attention must have been paid to them. Now our proposal is that Alijah Jehandad Khan should be installed in the seat of authority and leadership at Peshawar because by this event Mahmud Shah and Atta Muhammed Khan would be very much pleased. In times of need every kind of help and assistance must be given to the aforesaid person and whatever agreement and contract be made between the Sarkar and the said Alijah must be strictly observed in all circumstances". Thereupon the said Khan was permanently seated on the carpet of state, and one shawl and one roll of brocade were given to him. After that the Maharaja made him understand certain points in privacy and then ordered the march of his heaven-kissing standards on the 22nd of Muharram (Nov.21,1818) and reached the fort of Attock on the 24th of the said month (Nov. 23,1818). There troops had to cross it slowly and gradually. Dewan Sham Singh left Peshawar along with his family for the fort of Attock. Damodar Mal, *Vakil* of Alijah Dost Muhammad Khan, came to the Maharaja with a letter the relations of friendship and unity are well established. If, in view of the foundations of natural friendship, the

Maharaja be pleased to hand over Peshawar and adopt the method of giving due assistance one lakh of rupees would be given to you (the Maharaja at the completion of a full year. The Maharaja, out of kindness, gave one robe of honour, consisting of one shawl, one roll of brocade, one turban., one roll of *Gulbaddan,* one pair of gold bangles and Rs. 500 in cash, to the said Damodar Mal. He also gave one Shawl and a large sum of cash to Hafiz Ruh-Ullah Khan on Monday, the 8th of Safar (Dec.7,1818), corresponding to the 24th of Maghar and then both of them were allowed to leave.

Return of the Maharaja from Attock and his Arrival at Harun; arrival of the news of the entrance of Dost Muhammad Khan and others in Peshawar and the appointment of the glorious chieftains with Misr Dewan Chand Zafar Jang Bahadur to proceed to Peshawar and their return on account of the submission of the Nazim of Peshawar to pay the revenue through Hafiz Ruh-Ullah Khan. Order of the Maharaja or the departure of the troops of Sardar Fatteh Singh Ahluwalia and Mian Ilahi Bakhsh from Lahore towards Multan on account of the arrival of Shah Shujah-ul-Mulk at Dera Chazi Khan.

On the 4th of Safar (Dec.3,1818), corresponding to the 9th Maghar, the Maharaja marched from the fort of Attock and went over to the neighbourhood of Harun on the bank of the river. Munshi Dharam Chand, *Vakil* of Nawab Moin-ud-Daula, came to present himself before the Maharaja with two horses and a *Hundi* of Rs. 15,000. Swift messangers came with the authentic news from Peshawar that Alijah Dost Muhammad Khan and Yar Muhammad Khan had entered Peshawar. Alijah Jahandad Khan, finding himself unable to withstand them and being despaired of outside help and assistance, had gone over to Hashtnagar. As soon as the Maharaja heard this news he appointed, without losing anytime, with a view to maintain his prestige and command, Sardar Dal Singh, Dhanna Singh Malwai, Sham Singh, Jagat Singh Attariwala and Hari Singh with a huge party of ten or twelve thousand horse and foot to proceed from Harun towards the fordable place. After that on the 9th of Safar, the glorious Prince and Misr Dewan Chand Zafar Jang Bahadur crossed the river at once again from the fordable place. The newly appointed *Thanadars* got off from the fort of Khariabad and came

away. Therefore Amar Singh Majithia was appointed for guarding and protecting that place. The gate of Khairabad faced the North, and the river flowed to the other side of it. Water was not available in the fort. Therefore 10 or 12 diggers were appointed to close up the aforesaid gate and to open a new gate towards the river to facilitate the movement of men inside the fort to fetch water. The victorious troops of the Maharaja crossed over to the other side of the river Attock for the 2nd time, and troops of the other party had to leave the field of battle and traverse the path of misfortune on account of the arrival of the victorious troops. **(page-240)** Alijah Dost Muhammad Khan heared the news of the arrival of the victorious troops and lost all sense of resourcefulness. In his anxiety he told Hafiz Ruh-ullah Khan, "They have come from the Maharaja for strengthening the foundations of unity and connecting the pillars of friendship and for realizing the *Nazarana*, and the swift-footed horse appointed in this direction have reached this place and the troops of chieftains are meant to frighten us in case we show anger of grumble in paying up the fixed sums of *Nazarana*. These troops have come to the neighbourhood of Peshawar for the 2nd time only to lay waste the remaining villages very well". The Hafiz said, "The Maharaja has no faith in the word of the Afghans, and it is simply to maintain his awe and command that he has appointed these troops. If in sincerity and earnestness you hasten to pay the large sum, these troops may go back; otherwise permit us to leave. The Maharaja himself would act in the way he likes best". The brothers of the Wazir, who wanted the prevention of all plunder and destruction of the country in the neighbourhood of Peshawar desired to see every thing settled soon. Therefore, a *Hundi* of Rs. 50000 and some horses and a present of fruits were sent by them through Damodar Mal and Hafiz Mirza Hassan. The said Hafiz wrote a humble letter on his own behalf to the Maharaja stating that the above mentioned *Hundi* and the horses along with the *Vakils* from Peshawar were sent therewith. The Maharaja came to know of the contents of this letter and issued a *Parwanah* in the name of the chieftains appointed to the other side of the river, asking them to return on the receipt of it. The said Hafiz came to present himself before the Maharaja along with the *Vakils* of the brothers of the Wazir, and became recipients of many favours. Consequently the victorious

troops came back and joined the royal army. Letters came from the newswriter at "Darul Aman" (the abode of peace) Multan, stating that Shah Shuja-ul-Mulk had established himself very firmly in the fort of Dera Ghazi Khan and had very carefully set up his administration and organisation there at; and that he was planning to capture the countries belonging to the Defender of Faith (the Sarkar) on the other side of the river. The Maharaja heard this sad news and issued a *Parwanah* in the name of Khalsa Fateh Singh Ahluwalia and Mian Ilahi Bakhsh *Darogha* of the *Topkhana* to proceed at once with adequate forces and large and small cannons to be suburbs of Syedwala. After realising large sum of *Nazarana* from the Zamindars of Jan and other places they should reach Jhang by the upper road. Thereupon the said *Darogha* marched from Lahore under the orders of the Maharaja with large and small cannons, and put up on the first day near the dome of Anarkali, and, after consulting Dewan Moti Ram with respect to some matters requiring immediate attention, on the next day proceeded on his march forward. After that a *Parwanah* was issued to Khalsa Fateh Singh Ahluwalia, at Multan. The said Singh decided to leave for those regions at once. (Page-241)

The return from Harun towards Pind Dadan Khan; and his (The Sarkar's) interviews with the Vakils of that neighbourhood and his stay there for a couple of days. Appointment of Misr Dewan Chand Zafar Jang Bahadur and others for the settlement of the country of Mankera and arrival of the Maharaja at Lahore. Death of Sardar Jodh Singh Kalsia. The conferment of his country on his son, Sobha Singh.

The Maharaja ordered the march of his royal standards from the village of Harun, and, making his buggy driven by horse and elephants, stopped at different places on every stage of journey, and reached Pind Dadan Khan. An emphatic order was issued to Misr Dewan Chand Zafar Jang Bahadur to engage himself in the realization of large sums from the country of Mankera along with the victorious troops. *Vakils* of Nawab Rukun-ul Daula and Lala Asa Nand, *Vakil* of Shah Nazar Khan, presented themselves before the Maharaja. Negotiations about the *Nazarana* of Nawab Moin-ud-Daula Feroze

Jang regarding the other side of the river Jhelum were arranged to take place with Dharam Chand *Vakil.* Fakir Aziz-ud-Din Raza Ansari, Khushal Singh, Himmat Singh and Misr Dewan Chand Zafar Jang Bahadur, according to the order of the Maharaja, were to discuss the revenue. They declared that Rs.50,000 along with one special horse should be paid in the months of Mangh and Phagan (Jan. & Feb. 1819). The said *Vakil* (Dharam Chand) wanted to avoid plunder and destruction. So he wrote in his hand a promissory not for the payment of the above mentioned sum along with a horse, and submitted it to the Maharaja. Misr Dewan Chand Zafar Jang Bahadur was ordered emphatically to present himself before the Maharaja after exacting large of sums of *Nazarana* from the Zamindars of Busalan before the receipt of the news of the arrival of *Hundis* from the Nawab of Mankera in accordance with the assurance of Dharam Chand *Vakil.* The Maharaja ordered the march of his royal standards from Pind Dadan Khan, and, in great rapidity, reached Lahore on the 2nd of Rabi-ul-Awwal (Dec.30,1819) when there were four hours left of the day. Firing of cannons took place with great eclat. Strict prohibitory order was issued to the horse and foot of the army against entry into Lahore. They should remain in their camps outside the town. Therefore every chieftain had to put up outside the town. Sardar Jodh Singh, the old man who was appointed on the *Thanadar-ship* of Multan "Darulaman", ran from this mortal world to the everlasting world on account of a physical disease. His troops and horses left for Lahore under orders of the Maharaja. Sobha Singh, his son, at that time was present of his own accord in the troops of the Maharaja. Hearing the news of this horrible event regarding his venerable father he become extremely restless and agitated. The Maharaja conferred upon him at once a robe of honour, and, out of excessive favour, declared him to succeed to his old *Jagir.* The Sarkar having sympathetically consoled and assured him, ordered him to go and set up a new *Thana* in the *Jagir, (Page-242)* to proceed to control and administer the regions on the other side of the river Sutlej and to present himself after wards before the Maharaja in a very short time along with his old troops.

Arrival of the Vakil of the Nazim of Kashmir Damodar Mal, Lala Dharam Chand, Lala Asa Nand, and Lala Kishen Dass. And sanctioning of large sums of money for Nawab Sarfraz Khan, Zulfkar Khan and other Vakils and fixing of large sums of money upon Bhaya Ram Singh regarding the country of Ramgarhias and writing of a letter to general Bahadur expressing congratulations on Arrival at Shahjanabad.

Abdul Gaffoor Khan, *Vakil* of *Nazim* of Kashmir, Lala Damodar Mal, a reliable person from Dost Mohammad Khan, Lala Dharam Chand, *Vakil* from Nawab Moin-ud-Daula and Lala Kishen Dass, *Vakil* of Nawab Rukun-ul-Daula, put up in their fixed abodes under orders of the Maharaja. On the 8th (Jan.5,1819) of the aforesaid month Rs. 1000 were granted to Ahmad Khand Lighari, Rs. 1000 to Nawab Sarafraz Khan, the same amount to Nawab Zulifqar Khan, Rs. 400 to Lala Asa Nand, Rs. 200 to Lala Kishen Dass and Dharam Chand (jointly) by the Maharaja. Bhaya Ram Singh had gone out on a contract for the country of Ramgarhias. Rs. 40000 in lieu of the said contract were proved to stand in his name, and therefore he was called upon to explain. It was found impossible to realize such a large sum from the said person. Therefore, after a long discussion, Rs.10000 were fixed upon him and the rest of the sum was fixed upon his comrades according to his statement. The said person went to Amritsar to make arrangements for the above mentioned sum. From a despetch of an informant from Shahajahanbad it became known that Metcalfe Sahib had been removed from the *Nazamat* (Political charge) of Shahjahanbad and that General Bahadur was appointed in his place. The Maharaja said, "Every day this Government of the Sahibs manifests itself in a different way". Accordingly a friendly letter purporting to congratulate and to strengthen the foundations of unity and friendship was written with the pen of cordiality in the name of General Bahadur on the 15th of Rabi-ul-Awwal (Jan.12,1819). Sardar Fatteh Singh Ahluwalia, who had made his troops leave the suburbs of Lahore towards Multan under orders of the Maharaja, was staying in Lahore for the settlement of certain affairs. The Maharaja, out of great Kindness granted him a robe of honour with one horse and allowed him to leave for Kapurthala with an emphatic order that he

must present himself before the Maharaja along with his proper forces by the middle of Phagan. Lala Anookh Rai, *Vakil* of Raja of Patiala, came to visit the Maharaja with fine gifts and wonderful presents, submitted a letter from Raja Karam Singh of Patiala and delivered many friendly messages at the same time. Observing all the formality of assuring and encouraging the said *Vakil,* the Maharaja wrote out an answer to that letter.

Arranging for an assembly of merriment and enjoyment on the day of Basant and the presentation (Page 243) of Ahmad Khan Lighari and the Vakils of the various sides and an account of the confiscation of property and Mares of the Zamindars of Busalan through Misr Dewan Chand Zafar Jang Bhadur; and the appointment of glorious chieftains along with Misr Dewan Chand to the other side of the river Jhelum and the order of the Maharaja for Mankera.

The settlement of the revenue of the Nawab of The Maharaja arranged for an assembly of merry-making and enjoyment on the 3rd of Rabi-ul-Sani (Jan.30,1819), on the day of Basant, and fine carpets made of velvet and satin were spread out. The *Sarkar* wore fine yellow dress, took his blessed seat in a gold chair and invited Ahmad Khan Lighari, Lala Kishen Dass, *Vakil* of Nawab Rukun-ul-Daula, Abdul Gaffoor Khan, *Vakil* of *Nazim* of Kashmir and Dewan Damodar Mal, a reliable person from Dost Muhammad Khan, Lala Asa Nand, Lala Dharam Chand and other *Vakils,* and made them recipients of untold favours. The Maharaja expatiated a great deal on the subject of encouragement and assurance to the said Khan (Ahmad Khan Lighari). Misr Dewan Chand Zafar Jang Bahadur, who was putting up in Busalan, demanded such a large sum of *Nazarana* from the Zamindars as was beyond their means and capacity. They left their hearths and homes because they had no power to pay the huge sum of *Nazarana* and became scattered in different directions. From the houses of these Zamindars who had retired into the corner of inaction and had left all their households to absolute destruction, one hundred and forty mares were confiscated and sent over to Lahore. The Maharaja issued a *Parwanah* in the name of the said *Misr,* asking him to make Hari Singh and other chieftains stay in the suburbs of Nurpur

and Mitha Tiwana and to cross the river Chenab along with his *Topkhana* and victorious troops, to set up a camp in the regions of Pindi Bhattian, near the boundary of the Chiniot. The mares sent by the *Misr* were made over to the orderlies and an emphatic order was issued to the said *Misr* to encourage and assure the said *Zamindars* and make them live in their own houses; to take horses and arms from every body who possessed them and to warn them henceforth that none of them should ride a horse or wear arms. They should remain busy in farming and ploughing. The chieftains appointed to the other side of Jhelum were sent an emphatic order to engage themselves in the equipment of the newly built fort and to set right in firmness all the towers and bastions and to send their *Vakils* for negotiation of the revenue to Nawab Moin-ud-Daula. Lala Dharam Chand, *Vakil* of the said Nawab, had made a promise to pay Rs. 25000 up to the 15th (Feb.11,1819) of the aforesaid month, his *Hundi* had not reached the Maharaja by that time and, therefore, and emphatic order was sent to the said *Vakil* to demand that sum very soon and pay the same to the Maharaja.

Appointment of Dewan Ram Dayal towards Multan and the presentation of the vakils of Nawab of Bahawalpur (page-244) and Moin-ud-Daula along with large sums of Nazarana; and arrival of Misr Dewan Chand Zafar Jang Bahadur at Lahore after making arrangement for the realization of Nazarana.

On the 11th of Rabi-ul-Sani (Feb.7,1819), Dewan Ram Dayal, son to Dewan Moti Ram, presented himself before the Maharaja when the day had arisen by 4 hours. The Maharaja made the rules for the settlement of Multan *Thanas* and other directions written down, handed them over to the said *Dewan* and granted him a robe of honour , consisting of one shawl, one roll of brocade and one fine horse. The said *Dewan* raised his camp from Lahore and went to put up near Kot Nau. From there he went over to Ranginpur, and, getting boats collected on the bridge of Ravi, crossed it at once and in great haste, reached the suburbs of Multan and proposed to open negotiations regarding the increase of *Nazarana* with Nawab Rukun-ud-Daula. On the aforesaid date Lala Dharam Chand, *Vakil* of Nawab Rukun-ud-

Daula, presented himself before the Maharaja with a *Hundi* of Rs.20,000/-. The Maharaja asked the said *Vakil* about a horse, and he wrote about it to his Nawab, who sent the said horse to Lahore, thinking it necessary to seek the pleasure of the Maharaja, on the same date the Maharaja saw the horse, made the Darogha ride upon it and felt very happy on finding its gait swift like Zaphyr. Rs.50/- were given for the presentation of the said horse. The said *Vakil* requested that all the special horses belonging to Nawab Moin-ud-Daula had reached the Maharaja, and the Maharaja should send one special horse from his special stable for the riding of the Nawab, for it would be a source of pleasure and a proof of kindness. The Maharaja assured him that a special horse would be granted. Receipt for the above mentioned money was given to the said *Vakil* with a pressing demand for the remainder of the sum. Lala Kishen Dass, *Vakil* of Nawab Rukun-ud-Daula, presented himself before the Maharaja with a *Hundi* to cover the whole of revenue about the autumn crop. The Maharaja began to talk about the increase in the revenue of the autumn and the spring crops. The said *Vakil* started very humbly that the agreement by the Maharaja was still in existence, and that in accordance with the said document he deserved much kindness. Misr Dewan Chand Zafar Jang Bahadur reached near the Kot of Jan with his *Topkhana.* After realizing *Nazarana* from the Zamindars of these regions he reached Lahore under orders of the Maharaja and put up at a distance of 10 miles. After the receipt of the order him and explained very carefully all the circumstances of the settlement of the various territories.

Departure of Abdus-Samad Khan towards Multan: appointment of Munshi Jamiat Rai in that direction: sending of two horses towards the General Bahadur through Lala Gobind Jas: and conferment of sole authority on (Page 245) Bhaya Ram Singh after the imprisonment of Khushal Singh Khewrawala regarding the affairs of the glorious Prince Khalsa Kharak Singh.

Abdul Samad Khan sent his *Vakil* to Bhai Himmat Singh for purposes of setting right his affairs. The aforesaid person replied that he must state the whole of the case by presenting himself before the Maharaja early in the morning. In the morning the said Bhai talked

about the request of the said Khan to the Maharaja; and secured him the honour of presenting himself before the Maharaja. The said Khan made a statement regarding his own going towards Multan for the settlement of certain affairs of the Maharaja. The Maharaja, out of excessive kindness, bestowed on him one fine robe of honour along with a pair of gold bangles and one swiftfooted horse. The aforesaid person made a request for the grant of a *Jagir* for his maintenance after rendering good services at Multan. The Maharaja said in a very kind tone that at the blessed time of his arrival at Multan a fine *Jagir* would be granted him by the Maharaja. Munshi Jamiat Rai had spent enough of his time in the troublesome imprisonment, but, as every sorrow is followed by happiness, the Maharaja made the aforesaid person a recipient of excessive favours at that time. On the 21st (Feb.17,1819) of Rabi-ul-Sani, the said *Munshi* was granted Rs. 1,000 cash and Rs.500 as salary in the name of Lala Sukh Dayal, *Kardar* of Multan, along with one shawl, one roll of brocade, one of *Gulbadan,* one turban and one pair of bangles. Rs.100 Per mensem were fixed for the aforesaid *Munshi* and he was ordered to prepare an account of the taxes realised from places like Multan and others in its neighbourhood, and also to submit all news about that place in detail very clearly and consistently. During these days some counsellors of the Maharaja made a request that, if the Maharaja be pleased, it would be well and good to send at that time present and gifts with one swift-footed horse towards Shahjanabad with a view to strengthen mutual goodwill.

The Maharaja invited Lala Gobind Jas and Lala Nand Singh, Vakils from Ludhiana, and, granting them a robe of honour consisting of five clothes along with one bangle of gold and Rs. 50 on the 25th of Rabi-ul-Sani (Mar.4,1819) entrusted the said *Vakil* with two horses with well inlaid gold saddlery for the General Bahadur and allowed them to go. Consequently the aforesaid persons left Lahore on wings of swiftness. After the dismissal of Bhaya Ram Singh, who did not manage very well the affairs of the state of the glorious Prince Khalsa Kharak Singh, Khushal Singh a resident of Khewra, performed the duties of control and administration very satisfactory. But as ill luck would have it, some undersirable steps were taken by him, and he

was made a prisoner in the clutches of fate. It was after a great discussion that through Dewan Moti Ram on Lakh of rupees was fixed as the price of his release. The Maharaja, out of his excessive kindness and kind attention, conferred upon the aforesaid Bhaya a robe of honour as a token of full authority over the camp of aforesaid *Sahibzada*, on the 13th of Phagan (Feb.22,1819) on Saturday, corresponding to the 26th of Rabi-ul-Sani.

(Page 246) Arrival of the Vakil of Raja Agar Khan of Rajauri in connection with consultations for the management of the expedition to Kashmir; the appointment of Misr Dewan Chand Zafar Jang Bahadur for the settlement of the affairs of Rajauri and the departure of the Maharaja to Amritsar.

Lala Kishen Dayal, a well known *Vakil* of the Maharaja, had gone to Raja of Rajauri and other persons. He came back to Lahore after a very successful and satisfactory settlement of all the affairs with the help of Raja Agar Khan and other Zamindars of his neighbourhood. Through Misr Dewan Chand Zafar Jang Bahadur the whole situation of those regions was made known to the Maharaja. Raja Agar Khan set the mark of his five fingers upon a decorated paper in the paint of saffron with a view to show the strength and consistency of the agreement for which he was sworn in. He sent it to the Maharaja through his *Vakil* and assured him that as soon as the victorious troops will approach that neighbourhood no delay or negligence would be shown in the settlement of the affairs of the suburbs of Kashmir. Moreover most suitable observance shall be made of all that is demanded in comradeship and alliance and every attempt would be made to prove a worthy recipient of his favours. Misr Dewan Chand Zafar Jang Bahadur was ordered emphatically to proceed towards Rajauri with all his (regular) troops, Dewan Dhanpat Rai and certain other chieftains. He should leave the huge *Topkhana* (guns) in the suburbs of Bhimber and should carry swivels and small cannons further along with him. The said *Misr* was granted a robe of honour out of great kindness, and *Parwanah* was issued to Hari Singh and other chieftains who were putting up in the suburbs of Mitha Tiwana that they should go to that district and join *Misr* Dewan Chand Zafar Jang Bahadur. The said *Misr* left for the other side of the river on

friday, the Ist of Jamadi-ul-Sani (Feb. 28,1819), The Maharaja ordered the march of his royal standards for the purpose of a sacred bath at Amritsar. He reached Shahlabag, and an order was issued to all the *Vakil* and Ahmad Khan Laghari that they all must stay at Lahore, for the Maharaja would reach that place very soon after taking the sacred bath at Amritsar.

Going of the Maharaja to Amritsar for the purpose of a sacred bath; receipt of a humble letter from Sardar Desa Singh appointed in the mountainous regions; the arrival of the Maharaja at Lahore and conferment of a Robe of Honour on the occasion of holi (spring festival) on every one and merry-making and festivities of holi.

The Maharaja ordered the march of his royal standards from Shahlabagh, and went over to Amritsar. On the following day he visited Harmandar Sahib and distributed alms and charities among the deserving and the poor, filled up the aprons of every one with cash and kind and gave Rs.500 in the form of *Ardas* (offering) to Harmandar Sahib. The same amount was given to Akal Bunga. He felt very happy on account of the same. **(Page-247)** An humble letter from the Sardar Desa Singh Majitha was received by the Maharaja, saying that with the victorious troops and with very clever stratagem he had collected a handsome *Nazarana* from the Rajas of the mountainous regions and that some tension had been created between him and Raja of Bilaspur, for he had made a demand of Rs. 50,000 by way of *Nazarana.* The Maharaja wrote him in answer asking him to control and administer these regions most satisfactorily. An emphatic order was issued to Khalsa Fateh Singh Ahluwalia to present himself before The Maharaja along with his adequate forces as soon as he could for designs upon the province of Kashmir and other places were receiving his close attention. The Maharaja secured everlasting happiness by taking a sacred bath at Amritsar, and decided to proceed towards lahore. After covering the distance, on the 28th (Mar.9,1819) of Phagan, he reached Lahore. On the 12th of Jamadi-ul-Awwal, robes of honour, each consisting of one scarf, one roll of *Gulbadan* one turban and one plain piece of cloth were conferred upon Lala Kishen Das, *Vakil* of Nawab Moin-ud-Daula Feroz Jang and Lala Asa Nand,

Vakil of Mir Shah Nazar Khan; and a robe of honour, consisting of the above mentioned six garments along with 3 pieces of long cloth and Satin were given to Ahmad Khan Laghari. On the 13th (Mar.10,1819) of the aforesaid month, on the day of Holi, the Maharaja rode on a huge elephant, came out of the fort in great glory and enjoyed a round of the bazars. On the 14th (Mar.11,1819) of the said month, all the *Vakils, Daftaries* and glorious chieftains were invited in the Lahore fort. For one quarter of the day the assembly of merry-making and pleasure was on and the market of joy and jollity remained brisk. The moonfaced beauties with their melodious songs and blandishments made the dejected hearts of stone melt like soft wax, and the music of joy and jolly reached the very top of the 7th heaven.

Order of the Maharaja to build a balcony of Silver; his entry into the same; the presentation of Sardar Hari Singh before the Maharaja and the appointment of the glorious chieftains towards Kashmir in the wake of Misr Dewan Zafar Jang Bahadur.

On the 15th of Jamadi-ul-Awwal (Mar.12,1819) a balcony of silver was projected out of the fort and set up near the Northward garden. The Maharaja entered the said balcony at a very auspicious time, which was recognised as such by all the readers of the schedules of astronomy. He held a conference and consultation with the glorious chieftains concerning all the matters of immediate importance. After the collection of the troops plans about the various directions were placed before the Maharaja. Dewan Bhawani Dass recieved an emphatic order to take Rs.80,000 in such a way that Rs. 40,000 be taken from the Maharaja and arrangement for the rest be made from the countries under the sway of the glorious Prince, to hand over the same sum to the troops by the end of the month of Poh, and to leave for Kashmir Via Jammu in union with Bhaya Ram Singh and other troops. **(Page-248)** An emphatic order was issued to the Rajahs of the mountainous regions, asking them to show utmost effort and endeavour in the assistance and comradeship of the chieftains appointed in Kashmir Ahmad Khan Laghari received an imperative order to take adequate funds, to mobilize his troops and to proceed

on the expedition to Kashmir. He could thereby show resourcefulness and valour. Sardar Hari Singh came to present himself before the Maharaja and explained all the details about Sahiwal, Nurpur and Mitha Tiwana and other neighbouring places. The Maharaja asked him to stay for a few days in the suburbs of Lahore, to equip his troops and to join Misr Dewan Chand Zafar Jang Bahadur. Jagat Singh Attariwala, Jwala Singh and Sham Singh received emphatic orders to equip and arm their troops and to proceed to assist the *Misr*. Purchases of all kinds of material, arms and saddles and the like were made in Lahore. On the 21st of Jamadi-ul-Awwal (Mar.18,1819), shawls and rolls of brocade were given to Sardar Jawala Singh, Sardar Hari Singh and Rattan Singh and they were commanded to join the camp of the Misr as soon as possible. Rajahs of the hilly regions were sent authoritative *Parwanahas* to march without delay on the expedition to Kashmir and render good services. They were also warned that in case any body would dilly dally or defer things and would not engage himself in rendering good services he would become a target for the anger and displeasure of the Maharaja.

Appointment of Sardar Desa Singh for the realization of Nazarana from the mountainous regions and his arrival on the bank of the river Sultej near Bilaspur and arrival of Captain Bach (probably Birch) Sahib; and the departure of the author of this book as a news-writer and the return of the troops.

Sardar Desa Singh Majithia had gone to collect *Nazarana* from the Rajahs of the hilly region. He according to the advice of Raja Sansar Chand decided to destroy the foundation of the chieftainship and root out of the foundation of the state of the Raja of Khillaur. He conquered the fort of Bachhrutwala and certain other places under the said Raja, set up his own *Thana* in Kakka Khori and established his camp in the fort on the mountain called Binauli Devi. The said mountain is situated at a very short distance from Bilaspur, therefore, many Akali Singhs and others fired guns from the fort on the mountain towards the other side. All the people on the other side of the Sutlej became scattered. The glorious Sahibs regarded this occurrence as the breach of the agreement and captain

Birch Sahib crossed to the other side of the river Sutlej, set up his tent quite in front of camp of the Singhs and engaged himself in reassuring the people. From the letter of Lala Nanak Chand *Daftri* (chronicler) (**Page 249**) all the details about that place became known. The Maharaja regarded friendship with the glorious Sahibs as the most important task. He ordered the establishment of regular Dak (Mail) from Lahore to the mountain Binoli Devi. It was with a view to avoid any outrage and hostilities. Through Faqir Aziz-ud-Din Raza Ansari the author of this wonderful book (namely Sohan Lal Suri) was appointed towards that direction for writing the news during the Nawrata days of the month of Chet, 1876 (April, 1819) corresponding to 1235 A.H. By chance the fire of fighting and mulcting was quenched with the water of peace and truce. The camp of the glorious Singhs departed backwards. The *Vakils* of Khillaur accepted to pay Rs. 50,000 as proper *Nazarana* for themselves, and began to think of the means for its payment. The said Sardar began to translate into action the plan of laying siege to the fort of Jhujar on account of his friendship and intimacy with Raja Sansar Chand. The author of this history, Sohan Lal Suri, spoke to Miri Mal and other *Vakils* of Khillaur that ornaments and other things to the value and in lieu of Rs. 50,000 may be given. Consequently the said *Vakil* brought the ornaments at once and according to the advice of Lala Nanak Chand *Daftri*, the said ornaments were put in the charge of Sardar Dewan Singh Kang, *Thanadar* of Haridar. Real maternal uncle of Sardar Jawala Singh; and a letter explaining the whole thing was sent to the Maharaja. The Maharaja, who always wished to ally quarrels wrote in answer that after the realization of the *Nazarana* they should proceed backward. The said Sardar who wished to capture the strong fortresses of Khillaur, regarded this order against his ambition and at once set up an entrenchment with perfect firmness against the fort of Jhujar. The *Vakils* of Khillaur broke the promise of payment of *Nazarana* and grew utterly hopeless. In the mean-time news of the setting up of this entrenchment were made to reach the Maharaja. *Parwanahs* full of anger were issued to the said Sardar and he was dismissed from the leadership of the Sirdars and the Rajahs of the hilly regions. The said Sardar sent an application to the Maharaja purporting to contradict and refute the reality of the entrenchment. Since the Maharaja was the measure for all the affairs of reputation and a touch-

stone to judge the problems of Sardarship, therefore, Sardar Hardas Singh was appointed for the verification of the news about the entrenchment. The said Sardar reached the troops on wings of swiftness, and inspected the entrenchment against the fort of Jhujar. In the end after long conversation 25000 rupees were fixed as *Nazarana* and the fort of Jhujar was razed to the ground and obliterated completely. The victorious troops marched backwards from the mountainous regions.

Arrival of letters from Misr Dewan Zafar Jang Bahadur; the proposal of the appointment of the platoons and the glorious prince Khalsa Kharak Singh and the order of the Maharaja to the vakils of the various sides for departure towards Amritsar.

Letters from Misr Dewan Zafar Jang Bahadur reached the Maharaja stating that according to his emphatic orders he had marched from the river Chanab and reached Bhimber after traversing the stages of journey. The heavey and huge *Topkhana* was left (**Page-250**) at that place on account of the impassable and arduous journey. Only with the small cannons he had proceeded ahead via the difficult mountain of Adhi Dakh. He further stated that if the Zaminders of the suburbs would accept to come within the circle of obedience and servitude it would be good and well, otherwise efforts would be made to destroy the foundation of their state, Sirdarship and reputation. He stated further that in case the troops, platoons and the like along with gunpowder and other materials would go to his assistance the whole affair would be finished in a very short time and the embarcing of the bride of purpose would be brought about (the purpose would be achieved). The Maharaja wrote to him in reply in a very encouraging style that no delay or lack of enthusiasm in the least would be allowed in the matter of appointment of the victorious troops or in the arrangement for the necessities of war, like gunpowder, ammunition and balls. Therefore on the 29th of Jamadi-ul-Awwal (Mar. 26, 1819), the glorious Prince Khalsa Kharak Singh marched from Lahore with Bhaya Ram Singh along with his troops and cannons. On reaching the bridge of Jammu on the Ravi, he divided his troops (regulars) according to the correct advice of Dewan Bhawani Dass and then, crossing the aforesaid river, decided to march onward.

Lala Kishen Dass *Vakil* along with a reliable person of Nawab

Moin-ud-Daula and Lala Asa Nand, *Vakil* of Mir Shah Nazar Khan, came to the Maharaja. On the crescent day of Jamadi-ul-Sani, the aforesaid person handed over a *Hundi* covering the balance of the autumn crop. Negotiations about the *Nazarana* regarding the boundaries of Dera Ghazi Khan and Multan had assumed importance during these days, and the said Lala explained all the details regarding the arrival of Dewan Ram Dayal in the vicinity of the *Jagir* of Muzaffargarh. The Maharaja said, "If the negotiations about *Nazarana* are settled there and then through the said *Vakil* it would be well and good, otherwise he would raise his demand and it would result in the ruination of more villages in the neighbourhood. The said Lala could not dare say anything without the orders of Nawab Rukun-ud-Daula. The Maharaja issued an emphatic order to all the *Vakils* that the Maharaja was moving to Amritsar with all his glorious camp. So all the *Vakils* must accompany the victorious strirrups towards Amritsar.

Arrival of the letters from Misr Dewan Chand Zafar Jang Bahadur, informing about his arrival at Rajauri : The undesirable accident to Atta Mohammad Khan : The arrival of Azim Khan in Peshawar and evacuation of Kashmir.

The Maharaja ordered the march of this royal standards from Shahlabagh, reached Amritsar, and riding from the fort of Gobindgarh with great glory, went to Harmandar Sahib. He distributed thousands of alms and charities to the deserving and the needy on the Baisakhi day (1st day of Baisakh), on the occasion of the eclipse of the moon. Raja Jaswant Singh of Nabha had the honour of paying a visit to the Maharaja and explained many essential points by holding a conference in privacy. The horsemen and the platoons got down at a distance of 5 miles from Amritsar and emphatic orders to this effect had been issued to Khalsa Fateh Singh Ahluwalia. (**Page - 251**) The said Singh had, in view of obedience and loyality, began to make preparations himself, and sent some of his troops. As soon as his troops reached the neighbourhood of Amritsar an emphatic order was issued to them to depart towards Multan by way of *Manjha*. After that the aforesaid person presented himself before the Maharaja with Chaudhri Kadir Baksh. On presenting some horses to the Maharaja he received much kind attention. Letters from Misr Dewan Chand Zafar Jang Bahadur

were read to the Maharaja, in which the Misr was mentioned to have reached Rajauri on wings of swiftness and the horses had to suffer great inconvenience on account of the hard stones on the way and he could not find it possible to feed them well on account of the scarcity of grass. The glorious chieftains were reported to have taken to walking, keeping only one or two horses each for riding and sent the remaining horses back to their own *Jagirs*, and that the Misr had given them advice not to go forward before the arrival of the platoons and the worth-obedience orders of the Maharaja. The Maharaja wrote in reply that in the near future other victorious troops will be appointed for that direction. From the letter of the news-writters of the fort of Attock it became known that Alijah Dost Mohammad Khan had entered Kabul and had proposed and fixed a meeting with Atta Mohammad Khan at the time to their meals. Atta Mohammad Khan had concealed in various places some boxes full of gun powder with a view to set them alight as soon as an opportunity could be had. A spy disclosed this secret to Yar Mohammad Khan, who went to Atta Mohammad Khan with 50 men and overtook him in his house while he was reciting the Quran. Finding the report to be true, he put him in imprisonment of failure and rendered his world seeing eyes useless. After this he hastened to explain the whole situation to Dost Mohammad Khan, Shahzada Jahangir was besieged in the Bala Hissar (fort), Alijah Azim Khan went to Peshawar with all his property and material, cash and jewellery, and left his younger brother in Kashmir.

Fixing of nazarana upon Lala Kishan Dass, Vakil of Nawab Rukun-ud-Daula. order of the Maharaja to Dewan Ram Dayal for observing Non-interference : Meeting of the Maharaja with Raja Jaswant Singh of Nabha

Lala Kishan Dass, *Vakil* of Nawab Rukun-ud-Daula, submitted an humble application before the Maharaja, stating that the fountain head of virtues, the said Khan, cherished in his heart of hearts many expectations from the Khalsa Bahadur and that in the payment of the fixed revenue no delay or procrastination was going to occur in any case; and that, if the Khalsa Bahadur could be kept within their limits in obedience to the orders of the Maharaja it would be good. A worth-obedience order was issued that one Lakh of rupees as *Nazarana* about

the territories of Dera Ghazi Khan must be paid up. The said *Vakil* wrote all the details to Nawab Rukun-ud-Daula and the latter returned an answer that Dewan Ram Dayal had entered the regions under his sway and taken offensive at Shahgarh. The inhabitants had to go out of that place for the safety of their lives and property, having deemed it inadivisibale to kindle up the fire of fighting and mulcting. **(Page-252)** The Nawab asked further for the appointment of some one to settle the revenue on behalf of the Maharaja, so that the flames of dispute and enmity should not kindle up, the country be not laid waste and the spring crop should not be ravaged. Through Sardar Himat Singh, Dewan Moti Ram and Sardar Dhanna Singh Malwai one Lakh and twenty thousand rupees were demanded from him according to the wish of the Maharaja: but Rs. 20,000 were excused after a long discussion and the method of payment was fixed that half of it was to be made over to Dewan Ram Dayal after his establishment at Shahgarh and the other half was to be paid in the month of Sawan (July). Raja Jaswant Singh of Nabha presented 4 horses at the time of his interview and was granted one horse in consideration for the same.

Departure of the royal standards towards Adinanagar and the release of Raja Sultan Khan of Bhimber ; the issue of the royal order of the Maharaja to Khalifa Nur-ud-Din for the preparation of ramparts in front of all the 12 gates of the town of Lahore and send off of the vakil of Kashmir

The Maharaja marched from Amritsar on the 3rd of Jamadi-ul-Sani (Mar. 30,1819), and stopped to take rest near Sami Suhiyan at a distance of 8 miles from Amritsar, and then expressed a desire to leave for Adinanagar. Raja Sultan Khan was lying in prison under Mata Sada Kaur since long. The counsellors of the Maharaja made a request for his release. At once an order was given that the said Raja may take possession of a quarter of his country and if he would put forth commendable effort to the expedition to Kashmir, he would be granted a handsome *Jagir* There upon out of great kindness the Honourable Raja was granted a robe of honour consisting of one shawl, one roll of brocade and one special horse; and was asked to depart on the expedition to Kashmir. Khalifa Nur-ud-Din, who was holding sole authority, for the preparation of the moat and of buildings inside the

fort and who also looked after the workshops, was ordered during those days by the Maharaja to set up and equip 12 long and broad ramparts in front of all the 12 gates of the town. Dewan Ram Dayal was sent repeated and emphatic letters to take the promised sums from Nawab Rukun-ud-Daula Bahadur, to return very soon to join Misr Dewan Chand Zafar Jang Bahadur, and to take care to render suitable services in the expedition to Kashmir. Abdul Ghafoor Khan, *Vakil* of the *Nazim* of Kashmir, was granted a robe of honour and Rs. 500, and was allowed to go with one elephant with a silver *Howdah* and certain other presents and gifts. He was asked to accompany Qazi Kamal-ud-Din. The Maharaja went to the blessed place of Batala and enjoyed a walk in the garden of the late Shamsher Khan; and after that went over to Adinanagar on wings of swiftness.

(Page-253) Mutual fighting and mulcting between Shah Shuja-ul-Mulk and Azim Khan at Peshwar : Order of the Maharaja to the chieftains to cross the Ravi : The presentation of Sardar Desa Singh, Lala Nanak Chand and Lala Sohan Lal Suri, author of this book; after setting right the affairs of the mountainous regions

Letters from the news-writers from the fort of Attock made it clear that : "As soon as Shah Shuja-ul-Mulk reached a little distance from Peshawar Azim Khan sent a chieftains of his to the said Shah, asking him to send the successor of Shah Zaman and the son of Wafadar Khan to him, for he wanted to hold a conference and consultation with them regarding certain affairs in preference to all other things". The said Shah felt very restless and agitated on this demand and sent his own reliable person to the said Khan for making clear certain matters. The said reliable person learnt much about the hypocracy of Azim Khan and came to tell the said Shah about his false declaration and mischievous intentions. As soon as the said Shah got the intimation, he lost all sense of resourcefulness and loading large sums of cash on camels and leaving all other luggage there at, took his way to the Khyber Pass. Azim Khan pursued him and fighting took place with guns and arrows. Many were killed and many others were wounded. But the said Shah entered Khyber inspite of suffering an ignominions defeat. All the glorious chieftains crossed to the neighbourhood of Kot Bansa from the bridge of the river Ravi and put up there. The salaries of three

months were paid off to the platoons and they also crossed over to the other side of the river. The tent of the Maharaja was pitched in the centre of the platoon, and the special stable with all the *Daroghas* departed towards the other side of the river Ravi. Sardar Desa Singh, Lala Nanak Chand *Daftri* and Lala Sohan Lal Suri, author of this wonderful history, presented themselves before the Maharaja at Adinanagar, and explained all the facts about the mountainous regions. Wazir Hathu came from Chamba to present himself before the Maharaja and managed to explain his plan for the payment of the large sums of *Nazarana*. The waiting for the arrival of Mahant Ilachigar surpassed all limits. Raja of Jasrota, the Raja of Bhiddu and Raja of Basoli came to present themselves before the Maharaja after the completion of their undertakings along with the Raja of Bilaspur; and each of them presented a horse to the Maharaja.

Send off of Raja Jaswant Singh of Nabha after the conferment of a robe of honour upon him. conferment of a robe of honour upon the glorious prince Khalsa Kharak Singh and his appointment towards Kashmir. Fixing of large sums of nazarana upon the Raja of Chamba, letters from Dewan Ram Dayal explaining the settlement of nazarana from Mankera

Raja Jaswant Singh of Nabha, who was putting up with the Maharaja at Adinanagar, asked for leave to go. On the 26th of Baisakh (May 7,1819), at about the third quarter of the day he presented himself along with his counsellors before the Maharaja. One elephant with a silver *Howdah*, one horse with gold saddlery and 5 robes of honour, consisting of Shawls, rolls of brocade and rolls of *Khes*, were granted to the said Raja and some fine robes of honour were bestowed upon his counsellors. The Glorious Prince Khalsa Kharak Singh was granted a fine robe of honour (**Page-254**) along with a truban jewel, a plume, a pearl necklace and one special horse and he was appointed to proceed to Kashmir. *Parwanahs* were issued in the names of glorious chieftains that the Honourable Prince was to be regarded hence-forth as the only commanding officer and the leader for the whole of the victorious troops, and that all must show enthusiasm and readiness to obey and serve him. As regards to the necessary expenses, they must take whatever they needed without hesitation from Misr Dewan Chand Zafar Jang

Bahadur. Rs. 50,000 were fixed as *Nazarana* from Raja of Chamba, and Rama Nand *Saraf* (Banker) of Amritsar gave security for the payment of the same. After this he (the Raja) was emphatically ordered to send his troops as soon as he could for the expedition to Kashmir along with the aforesaid Misr. A letter from Dewan Ram Dayal was read to the Maharaja; The said Dewan gave an account of his own arrival near Mahmud Mot, situated on the boundary of the territory under Nawab Moin-ud-Daula, and explained his demand of Rs. 50,000 in detail as follows :-

Rs. 35,000 regarding the spring crop and Rs. 15,000 about the boundary; and stated that Rs. 40,000 had been fixed per annum. The Maharaja ordered him in reply to proceed to Kashmir and to administer and control its affairs along with other chieftains after the collection of the large sums.

Arrival of the Maharaja at Wazirabad and send off of Lala Asa Nand vakil along with Lala Mohan Lal, presentation of Raja Rahim Ullah of Rajauri and his being honoured with a robe of honour. Departure of Sardar Fateh Singh Ahluwalia towards Lahore under orders of the Maharaja

The Maharaja ordered the march of his royal standards from Adinanagar, crossed the river Ravi, and traversing the stages of journey via Sialkot, reached Wazirabad. Letters from the chieftains at Kashmir and from Misr Dewan Chand Zafar Jang Bahadur came repeatedly to break the good news; "Raja Agar Khan along with his troops and present forces as well as those of Raja of Poonchh, has reached Baharam Galla. Hira Singh and Misri Khan have reached the suburbs of Poonchh by the upper road and are busy creating disturbances in that district. The appointed chieftains are ready and eager to proceed forward but are waiting to consult the Zamindars, who have full knowledge of the passages and bridges. The question of servitude and obedience of the Zamindars is being carried on prominently by Pandit Bir Dhar". In answer to this a kind *Parwanah* was issued that in the near future platoons would cross the river Chenab and, covering the distance with rapidity and speed, would join them with eagerness. The Maharaja reached the suburbs of Bhimber and Rajauri by incessant march. on the 3rd of Shaban (May, 28, 1819), Lala Asa Nand *Vakil* presented

himself before the Maharaja according ot his summons. By that time the said *Vakil* had requested with great entreaties for leave to go. But the Maharaja had wished to sent him off after the conquest of the Province of Kashmir. With a view to please the said *Vakil* at this time he was granted by way of farewell gift on robe of honour, consisting of 7 garments, such as shawl, rolls of brocade, handkerchief, turban, Banaras scarf, roll of *Gulbadan*, pair of gold bangles and Rs. 1000 in cash; and 18 rolls of shawls, brocade, muslin, Jamadani, Satin, turban and one dagger with a bejewelled handle were given him by way of presents in token of friendship. One elephant was made over to him for Mir Shah Nazar Khan. Lala Sohan Lal Suri was made to depart as a *Vakil*. Rahim Ullah Khan of Rajauri, the younger brother of the Raja of Rajauri had joined and collahorated with the glorious chieftains. **(Page-255)** He paid a visit to Misr Dewan Chand Zafar Jang Bahadur, who sent him along with Dewan Dhanpat Rai to the Maharaja on the occasion of his presentation before the Maharaja and the latter made him recieve very kind attention., and, conferring upon him a robe of honour, consisting of 5 garments, such as shawls, rolls of brocade and so on, made him depart towards the chieftains appointed to Kashmir. After that Sardar Desa Singh Majithia was ordered to march in that direction with troops of the Rajas of mountainous regions. The camp of the Maharaja with all its entourage crossed the river Chenab and put up at Gujrat. Khalsa Fatteh Singh Ahluwalia, who was present with the Maharaja presented one horse with a well-wrought saddle and was appointed for the protection and guarding of Lahore.

March of the royal standards from Wazirabad in the month of Har (May, 1819) and issue of wrathful parwanahs in the names of Chieftains and the passing of the chieftains from Baharam Galla and Pir Panjal with great steadiness

The Maharaja ordered the march of his royal standards from Wazirabad, reached Gurjat and issued blessed *Parwanahs* repeatedly, one after the other, to the glorious chieftains and Misr Dewan Chand Zafar Jang Bahadur that : "Upto the present moment 12 lakhs of rupees have been incurred by way of expenses and uptil now no advance appears to have been made. Such slackness, despite the ample supply of armaments and means of destruction is considered against the

traditions of bravery and manliness". The above mentioned chieftains held a conference and consultation and according to their intelligence and under-standing wrote out in reply, "Floods in the streams on the way are beyond limit and the birdges over them are broken in many places. Moreover melting of snow by the heat of the sun is very prominent, and strong restling and unfavourable wind is constantly and incessently blowing to obstruct our progress. Inspite of all these things we have in mind to secure your good-will for the present and the future by showing as best as we can the spirit of ruining our lives in daring and bold venture". Raja Sultan Khan broke off from the chieftains, and, depending upon his own spirit of bravery fell upon the fort of Mar Zaberdast Khan, *Thanadar* of the place, took to fighting with arrows and guns; and many died in the action and many suffered serious wounds. In the end the *Thanadar* of that, place sought for peace, handed over the keys of the fort, and a firm *Thana* was established therein. Raja Hir Mohammad Khan of Poonchh presented himself before the Maharaja and showed a spirit of willing service. The Maharaja gave one elephant to Raja Sultan Khan. Raja Agar Khan took to flight from Baharam Galla and became retired in the cover of misfortune in the midst of the intricate mountains. Dewan Bhawani Dass passed from Baharam Galla and put up near Pushana. Raja Rahim Allah Khan of Rajauri became leader of the victorious troops and engaged himself in rendering very good services. The said Raja had very friendly relations of a very long standing with Mohammad Ali. *Thanadar* of Sapin (Shupian). Therefore the said *Thanadar* was made to have an interview with the chieftains by the said Raja after many pledges between them. Misr Dewan Chand Zafar Jang Bahadur put up at Pushana with a huge army. (**Page - 256**) Namdar Khan, Gujjar by caste, had the pleasure and honour of an interview, and showed him readiness for services of every kind. According to the correct advice the victorious troops were made to march by those routes. The said Misr with certain other chieftains took the way of mount Doral by which Shah Jalal-ud-Din Akbar Badshah was reported to have entered Kashmir. Some other well known chieftains bagan to cover the distance via Mount Pir Panjal. Other troops showed manly courage in advancing by various ways on the right and left. The glorious Prince Khalsa Kharak Singh established himself firmly of the way to Bhimber with 2000 horse and foot. *Munshi*

Karam Chand was appointed to establish the system of the *Dak* (Mail) of *Harkaras*.

Putting up of the Maharaja at Gujrat; departure of Jamadar Khushal Singh towards Kashmir and arrival of the letters of the glorious chieftains explaining the arrival at Supin and the arrival of the Maharaja at Bhinber and order to Lala Sohan Lal Suri, author of this history, to deal with the affairs of the vakils and his departure towards Nowshahra; and the arrival of the news of the conquest of Kashmir

The Maharaja reached Gujrat at an auspicious moment, and making Jamadar Khushal Singh recipient of royal favours, gave him Rs. 5000 in cash, ordered him to reach Bhimber with his regular forces, to make the platoons thereat join himself in perfect agreement of word and spirit and to proceed against Kashmir. The said Jamadar passed from Bhimber to Adhi Dakh with great speed, reached the Sarai of Naushahra and decided to proceed still further. A letter from the chieftains reached Gujrat at mid night stating, "As soon as the victorious troops reached the mount Pir Panjal, *Thanadars* of the towers plunged into fighting and quarrelling. Some men were wounded and had to roll on the bed of death, but afterwards the sweet smelling wind of victory carried the victorious troops in the suburbs of Supin. The Maharaja gave rupees 500 by way of rewards to the bearer of this letter. All the chieftains were gathered together at two miles from Supin and the scarcity of grains was acute from the very first day that even after great search three seers per rupee could hardy be had. Dewan Ram Dayal returned according to the order of the Maharaja, came over to the fort of Chanadiot (Chiniot) and, leaving all his troops there, with a few horsemen, came to present himself before the Maharaja by forced marches and became a recipient of daily increasing favours. As soon as all the troops would reach Gujrat his departure towards the Province of Kashmir was decided to take place without doubt. The affair of Kashmir did not seem to take any decisive shape by that time, and the fire of opposition and fighting on both sides seemed still to remain in flames. The Maharaja ordered the march of his royal standards from Gujrat and, with great rapidity and speed, reached Bhimber and put up in a mosque on the otherside of the running water of Tawi. On the 21st

(July 3, 1819) of the afore said month, a *Parwanah* was issued to Lala Sohan Lal Suri, author of this history, asking him to submit all the details about the *Vakils*. (**Page-257**) The author at once wrote out the following details regarding every one of them by name, and the Maharaja ordered him to make them put up in houses as given below; and he took them before the Maharaja. Lala Kishan Daas, *Vakil* of Nawab Rukun-ud-Daula Nasrat Jang Mohammad Bahadur Khan must stay at Gujrat; Lala Dharam Chand, Vakil of Nawab Moin-ud-Daula Faroze Jang must remain at Gujrat; in the same way some *Vakils* were asked to put at Bhimber and others at Gujrat and other places. Munshi Damodar Mal and Mirza *Vakils* of Sardar Dost Mohammad Khan were aksed to remain with the stirrup of the Maharaja. On the next day, on the 22nd of Har (July 4, 1819), early in the morning the Maharaja ordered the march of his heaven-kissing standards from the mount Adhi Dakh during heavy rain; and reached the Sarai of Shadabad. At noon an angle from the unknown brought the news that the paradise like Kashmir had come within the possession of the well-wishers of the powerful state. From all sides arose the voice of congratulation and "Wah Guru Ji Ki Fatteh" (Hey, the victory of the Guru) rang from the tongue of every great and small of the soldiers. The nobility and gentry freely talked that letters of the glorious chieftains appointed at Kashmir at that time had brought the news. Fakir Aziz-ud-Din Raza Ansari Sahib disclosed the existence of this rumour to the Maharaja. Fakir Sahib and the other counsellors of the Maharaja were wonderstruck and could not make out who was the first person to publish the said news and create all that bustle and excitement in honour of victory before the arrival of any news or letters to them. The Maharaja performed a "Suchita", i.e., he washed his hands and feet and face with water, and, departing from the Sarai of Shahabad reached the place of Jogi Hattian at the foot of the mount Kaman Gosha at about the third quarter of the day.

Arrival of the Maharaja at Nawshahra; the receipt of the news of the victory and conquest of the paradise-like Kashmir at the time of noon, mounting a huge elephant and scattering coins all over the town and his coming from that place to Rajauri for the management of financial and administative matters

On the 23rd of Har (July 5, 1819), the Maharaja ordered the march of his royal standards from Jogi Hattian and went over to the Sarai of Nawshahra. The royal camp was set up on the other side of the running water of Tawi beyond Naushahra. At the time of noon a swift-footed postmen brought the happy news that the glorious chieftains in union with Misr Dewan Chand Zafar Jang Bahadur crossed mount Pir Panjal and went to the other side of the running water; and the ill-fated Afghan troops who were putting up there, came forward to fight and oppose. Many died and many suffered serious wounds. Mira Khur, the famous man who was chieftain of the unfortunate army rolled on the bed of death, and 2 or 3 other chieftains of the unfortunate army beside him died and expired in the field. The reins of all the affairs are in the powerful hand of the Highest Benefactor, therefore, the rest of them let their steadiness and steadfastness passout of their hands. **(Page-258)** They retreated and the glorious chieftains entered the paradise-like Kashmir. Those who had escaped the stroke of their swords and had taken refuge in Garhi (fortress) of Shergarh also fled out of that place. The Maharaja felt thousand fold pleasure and joy at the hearing of this blessed news and ordered the firing of guns with great eclat. Riding on a huge elephant he went about scattering gold and silver coins and other pieces of silver all over the victorious troops. After that he got the pleasure of the auspicious sight of the Granth Sahib and went back to his residence. He set up a great assembly for merry-making and enjoyment in the form of happy festival or celebration. The moon-faced beauties with bewitching voices sang in the style of David, received very excessive and abundant rewards, and the aprons of all the honest and nearest attendants became filled with their objects of ambitions. The Maharaja at that very moment, out of great kindness, set free Damodar Mal *Vakil* of Barakzais from the clutches of interference and molestation, declared that the stipulated sum was remitted to him and cancelled altogether and that he could go to Peshawar after receiving good robes of honour. After this the Maharaja went to Rajauri and granted valuable robes of honour to Dilawar Khan, Munawar Khan and others, the sons and brothers of the Raja of Rajauri and went to the garden of Shalamar.

Setting up an entrenchement on the Garhi (fortress) of Azim Garh on the top of the huge mountain victory and coming of Raja

Lal Dev of Jasrota and Bhaya Ram Singh and the departure of the chieftains of Peshawar, the appointment of Fakir Aziz-ud-Din Raza Ansari for the investigaton of the climatic conditions of the paradiselike province of Kashmir

At a very opportune moment it became known to the Maharaja at Rajauri that Garhi (fortress) of Azim Garh, that was situated on the top of a very hight mountain, was a strong hold of the ill-fated opponents. The Maharaja at once ordered dragon-mouthed cannons to be loaded on elephants and sent them to Garhi of Azimgarh. Setting up an entrenchment with great firmness, he ordered the firing of all the small and large cannons. The besieged grew utterly hopeless and disappointed of any relief and reinforcement from without; and on Saturday, the 28th (July 10, 1819) of Har, asked for Rs. 2000 for their maintenance and agreed to yield the possession of this Garhi. Therefore on the 29th (July 11, 1819) of Har, the besieged took Rs. 2000 and were allowed to walk out with the safety of their life and property, and a firm *Thana* was established at that place. After this firing of cannons took place with great eclat. Raja Lal Dev of Jasrota had the pleasure of presenting himself before the Maharaja, and offered 5 sovereigns by way of *Nazar*. He then began to dilate upon his congratulatory talk to the Maharaja on his conquest of Kashmir. Bhaya Ram Singh also saw the Maharaja on the said date, and the son of Raja Agar Khan, who was imprisoned by him, received this order from the Maharaja . **(Page-259)** "If Raja Agar Khan repents and shows contrition for his improper conduct by presenting himself before the Maharaja a *Jagir* for his maintenance would be granted him, his son would be given back to him. On Monday, the 30th of Har(July.12,1819), when one quarter of the day was left the Maharaja invited Damodar Mal and Mirza, vakils of Yar Mohammad Khan and Sardar Dost Mohammad Khan respectively, and gave them each by way of farewall gift 5 clothes, like scarf, turban, rolls of *Gulbaddan* and Rs. .200 in cash. A letters of friendship was written out in the name of the above mentioned Alijahs. Fakir Aziz-ud-Din Raza Ansari was asked to depart for finding out the climatic conditions of the paradise-like Kashmir and for setting right certain very important affairs. The Maharaja also ordered him to return on wings of swiftness to inform him (Maharaja) of all the affairs of the place.

Appointment of Dewan Devi Dass and Lala Raj Kaur for Kashmir and arrival of Dewan Ram Dayal in the presence of the Maharaja : appointment of Bhaya Ram Singh for thana, and the conferment of the robes of honour on the vakils of the glorious chieftains, recall of Fakir Aziz-ud-din Raza Ansari; the appointment of Dewan Moti Ram to proceed towards Kashmir and return of the Maharaja to Lahore

Dewan Devi Dass, who was an expert in accounts was sent to Kashmir and was ordered to ascertain all about the income and expenditure of the province in the best possible way,and then to return soon to the Maharaja. After that Lala Raj Kaur, brother of Dewan Bhawani Dass, was appointed to proceed in the same direction. Dewan Ram Dayal along with his troops was sent from Bhimber to Naushahra and Azim Garh. Compliable order was issued for Dewan Moti Ram to establish himself at Rajauri and Poonchh along with the troops of the Rajas of the mountainous regions. Bhaya Ram Singh was emphatically ordered to put up with his troops at hand at *Thana* and to conquer the fort of Mar and other places, for it would ensure untold favour for him from the Maharaja. Valuable robes of honour were granted to the *Vakil* of Sardar Sohan Singh Attariwala, Jawala Singh Bharania and Sardar Dal Singh and others. In the course of *Parwanahs* issued to the chieftains and Misr Dawan Chand Zafar Jang Bahadur emphasis was laid that residents of Kashmir be carefully looked after and every one should be saved from any sort of molestation. The date of the conquest of Kashmir was written out in verse by the father of the author, (verses omitted). As soon as the Maharaja got relief from the settelment of important and urgent affairs, he made for the metropolis of Lahore and reached there quite drenched, owing to the heavy rainfall. (Page-260) The Maharaja recalled Fakir Aziz-ud-Din Raza Ansari from Rajauri.

Arrival of the Maharaja at the metropolis of Lahore and illuminations with great joy and glory all over the town. Presentation of the vakils of various sides for securing an interview with the Maharaja and coming of Sheikh Ganj Bakhsh Pirzada of Pakpattan for a happy meeting with the Maharaja and the conferment of a special horse upon the vakil of Nawab Rukun-ud-Daula Nusrat Jang of Bahawalpur

The Maharaja came to the Metropolis of Lahore after the conquest and victory of charming Kashmir and ordered the firing of guns with great eclat; and at about the third quarter of the day it was declared by the beating of drums all over the town that illuminations should take place with great glory and glow. Consequently at sunset illuminations took place with great grandeur. Lala Kishan Dass, *Vakil* of Nawab Rukun-ul-Daula Nusrat Jang Abassi, and Lala Asa Nand, *Vakil* of Mir Sohrab Khan, had the pleasure of presenting themselves before the Maharaja. The said Lala stated that Sheikh Ganj Bakhsh Pirzada of Pakpattan had also reached Lahore.Rs. 50/- were granted to him by the Maharaja for entertainment. On the 18th of Ziq'ad (Sept.8,1819), he presented himself before the Maharaja and offered one bow to him. Feroze Khan Khatki had given to the Maharaja one horse. The same horse with valvet saddle and special trappings was handed over to the said *Vakil* for the use of the said Nawab. Lala Asa Nand *Vakil* attributed his delay at the court to his waiting for the departure of Ahmad Khan. The Maharaja said, "The said Khan had come to my court after a long time and from a long distance. Asking him to leave of our own accord is not becoming in view of the conventions of the well known Raises (noblemen). If he has love of his country compelling him to go back, he may make a request and without doubt arrangements would be made for this appointment towards that side". Lala Dharam Chand, *Vakil* of Nawab Moin-ud-Daula of Mankera, stated that he was involved in financial difficulties; and Rs. 300 were granted him to meet his expenses by the Maharaja.

Going of the Maharaja to Amritsar :coming of Dewan Devi Dass from the charming Kashmir and his explaining all the conditions of that place before the Maharaja ; and after that the arrival of Sardar Dhanna Singh Malwai and other matters

The Maharaja had it fixed in his mind to go over to Amritsar for thanksgiving on account of the conquest of Kashmir. Therefore on the 21st (Sept.11,1819) of the aforesaid month, he went to Shalabagh and some very famous associates left along with him. **(Page-261)** The *Vakils* of various sides were ordered that on the whole they must stay at Lahore. The Maharaja reached Amritsar with great speed, made an offering of about Rs. 1000 at Amritsar-Harmandar Sahib and Akal

Bunga, and showes his humility in many ways. Dewan Devi Dass came to the Maharaja from Kashmir and explained all the conditions prevailing there with great comment and in great detail that : "Famine of grain has passed all limits in Kashmir. It sells at 4 or 5 seers a rupee, and the inhabitants of the place are selling their sons and daughters under pressure of starvation and hunger. No control over settlement of the affairs has taken place by this time. People from the Punjab are utterly ignorant of the Kashmiri language and not a single men over these can be relied on or trusted for his word. Therefore all the machinery of administration is in suspense and abeyance. Although Dewan Moti Ram, being a person adorned with wisdom and methods of insight, has done much yet not a single affair had been set right in any noticeable form". The Maharaja said that all the conditions of that place would be discussed in every detail on the arrival of Misr Dewan Chand Zafar Jang Bahadur. After that Sardar Dhanna Singh Malwai came from Kashmir and explained all the circumstances prevailing there at the time of his presentation before the Maharaja.

Arrival of the Maharaja in Lahore from Amritsar. Coming of Misr Dewan Chand Zafar Jang Bahadur and his being honoured with the title of Fatteh Jang along with the Zamindars of the regions of paradise-like Kashmir and arrival of Wazir Naurang from Raja Sansar Chand and vakil of Raja Jaswant Singh

The Maharaja returned from Amritsar and reached Lahore on the 2nd of Zilhaj (Sept.22,1819). Karam Singh, a chieftain, who was ill since a short time breathed his last in Amritsar, and some two or three lakhs of rupees which were lying in trust with the *Sarafs* (Bankers) of Amritsar were confiscated. On the 3rd of Zilhaj (Sept.23,1819), Misr Dewan Chand Zafar Jang Bahadur with Mohammad Ali, Nur Shah, some other reliable persons of Kakka and Bhamba, Namdar Khan Thakkar, other *Kardars* of Kashmir and *Vakils* of the Rajas of the suburbs of Kashmir reached Lahore. According to the advice and proposal of the said Misr large sums of money were granted to every sardar for entertainment. With a view to render good service and to show his well wishing the said Misr had succeeded in collecting Rs. 25 Lakhs from the province of Kashmir and other *Parganas* in spite of the reluctance and resistance of the payees, etc. Therefore he was honoured

with a title showing him ordained by fortune to be a victor and conquerer, and it became in addition to his previous title of Zafar Jang. Every one of the Zamindars, *Raises*, Pandits and Hakims of the said province presented according to his means and capacity some cash along with one horse, and explained in full the rules for the management of that place. The said Misr said that contracts of the revenue and serveral other proceeds had been separately given by him to certain very reliable persons through the intervention of Pandit Bir Dhar for 69 Lakhs of rupees. Some 20,000 footmen gunners had been established in Kashmir for the control of its affairs, and that the Zamindars of these regions had been pleased to show obedience and servitude to the Maharaja and none of them could be feared to revolt or rise. The Maharaja asked the said Misr about his departure to other sides, and the Misr replied that at that time the settlement of the town of Peshawar was a matter of the foremost importance and immediate concern; for he said that unless the possession and government of that place the firmly acquired and controlled, no great satisfaction could be felt regarding Kashmir. On hearing this the Maharaja felt very happy (**Page 262**) and said that he should prepare himself for departure towards Peshawar after getting ready and well-equipped with the instruments of war and after paying to his (Misr's) regular forces salaries for six months. Naurang, Wazir of Raja Sansar Chand, came to the Maharaja and said that the troops of the said Raja were present to wait upon him, and would show their best efforts in rendering all kinds of service that the Maharaja be pleased to enjoin upon them. The said Wazir was granted a robe of honour, consisting of one shawl and one roll of brocade, was ordered to go over to Mian Ilahi Baksh to the other side of the river Beas and join him in accomplishing certain affairs. *Vakils* of Raja Bhag Singh presented two horses with harness and two rolls of fine *Purbi*. After that *Vakil* of Raja Jaswant Singh of Nabha presented the Maharaja with one horse and a few fine clothes.

Merry making and enjoyment of the day of Dussehra indulged in by the Maharaja : Proceeding of the Maharaja to the scene of confusion in connection with the conquest of "Lanka": the departure of the vakil of Bhai Lal Singh; presentation of Lala Kishen Dass along with presents and talk about the increase and conferment of

Rs. 1000 upon Ahmad Khan Lighari; the arrival of letter from Raja Sultan Khan; the appointment of Dhanpat Rai and artillery of Mian Ilahi Bakhsh; and the conferment of a robe of honour in token of the grant of a contract of Multan upon Sham Singh of Peshawar

The Maharaja performed the ceremony of worshiping the horse and the sword and the like according to the advice of the Brahmans, as it had become customary with him on the day of Dassehra, on the 15th of Asuj, corresponding to the 8th (Sept. 28, 1819) of Zilhaj, and arranged for an assembly for merry-making and enjoyment. All the *Vakils* and associates presented him gifts according to their capacity. At about the third quarter of the day of Maharaja rode on a huge elephant with great pomp and show and went to see operation of the conquest of "Lanka", the miserable fate of Ravana and Kumbh Karan. He granted Rs. 500 to the *Bhagats* of Lahore, who had arranged for this happy celebration. Sarab Sukh, *Vakil* of the sons of Bhai Lal Singh of Kaithal, came to the Maharaja; and on the above mentioned date was granted one shawl, one pair of gold bangles and Rs. 1000 in cash by way of farewell gift and was allowed to go after the conferment of a fertile village upon him by way of reward for his services in the Provice of Kashmir. Many presents and gifts were given him for the sons of the said Bhai. Lala Kishen Das, *Vakil* went into the fort on the above mentioned date and, after offering a *Nazar*, gave congratulations for Dussehra and submitted a *Hundi* of Rs. 4000 in payment of the balance of the spring crop. The Maharaja asked him to pay the remaining Rs. 25,000 of the balance and the current *Nazar* along with the increment proposed under the new agreement. The said Lala requested that due answer would be submitted after the receipt of it from the court of the Khan Sahib. Ahmad Khan Lighari sent a letter to the Maharaja, intimating his arrival in Lahore, was granted Rs. 1000 through Lala Sardha Ram, and was told that he would be allowed to go according to his request after a short time. A humble letter from Raja Sultan Khan of Bhimber passed before the eyes of the Maharaja. The said Raja informed about all the circumstances of his arrival in Poonchh, disclosed the retirement of Raja Mir Baz Khan in the recesses of difficult mountains **(Page-263)** and put forward a demand for more troops. On the basis of it a *Parwanah* was issused to the name of Dewan Dhanpat Rai, who intended to return

from Kashmir and present himself before the Maharaja, that he must go to Poonchh and engage himself in the control and settlement of the affairs of that place in consultation with the said Raja. The artillery of Mian Ilahi Baksh was appointed in that direction and the said Mian was emphatically ordered to return to the other side of the river Beas and join the artillery. Sham Singh of Peshawar made a request for the contract of Multan and submitted a tender of Rs. 6 Lakhs and 50,000 rupees. On the day of Dussehra a shawl and a bangle of gold were granted him by way of a robe of honour; and he was ordered emphatically to show no tyranny and high handedness to the population. He should increase the satisfaction and prosperity of the subjects from day to day.

Arrival of the Maharaja at Amritsar for the purposes of a sacred bath on the day of Dewali : His hint to Mian Dewan Chand Zafar Jang Bahadur for stay at the metropolis of Lahore : Arrival of an humble letter from Sardar Dal Singh from Kashmir and coming over of the Vakil of Feroze Khan Lighari and the arrival of Fakir Aziz-ud-Din Raza Ansari in Lahore on account of his indisposition

On the 17th (Oct. 7, 1819) of Zilahajj, the Maharaja ordered the march of his royal standards from Lahore for taking a sacred bath at Amritsar on the day of Dewali; and stayed there. On the 28th (Oct. 18,1819) of the said month, on the Amavas day, he offered Rs. 1000 at the temple of Harmandar Sahib and Rs. 500 to Granth Sahib. At night illuminations took place very gracefully. Misr Dewan Chand Zafar Jang Bahadur received a hint to stay for a few days at Lahore and to engage himself in the management of its affairs. Sardar Dal Singh and others wrote from the paradise-like Kashmir and Baranmula : "According to the blessed orders of the Maharaja we are established firmly in Baranmula, and as to our march ahead or our stay in these regions we would act according to your worth-obediece orders". In answer the Maharaja issued the order that after a short time the (regular) artillery of Ilahi Baksh would reach those regions and that they should decide about their plain and destination of their march after mutual conference and consultation. *Vakil* of Feroze Khan Khattki had the pleasure of presenting himself before the Maharaja with 2 horses, one grey in colour

and the other green, and tried to induce the Maharaja for a design upon Peshawar. The Maharaja by that time had sent his platoons to the other side of the river Ravi across the bridge of Kakargil. Ahmad Khan Lighari presented himself before the Maharaja and expressed a desire to be permitted to go to his beloved native country. The Maharaja paid him good attention, granted him one *Doshala*, one roll of brocade, one pair of gold bangles, a large sum in cash and one elephant, gave three fine horses to his fellow companions along with valuable robes of honour and allowed him to leave. Faqir Aziz-ud-din Raza Ansari took leave from the Maharaja on account of his indisposition and came to Lahore. The Maharaja ordered him to present himself again as soon as he could after recouping his health and strength.

(Page-264) order of the Maharaja to Misr Dewan Chand Zafar Jang Bahadur from his presentation at Amritsar on the crescent day of Muharram (oct. 20, 1819) 1235 A.H.; arrival of a letter from Dewan Moti Ram and march of the royal standards of the Maharaja from Amritsar, emphatic order to Fakir Imam-Ud-Din for laying out the newly founded garden in the style of Shahlabagh and presentation of Raja Rahim Ullan Khan of Rajauri and the send off Lala Kishen Dass, vakil of Bahawalpur

A *Parwanah* of the Maharaja was issued to Misr Dewan Chand Zafar Jang Bahadur that after setting ready his *Topkhans* and troops he should present himself before the Maharaja, because cansultation and conference regarding certain matters was very essential. Therefore the said Misr went to Amritsar on the 3rd (Oct. 22, 1819) of Muharram, and, after hearing words regarding a design upon Peshawar from the Maharaja he said the fort of Multan and the Province of Kashmir were conquered only because the Maharaja stayed all the time in the suburbs of Lahore; and it was the advice of all the well-wishers at that time that the Maharaja may remain in Lahore to watch and observe the good services of his well-wishers. The Maharaja liked this proposal and grantied him a plume, a turban jewel, a *Doshala*, a roll of brocade and one fine horse with gold saddlery, a very rich palanquin and honoured him with the title of "General Bahadur". A humble letter from Dewan Moti Ram from Kashmir came to be put before the eyes of the Maharaja, stating that by the blessings of the Maharaja settlement of the affairs of

Kashmir had taken place very well and out of kindness a *Parwanah* of invitation be issued to. In answer it was written that the proposal for the send off of a reliable person was before the Maharaja. After his arrival he (Moti Ram) may leave for the court of the Maharaja without any hesitation. The Maharaja was very firm in his determination for the other side of the river, and therefore on the 14th of Muharram, (Nov. 2,1819) he marched from Amritsar, reached Ram Tirath, and came to put up at the bridge of Kakkargil on the next day, leaving an emphatic order with Fakir Imamud-din, *Thanadar* of Gobindgurh, that he should have a very happy garden set up outside the *Katra* of Jai Singh Kanhya in the style of Shahlabag. On the basis of this order an auspicious moment was sought for laying the foundation of it. Raja Rahim Ullah Khan of Rajauri came to pay a visit to the Maharaja with one horse and the Maharaja showed gratification and pleasure in view of his good services to the utmost limit. Lala Kishan Das *Vakil* was allowed to leave after receiving a robe of honour, some cash, gold bangles and as per usual norms 13 fine rolls like those of *Dhoshalas*, silkenscarfs, rolls of muslin, turban and one falcon for Nawab Rukun-ud-daula.

Coming of the Maharaja to Lahore via bridge of Kakkargil and the conferment of jagirs upon Misr Dewan Chand general bahadur : the coming of Raja Sansar Chand to Lahore and send off of the vakil of Feroze Khan Khatki; the arrival of a letter from Sardar Dal Singh and others : and order of the Maharaja for return

(Page-265) The Maharaja reached Lahore on the 18th (Nov. 1, 1819) of Katik, and the platoons reached Bahamannwala after crossing the river. Four places, yielding an income of something like Rs. 50,000, namely Jalalpur, Talwandi, Manala and Wadala were granted as a Jagir to Misr Dewan Chand General Bhadur; and all the *Jamadars*, commandants, *Kardars*, *Dewans*, *Daftris*, *Vakils* and chieftains presented themselves before him (Misr) according to the orders of the Maharaja. Raja Sansar Chand, who had been emphatically ordered to present himself before the Maharaja, came to Lahore on the 17th (Oct. 31, 1819) of the aforesaid month, and presented himself before the Maharaja on the following day. *Vakil* of Feroze Khan Khatki was granted a robe of honour with Rs. 200 cash and a horse for himself; and a robe of honour for the said Khan. A *Parwanah* was issued to him (the Khan)

to show due consideration and give necessary help to the chieftains who would cross the river Attock with victorious troops after a short time. A letter from Sardar Lal Singh came to the Maharaja, giving on account of the arrival of the said Sardar in the suburbs of Darband, etc., his demand of a certain thing as *Nazarana*, the refusal of the Zamindars in the matter of the payment of *Nazarana* and outbreak of fighting and mulcting between the parties consequent upon that (Sardar and the *Zamindars*). In answer to it the Maharaja gave an order that, whatever the case, control and settlement of the affairs of the Province of Kashmir must remain always before him and the pacification of the Zamindars, must be regarded incumbent and essential. The said Sardar wrote again that Mir Singh, chieftain had entered the fort of Darband, and that a *Thana* was going to be established at Tarbela. A *Parwanah* was issued to the said Sardar and Dewan Bhawani Dass that they should present themselves before the Maharaja at the earliest, because conference regarding certain important matters was necessary.

Going of Lala Asa Nand vakil towards Khai pur and the send off of Raja Rahim Ullah Khan of Rajauri and the appointment of Dewan Ram Dayal towards the south and the coming of grandson of Raja Agar Khan, Sultan Khan and Nur Ulla Khan, thanadar of Hashtnagar

Lala Asa Nand *Vakil* departed on the 27th (Nov. 15,1819) of Mahurram, along with Lala Mohan Lal, *Vakil* of the Maharaja, and Ahmad Khan Lighari. Raja Rahim Ullah Khan of Rajauri, who had applied for permission for leave, was granted a special robe of honour and a fine horse; and was ordered by the Maharaja to manage the affairs of Rajauri and other places as best as they deserved and to do his utmost to bring Mir Baz Khan, Raja of Poonchh, within the circle of obedience to the Maharaja, Dewan Ram Dayal halted all his troops near the dome of Anarkali, went to see the Maharaja and received an emphatic order to depart according to the instructions issued to him already by the Maharaja. Raja Agar Khan, who had retired to the corner of inaction, leaving all his country in the expectation that the Maharaja would never interfere with the charming Kashmir seriously and permanently saw that the rein of authority was in reality in the hands of the Creator and that the possession and way of the Maharaja became

established full well in Kashmir. Raja Rahim Ullah Khan, his brother, became master of Rajauri and other places and the above mentioned Raja (Agar Khan) submitted an humble application to the Maharaja on seeing the power and authority of his brother increase so well, stating that he was prepared to send his own son to the Maharaja first of all and afterwards would present himself before him without any delay and with perfect ease of mind. Many letters of assurance and management were sent to him by the Maharaja. Unmindful indifferent and unaware of the decision of fates, the said Raja sent his son to the Maharaja. He was at once put into the confinement of failure by the Maharaja as a prisoner, and a very strict guard and sentinels were fixed upon him lest he should run away as before. **(Page-266)** Raja Sultan Khan came to Lahore after the settlement of Poonchh, presented himself before the Maharaja and explained all the details of the affairs of the North. Nurullah Khan, *Thanadar* of Hashtnagar, who had come within the circle of obedience and loyalty to the Maharaja presented himself before him on the 12th of Safar, and said that should the victorious troops be appointed to assist him he would bring about effective subjugation of Peshawar and other neighbouring places all alone. He was made a recipient of much assurance and encouragement; and he was told that in the near future victorious troops would be appointed. He was granted Rs. 100 by way of entertainment.

Preparation of tent of brocade with lining of pashmina; coming of the vakil of the Raja of Patiala: the arrival of a coach (carriage) from the glorious sahibs; setting free of the son of Agar Khan and departure of Mian Gopal Singh along with the vakil of the said Raja (Agar Khan) for getting him the honour of presentation before the Maharaja

Although many fine tents and many well set Canopies existed with the Maharaja, yet at this time a tent of brocade lined with *Pashmina* was prepared with great beauty and decoration, because the Maharaja had quite often expressed the idea of fixing such a tent in Multan. Lala Anookh Rai, *Vakil* of the Raja of Patiala, was staying at the court of the Maharaja since a long time, and through his agency means of correspondence and communication were left open. During these days Sher Singh, the famous man, came to present himself before the

Maharaja with one Chamba (white) coloured horse, which had been given to the General Bahadur by Amir Khan and the General Bahadur had given it to the honourable Raja, and some rolls of fine and rare cloth for the glorious Prince Khalsa Kharak Singh. Rs. 100 were granted him from the court of the Maharaja for entertainment. On the 27th of Safar, a *Chaprasi* (peon) of glorious Sahibs came to Lahore with a very fine coach and special carpets for the Maharaja. He felt pleased with the lovely construction and new style of the coach, and gave to the above mentioned person one gold bangle, one *Doshala*, one roll of brocade and Rs. 150. Platoons, troops and *Topkhana* of Mian Elahi Bakhsh, which had gone northwards, collected *Nazarana* from the Zamindars of those regions. During these days an emphatic order was issued to the said platoons who had postponed their intention to proceed towards Kashmir on account of snow fall, to return and reach Lahore; and Rs. 12000 in cash were granted as their monthly pay to be distributed among them, while they were on their way, with a view to relieve them in their circumstances. *Vakil* of Raja Agar Khan came to present himself with the request that the Raja was filled with enthusiasm to enter the circle of obedience and servitude of the Maharaja and, on account of the imprisonment of his son, the Raja was feeling surprised and bewildered. The Maharaja set free the son of the said Raja, and Mian Gopal Singh was appointed to bring the said Raja by making him ride on an elephant :-

Determination of the Princely ruler to go to Amritsar for the purpose of a sacred bath on the day of Manghi (first of Magh), the coming of Sardar Dal Singh and Lala Raj Kaur from Kashmir to Amritsar sanding of the silver "Bungalow" towards Multan and (Page-267) the presentation of the vakil of Rukun-ud-Daula and other matters

The Maharaja determined to go to Amritsar, because he looked upon it as incumbent to take a sacred bath there on the day of *Mahghi.* Therefore he sent his camp and stable to Shahlabagh on the 19th of Rai-ul-Awwal, and himself reached the said garden on the 20th of the said month, on the following day he set up his camp at Amritsar, on the crescent (first) day of Magh, distributed alms and charities among the poor and the deserving, and gave Rs. 1000 to Harmandar Sahib and

Rs. 500 to Akalbunga. Sardar Dal Singh and others came to Amritsar in the style of sudden attackers, and in the interview with the Maharaja explained all the details about the capture of the fort Darband and settlement of the affairs of that district. The said Sardar had shown very good tactics and very worty efforts in the expedition of Kashmir and the capture of neighbouring fortresses. Therefore, he was made to receive much royal attention; and a fertile *Jagir* was granted him for his maintenance. Raj Kaur, brother of Dewan Bhawani Dass, came to seek an interview with the Maharaja and explained the details of the comradeship of the said Dewan displayed regarding the fort of Darband. A kind *Parwanah* was issued to *Kardar* of Lahore that the silver "Bangla be placed in a boat and sent over. Lala Kishan Dass, *Vakil* of Nawab Rukun-ud-Daula Nusrat Jang Bahadur came with a *Hundi* for the autumn crop on the 23th of Rabi-ul-awala and sought an interview through Misr Dewan Chand Zafar Jang Bahadur. The Maharaja explained to him what was passing in his mind regarding the increase of the *Nazarana*; and the said Lala took to clever pretexts. At about the third quarter of the day Rs. 100 were granted him for entertainment through Lala Sohan Lal Suri, author of this history.

Going of the Maharaja from Amritsar to the garden out side the town of Lahore; order to Lala Sohan Lal Suri, author of this history, to bring vakils of various sides along with himself; and his riding a boat in the river Chenab and the conferment of command of all the platoons and troops upon Misr Dewan Chand Zafar Jang Bahadur; presentation of Lala Dharam Chand, vakil of Nawab of Mankera, and his putting forth clever pretexts with respect to the fixture of revenue and going of the Maharaja to Chandiot

The Maharaja ordered the march of his royal standards from Amritsar with an intention to go to Multan. After the settlement of certain administrative and financial matters, he arrived at the garden ouside Lahore and then entered the blessed fort. On that very day at about the third quarter of the day *Bhaya* (Messenger) of the Maharaja approached Lala Sohan Lal Suri, author of this wonderful history, and was allowed the honour of presentation before the Maharaja. The *Sardar* told him that he had firmly decided to proceed towards Multan for the settlement of for the certain critical affairs, and that Lala Kishen Dass, *Vakil* of

Nawab Rukun-ul-Daula Nusarat Jang, and Lala Dharam Chand, **(Page-268)** *Vakil* of Nawab of Mankera, must accompany the Maharaja and join the victorious troops in union with Misr Dewan Chand Zafar Jang Bahadur. The Maharaja himself ordered the march of his heaven-kissing-standards from Lahore and, traversing the stages of journey reached the bank of the river Chenab near the village of Sekhwar, via Kot Hasan Khan and Pindi Bhattian, and entered a boat. Command of the Great Camp and the victorious troops was confered upon Misr Dewan Chand Zafar Jang Bahadur Fatteh Nusrat Bahadur; and an order was issued by the Maharaja that all the victorious troops must remain by the side of the said Misr (at his disposal); and that all the *Vakils* of the various sides must pay visits in future to the said Misr, believing it an illustration of obedience and servitude to the Maharaja himself. The above mentioned *Vakils* and also Lala Sohan Lal Suri, author of this wonderful history, set up their camp near the tent of the said Misr in accordance with the said order. The Maharaja covered the stages of journey in the boat, entered Chandiot; and ordered Lala Dharam Chand *Vakil* emphatically through the writer of this history to settle the affair of revenue, for it was the only alternative by which his farms could escape destruction and wastage during the spring crop; and that it was the only recourse by which peace and tranquility of the people could be saved from breach or disruption. The said *Vakil* took to clever pretexts.

Appointment of Misr Dewan Chand Zafar Jang Bahadur for the collection of nazranas from Mankera on the arrival of the Maharaja at Chandiniot; the send off of the glorious prince Khalsa Kharak Singh along with Sardar Jawala Singh and Dewan Kirpa Ram, Resident of Kunjah, for the punishment and chastisement of the highwaymen of Kot Kamalia and arrival of an humble letter of Main Ilahi Baksh from the Sarai of Saleh; and the appointment of Dewan Ram Dayal

At the time of the arrival of the Maharaja at Chandiot Lala Dharam Chand *Vakil* engaged himself in putting forth clever pretexts in connection with the fixture of revenue, and the Maharaja judged in his heart of hearts that increase in revenues and *Nazarana* was impossible without the appointment of victorious troops. Therefore, Misr Dewan Zafar Jang Bahadur and other well known chieftains were invited in

privacy and ordered emphatically to go over to the suburbs of Sahiwal after crossing the river Chenab with *Topkhana* and troops, and to open negotiations with the Nawab of Mankera regarding the revenue, adding further that in case the events took shape according to their desire with respect to the revenue it would be good and well; otherwise the siege of the fort of Mankera must be set up. On account of this the Misr crossed over to the other side of the river Chenab along with Lala Daram Chand, *Vakil* of the said Nawab, and ordered a discharge of the *Topkhana*. The Maharaja had also ordered him to make over a special robe of honour for the said Nawab add a farewell gift for the said *Vakil* as soon as he reached the suburbs of Mankera. On the way the nuisance and disturbance created by the robbers and highwaymen had passed all limits of toleration at Kot Kamalia and Talambah; and the roads and routes were all lying unfrequented by and closed up for the travellers and others, and suspension of communications prevailed thereat. On account of this the Maharaja appointed the glorious Prince Khalsa Kharak Singh along with Sardar Jawala Singh, Dewan Kirpa Ram, resident of Kunjah, in that direction.

(Page-269) Order was issued for the punishment of the Zamindars in a suitable manner, and furhter to show a determination to lay a siege to the fort of Darband, etc., if they (Zamindars) showed any kind of delay in paying the revenue of the autumn crop. Therefore Main Ilahi Baksh, who was putting up at the Sarai of Saleh, wrote an humble letter to the Maharaja that some chieftain with adequate forces must go over to that district to chastise and punish the *Zamindars* of the neighbourhood and collect the large sums of money. Dewan Ram Dayal was appointed for that direction; and a *Parwanah* was issued in the name of Sardar Fatteh Singh Ahluwalia, who was staying with troops in the neighbourhood of Amritsar, to join the said Dewan with great rapidity. Consequently the afore-said person left for that direction by the upper way.

Arrival of the Maharaja at Jhang and his invitation to the vakil of Bahawalpur, his sailing in boat from there and going to the bridge of Tarmun; presentation of Lala Sohan Lal Suri. author of this history, at the time when 4 hours had passed of the night and the issuing of orders by the Maharaja; arrival of the Maharaja at

Multan and his encampment in the Hazuri Bagh

The Maharaja got into a boat from Chandiot and enjoyed a trip on the river. He got down at Jhang, and made the *Vakil* of Nawab Rukun-ud-Daula understand some very authoritative and yet conciliatory words. The said *Vakil* showed that it was impossible for him to decide himself the details of revenue without the order and instructions of his well known master. Therefore, no decisive negotiations took place by that time. The Maharaja got into a boat again, and setting up his victorious tent on the bank of the Tarmun, entered the same after a day or two. On the 15th of Phagan when night had passed four hours, Lala Sohan Lal Suri, author of this wonderful history, presented himself before the Maharaja. Some orders were given to him verbally. In Lahore the order was given for two lakhs of rupees to be deposited in the treasury, but after the arrival of the Maharaja at the bridge of Rajghat, Rupees 3 lakhs were ordered to be placed in the treasury for the time being. On the appointment of troops the destruction of farms was feared. Five horses, 4 guns, 52 rolls of *Kheses Gulbaddan* and *Lungis*, were to be sent. From Multan to Bahawalpur Dak was to be established. Lala Kishen Dass *Vakil* was to present himself on the following day. Letters came from Zaman Khan, expressing obedience and servitude to the Maharaja, and other matters of friendship and humility were also mentioned. The Maharaja ordered the march of his royal standards towards Multan, reached the suburbs of Bains on the 1st day, and the bridge of Rajghat on the 2nd. On the 18th of Phagan, corresponding to the 16th of Jamadi-us-Sani, the said Lala presented himself before the Maharaja and said that Nawab Rukun-ul-Daula was firm and constant on the path of humility and loyality, and was whole heartedly devoted always to seek the pleasure of the Maharaja. Therefore, the Maharaja went from that place to put up in Hazuri Bagh, and issued letter to every one of the chieftains from the various sides, (**Page-270**) mentioning many different matters.

Displeasure of the Maharaja against Sham Singh of Peshawar, contractor of Multan Darnaman, and his confinement in the imprisonment of failure. Merriment and festivity on the day of Holi. going of the Maharaja into the fort and the town; conferment of robes of honour upon the vakils and Lala Sohan Lal Suri, author of

this wonderful history.

As soon as the Maharaja entered Multan the people of that place preferred a complaint to him against Sham Singh of Peshawar, who had been appointed *Nazim* of Multan on a contract of 6 Lakhs of rupees. In this they related his tyranny and high handedness and appealed for his (Maharaja's) intervention. According to the policy of that time the above mentioned person was thrown into imprisonment. The days of *Holi* were approaching very near, therefore preparations for merriment and festivity were undertaken very happily. After this the Maharaja engaged himself in visiting the fort and the holy shrines of the wisemen, and made offerings and also gave gifts at those places. After that he went to the tomb of the late Nawab and there he used some very inspiring words and made some very manly statements. He wished the Heaven to pardon the Nawab and grant him good subsequent life (in life hereafter). After that he came back. On the 13th of Jamadi-ul-Sani, a joyful gathering was brought about on the occasion of the *Holi*, and robes of honour were given to Lala Kishan Dass *Vakil* and Lala Sohan Lal Suri, author of the history. At about the third quarter of the day the Maharaja rode a huge elephant from the garden of the special and the ordinary people and went into the town. The people felt happy to see the Maharaja, and found the aprons of their expectations filled with many kinds of favours.

Failure of the negotiations to settle the revenue with Nawab Rukun-ul-Daula and the appointment of troops for the country under the sway of the said Nawab; coming of Jawand Singh Mokal to the glorious prince Khalsa Kharak Singh for making him march towards Patti and Kot-i-nau : ratification by the Maharaja of the contract of Multan.

The Maharaja asked Lala Kishan Dass *Vakil* time and again on his arrival in Multan, regarding the settlement of revenue; but due to the unfavourable revolution of the sky nothing decisive could be settled and, there the glorious chieftains were compelled to cross to the other side of the river, reached Shahgarh and indulged in pillage and plunder. On the 29 the of Phagan, corps departed in union with Sardar Hardas Singh and Budh Singh at whose arrival at 5 miles from the Kot of Shuja Khan a little towards the other side of it near Jalalpur, people

fled out of fear for life and property and the few soliders who were on duty also fled away. Sardar Jawand Singh Mokal the chieftain, went to the glorious Prince Khalsa Kharak Singh according to the order of the Maharaja, and gave him the message that as the said Nawab was procrastinating in the matter of arriving at any decision with respect to the revenue, therefore, he (Prince) must make a sudden attack with the army on the neighbourhood of the Kot and engage himself in destroying the farms and the fields. Accordingly the distance, the said Prince marched from place, after coverng a distance, went to the frontiers of the Nawab and brought about great disturbance and destruction. **(Page-271)** So the system of every affair regarding revenue and the like became up set. The Maharaja granted a robe of honour to the famous Ganda Singh in token of his appointment as a *Mukhtiar* at Muzaffargarh. Syed Ghulam Rasul Shah Gardezi became honoured at Ghazanfar Gurh; and Jawaya Ram, famous man, was fixed up as collector of duties from salt and market at Khangarh and Muradabad. The administration of justice of the places (Khangarh and Muradabad) was entrusted to Bhai Gurmukh Singh; while *Munshi* Jamait Rai Shah Ram and Lachhmi Narain were appointed for the work of office.

Arrival of Iradat Khan, Vakil of Rukun-ul-Daula with fine presents and gifts; and his interview with the Maharaja; merry-making and jolly festivites on the new year's day; departure of the Maharaja to Rajghat and the appointment of Babu Baj Singh and Bhaya Vasti Ram with a cannon; Sarkar's return and the send off of Lala Kishen Dass Vakil for the purpose of making the said Nawab understand certain matters

The Maharaja had sent for presents, viz. Lungi, *Khes, Gulbaddan,* 4 horses and one gun, from Nawab Rukun-ul-Daula. So the said Nawab sent Iradat Khan, his *Vakil*, with those presents and also two horses, as he desired to strengthen the foundations of unity with the Maharaja. The above mentioned person reached the tomb of Shams-Avar on the 2nd of Chet, 1877 Sambat and betook himself to the Maharaja on the following day Lala Sohan Lal Suri, author of this book, went out to receive him, and made him put up in his own camp. Rs. 125 were granted for his entertainment, and after that, as directed by the Maharaja, in union with Lala Sohan Lal Suri, author of this history, he offered

presents and a *Hundi* of Rs. 35,000. Through Sardar Himmat Singh and Dhanna Singh Malawai conversation took place regarding the settlement of revenue. But in spite of prolonged discussion nothing was decided. On the day of the New Year the Maharaja had the silver *bangla* set up in the Huzari Bagh, and arranged for a gathering for pomp and pleasure. All the chieftains, *Vakils* and *Munshis* offered presents according to their capacity and means; On Tuesday, the 11th of Chet, the *Toshakhana*, personal platoons along with a huge cannon were sent with Babu Baj Singh and Bhaya Vasti Ram towards the other side of the boundaries of the Nawab. The Maharaja then turned his attention towards the sending of troops to Rajghat, and, after the send off of the victorious troops, went back once again, invited the above montioned *Munshi* Kishen Dass, told him that full one month had passed and nothing had been done by him for the settlement of revenue, and that the burning heat of the sun and the rainy season had added to his difficulty. If the foundations of unity could be strengthened by the payment of *Nazarana* in compliance with the new contracts and agreement it would be good and well; otherwise the victorious troops were bound to plunder and destroy the country in his possession. The *Munshi* asked permission to go to explain the whole position to the Nawab. At the time of his departure he was emphatically told that he could be allowed six clear days to discuss this with the Nawab besides the time spent in the journey, and that he must return within eight days.

(Page-272) Jawahir Singh and Babu Bharathi, specialey reliable persons of the Maharaja, went along with the *Munshi* (Iradat) to see him reach his destination in safety and without any molestation from the troops of the glorious chieftains on the way.

Going of the Maharaja to the Begi Garden; arrival of a humble letter from Sardar Fatteh Singh Ahluwalia and Mian Illahi Baksh. An undesirable affair with Dewan Ram Dayal. Receipt of a letter from Mian Dewan Chand Zafar Jang Bahadur, explaining the settlement of revenue of Mankera and other matters

On the 15th of Chet, the Maharaja went to the Begi Bagh of Multan. A humble letter from Fatteh Singh and Ilahi Baksh reached him, stating that the zamindars of the suburbs of the fort of Darband gathered together and got ready for war. Therefore, the Mian along

with other Sardars got ready for opposition. The Zamindars put forth great courage and resistance. On hearing this news Dewan Ram Dayal at once rushed to the otherside along with his troops. So the Zamindars, finding that they could not withstand him, took to flight and hid themselves in intricate and impassable mountains. As soon as the sun went down the Dewan sent his troops back and, as had been ordained by the inevitable fate, himself put up with a very small number of troops on the top of a mountain. Although the old chieftains advised him not to stay there at night, yet he could not avoid acting contrary to their advice because in the pitched darkness of the night, he had lost his way. The Zamindars sprang out of the corner of a huge mountain and began to fight with daggers and guns. The Dewan showed great courage and bravery; but in the confusion suffered serious wounds.

He eventually consigned his life to the Creator. The Maharaja felt extremely sad on hearing this sad news because in bravery and courage and in the engagement of the troops he was one of the chosen few. A humble letter from Misr Dewan Chand Nusrat Jang Bahadur was show to the Maharaja in which he had written that Qazi Gul Mohammad, *Vakil* of Nawab Moin-ud-Daula Bahadur, had approached him in order to negotiate with him the settlement of revenue, and that after very long discussion Rs. 2 Lakhs and five thousands had been fixed. The Misr had stated therein all the details of the process by which the large sum had been decided upon point by point. The Maharaja in reply ordered him to fix up and ensure the method of the payment of the instalments and to reach the suburbs of Multan via Mahmud Kot. Lala Kishen Dass *Vakil* who had gone to counsel with Nawab Rukun-ul-daula Bahadur with a view to strengthen the foundations of unity and also for the settlement of revenue, returned on the wings of swiftness to present himself before the Maharaja. Bhai Himmat Singh submitted to the Maharaja that the Nawab proposed to give Rs. 2 Lakhs for the two Kachhies and Rs. 3 Lakhs for Dera Gazi Khan. The Maharaja said that it would be better if Rs. three Lakhs were fixed for the Kachhies of the North and South, (**Page-273**) otherwise the troops would engage themselves in laying waste the countries under his possession. Iradat Khan and Munshi (Kishen Dass) stated that they would be able to say something in answer to the demand after an answer from their within

four days, and that the said problem would be settled accordingly.

Fixture of revenue upon Nawab Rukun-ul-Daula; the send off of Iradat Khan; the order of the Maharaja to the troops for their return towards Dera Ghazi Khan; arrival of Lala Nimat Rai, vakil of Moin-Ud-Daula Nusrat Jang Bahadur

Nawab Rukun-ul-Daula Feroze Jang, who wanted to avoid disturbances and distruption for the prosperity of his country and his people wrote to Lala Kishen Dass that the revenue must be settled at all events. After a long discussion the revenue of Kachhi was reduced, and the Maharaja ordered that on the arrival of the victorious troops in the suburbs of Dera Ghazi Khan possession of that place should take place, and that the first instalment must be paid up in Multan. Iradat Khan *Vakil* was granted Rs. 200 by way of a fare-well along with one *Doshala*, one roll of brocade, one of *Gulbadan* and one turban. The Maharaja sent a *Parwanah* to the chieftains appointed on the other side of the river Tarmun, ordering them to return from the borders of the country under Nawab Rukun-ul-Daula Bahadur, to withdraw their hands from laying waste his (Nawab's) pastures and trampling under feet his farms; that they must put up opposite Dera Ghazi Khan on the other side of the river, and that, if the troops of the Nawab undertook to bring about the possession and sway of the Maharaja in Dera Ghazi Khan without the help and assistance of the glorious chieftains, it would be good and well, but in case their assistance and help of the chieftains be demanded by him (Nawab) they must join his troops without hesitation or delay: The revenue of the Nawab of Mankera had been settled through Misr Dewan Chand Zafar Jang Bahadur and in compliance with that the said Nawab sent three horses, two Kaji camels and some fine presents along with Lala Nimat Rai to strengthen the foundations of unity. As soon as the said *Vakil* reached near the camp of Misr Sukh Dayal in the suburbs of Multan Lala Raj Kaur went forward to receive him and put him up near the camp of the Misr. After that Rs. 100 were granted for his entertainment through Lala Sohan Lal Suri, author of this history. And on the following day he presented himself before the Maharaja with fine gifts, horses and camels, and benefited a great deal by strengthening the foundations of unity.

Depature of the Maharaja for bridge on the river Tarmun on

the day of Baisakhi; (April 11, 1820) conferment of a robe of honour and one elephant upon the vakil of Mankera; receipt of rupees one lakh and fifty thousands from Lala Kishen Dass vakil; grant of a valuable robe of honour to Nawab Rukun-ud-Daula Bahadur through Lala Kishen Dass of Peshawar and the appointment of the said Lala for Dera Ghazi Khan in union with Munshi Karam Chand (page-274) and Lala Raj Kaur along with Sardar Dhanna Singh Malwai and Jamadar Khushal Singh, and the return of the Maharaja to Lahore.

On the day of Baisakhi (April 11,1820) the Maharaja went to the bridge of Rajght and distributed alms and charities among the deserving and the needy. At about noon time he returned to the garden of Arz Begi. On the 6th of Baisakhi (April 16, 1820), the cresent day of Rajab, one elephant with a *Doshala* and one roll of brocade, and one roll of *Gulbadan*, one turban, etc. and Rs. 7000 as the price of a horse were granted for the Nawab of Mankera; and one robe of honour and a large sum in cash were given to Nimat Rai *Vakil* for himself. He then took leave from Multan and departed for the other side of the river Tarmun. Out of one Lakh and fifty thousands rupees which were fixed as the first instalment upon Nawab Rukun-Daula Bahadur, one lakh were made to reach the Maharaja by the said Lala, and regarding the payment of the rest clever pretexts were put forward. The Maharaja at once ordered the march of his royal standards towards the country under the sway of the Nawab, and ordered the whole camp to accompany him without any one of them (horse or foot) lagging behind. The said Lala submitted to the Maharaja a *Hundi* of Rs. 50000 secured with the surety of Dewan Devi Dass. The Maharaja sent one elephant, one plume, one turbengem, *Doshalas*, scarfs and a pair of gold bangles through Lala Kishen Dass of Peshawar. And he granted a fine robe of honour, a pair of gold bangles and a large sum to the said Lala, who was appointed for the managment of Dera Gazi Khan. Munshi Karam Chand, Lala Rajkaur Peshawari, Sardar Dhanna Singh Malwai and Jamadar Khushal Singh left with the *Vakil*, and were ordered by the Maharaja to extort a *Hundi* of one Lakh of rupees from the said *Vakil* soon after the settlement of the above mentioned camp (Dera). Rs. 300 were given to the said *Munshi*, Rs. 400 to the said Lala and Rs. 300 to Lala Sohan Lal Suri,

author of this wonderful history. The Maharaja returned from the garden of Arz Begi, and reached the garden of Khan-o-Am on the 8th of Baisakhi (April 18,1820). On the following day the Maharaja ordered the march of his royal standards from that place and reached Lahore on the 13th of Rajab (April 26, 1820) corresponding to the 16th of Baisakh and ordered the discharge of a *Topkhana* with perfect grandeur and glory.

Arrival of Mir Izzat Ullah, Vakil of the glorious Sahibs along with William Moorecroft Sahib Bahadur in the metropolis of Lahore; and the blessed order of the Maharaja to Dewan Kirpa Ram of Kunjah for the preparation of four forts in the suburbs of Darband, Kundahgarh. Gazi-Garh and Tarbila

Mir Izzat Ullah, *Vakil* of the Glorious Sahibs, came to Lahore and was given Rs. 125 and 10 trays of sweetmeats on the 1st day. (**Page-275**) On the 20th Rajab (May 8, 1820) *Munshi* Sarab Dayal went to the Mir and brought him to the Maharaja. On the 23rd of the said month Khalifa Nur-ud-din brought honour to William Moorecroft Sahib Bahadur, the said Mir and Lala Khushwaqat Rai by conducting all of them into the fort and presenting them to the Maharaja. The said Sahib presented two pistols, one chess board, and some vessels of China clay and crystal. The Maharaja, who was a great expert and very well acquainted with all the matters of state, won their hearts with sweet words. The said Sahib had put up in the neighbourhood of Shahlabag on the first day and had been granted Rs. 100 for entertainment. When he went to put up in the garden of the said Jamadar he was sent another Rs. 300. After that Rs. 100 a day were fixed for him. On the 27th of the above mentioned month (May 10,1820) the great Feringee (Englishman) proposed to depart to Mandi Ladakh. Dewan Kirpa Ram of Kunjah and Sardar Fatteh Singh Ahluwalia, who were enthusiatically engaged in the management of the affiars of the suburbs of Darband, etc. were emphatically ordered during these days to build up and equip with haste four forts of perfect impregnability and strength in the suburbs of Gandagarh, Ghazigarh, Taribila and Darband. Thereupon the above mentioned chieftains displayed great effort in the preparation of the said fortnesses in these suburbs according to the orders of the Maharaja.

Invitation to Misr Dewan Chand Zafar Jang Bahadur: and departure of Sahib Moorecroft Bahadur towards Ladakh and parwana in the name of Dewan Moti Ram; return of Sardar Dhanna Singh Malwai, Jamadar Khushal Singh and others after the settlement of the affairs of Dera Ghazi Khan; use of chob chini by the Maharaja, in disposition of the Maharaja and his recovery

Misr Dewan Chand Zafar Jang Bahadur came to put up in Wazirabad just after his collection of revenue from the Nawab of Mankera, and an emphatic order of the Maharaja reached him to hurry up and see him even before the arrival of his *Topkhana*, because some very important matters were to be considered at that time. Accordingly the said *Misr* presented himself before the Maharaja. On wings of swiftness and received many kind favours and attentions. Mir Izzat Ullah and William Moorecroft Sahib Bahadur were putting up together at Lahore. The Maharaja made the honourable sahib leave for the mountainous regions of Mandi and other places after giving him some very fine presents. He gave the Mir also a very fine rope of honour. Dewan Moti Ram who had written many times requesting for an opportunity for presentation to the Maharaja received an invitation during these days. He was told about the appointment of a certain chieftain for Kashmir, and was asked to march from the charming Kashmir as soon as the new chieftain would arrive there, and to present himself before the Maharaja. **(Page-276)** A letter from the chieftains appointed at Dera Ghazi Khan and Lala Kishen Dass passed before the eyes of the Maharaja, stating that, as soon as the troops of Nawab Rukun-Daula Bahadur reached the suburbs of the said *Dera* from the other side, with a view to inspire awe and command, the victorious troops got into the boats and indicated impressively their desire to go over the other side of the *Dera*. Zaman Khan, *Thandar* of Dera Ghazi Khan, became struck with a thousand kinds of suspicions and fears and, deciding to run away, began to consider defeat a good opportunity. The troops of the Nawab Rukun-Daula Bahadur entered the Dera; and the chieftains became very severe and strict in their demand that Lala Kishen Dass must pay them one lakh of rupees in no time. The said Lala made the demanded sum reach the glorious chieftains without delay and secured good will for the present and the future. Thereafter

the glorious chieftains returned, presented themselevs before the Maharaja, explained all the details about those regions and became recipients of excessive kind attention. Ahmad Khan Lighari Buzdar, *Vakil* of Mir Sohrab Khan came to present himself before the Maharaja along with L. Sohan Lal Suri, *Vakil* of the Maharaja with some horses and fine gift. Rs. 250 were granted him by way of entertainment and Rs. 200 were given to the bearers of the gifts and presents. The Maharaja felt his disposition shift aside from the normal standard, decided to take to *Chob Chini*, and handed over valuable robes of honour to the Sardars and the like. After the expiry of one or two months the Maharaja took a bath on complete recovery, and conferred valuable robes of honour upon the physicians.

Going of the Maharaja from Lahore to Amritsar conferment of valuable robes of honour upon Raja Rahim Ullah, Raja Sultan Khan. His turning attention to the sacred bath at Tarn Taran march of the royal standards to the town of Batala the coming of the wazir of Raja of Mandi and the vakils of Raja of Chamba and the appointment of Dewan Chand Zafar Jang Bahadur for preparing to depart to the metropolis of Lahore and his return to present himself before the Maharaja

The Maharaja wanted to go to Amritsar for thanksgiving and making offerings after the recovery of his health. He went to Shahlabagh on the 1st day, and left for Amritsar thereafter, and, on reaching the *Bara Dari* of Ram Bagh, proceeded to please himself with the blassed sight of Harmandir Sahib and recevied everlasting honour by giving Rs. 1000 at Harmandir Sahib and a similar amount divided into two equal at the Akal Bunga and the Granth Sahib. Raja Rahim Ullah Khan and Gharib Ullah Khan, who had come from Rajauri according to the summons of the Maharaja, received a robe of honour consisting of one *Doshala* one roll of brocade and one bangle of gold. **(Page 277)** A *Jagir* worth Rs. 12000 from Kashmir was granted to them according to the old tradition and they were to leave for Rajauri in the near future.A robe of honour was granted to Sultan Khan of Bhimber, and he was ordered by the Maharaja to engage himself in setting right the affairs of the suburbs of Jammu in union with Raja Rahim Ullah Khan. The Maharaja rode from Amritsar on the 26th of Ziqad, Sept. 4, 1820 reached

Tarn Taran on the Amavas day of Bhadon and taking a sacred bath there at on the 27th, went again to Amritsar. He decided after that to go to the town of Batala. Marching from Amritsar he reached Sami Sohiyan the first day and set up his camp near the tank of Shamsher Khan on the 2nd day. Mian Bhuri Singh, Wazir of the Raja of Mandi, came to present himself before the Maharaja with one pony and some patridges and, observing all the formalities of humility, showed great enthusiasm in the matter of the payment of the stipulated sum. Jawahar Singh Misr Pandit who had gone to the Rajas of Kulu and other places came to the present himself before the Maharaja at Batala along with Ilachigir, whom these Rajas had sent with the said *Vakil* as surety for the payment of the stipulaed sums. The aforesaid person was rich, trustworthy and reliable, therefore, is surety in the matter of the revenue of the mountainous regions was accepted. Misr Diwan Chand Zafar Jang Bahadur, who had come to Lahore for the purposes of setting right the affairs of the *Topkhana*.In view of his departure to the other side of the river Ravi according to the orders of the Maharaja was issued a *Parwanah* of the 2nd of Muharram, for his immediate presence before the Maharaja. Wazir Hathu the Raja of Chamba came to present himself before the Maharaja and showed great humility with respect to the payment of the revenue.

Merry-making and enjoyment on the day of Dussehra; conferment of a robe of honour upon Birdhar Pandit of Kashmir; coming of Dewan Moti Ram; presentation of vakil of Bahawalpur and other vakils on the day of Dussehra march of the royal standards to the other side of the river Ravi for the management of many affairs

On the day of *Dussehra*, on the 8th of Muharram, October 16,1820 (1236 A.D.) corresponding to the Bakrami Sambat 1877, the Maharaja observed the formality of worshipping horse, sword etc. according to his old practice and, ordering the fixture of his camp and the spreading of a very costly, took his seat upon a golden chair. All the chieftains came forward to present by way of *Nazarana* one fine horse each. On the same date the *dera* of the Sarkar was made to depart towards Kalanaur. Bir Dhar Kashmiri was very kindly given a robe of honour, a turban jewel, a plume, a pearl necklace, one *Doshala* one roll of

brocade, one gold bangle and was allowed to proceed towards Kashmir and his other comrades, who were holding contract for two lakhs of rupees, were also granted a robe of honour and a farewell gift. Dewan Moti Ram came to Batala and the Maharaja sent the glorious Prince Khalsa Kharak Singh to condole him in his mourning for the death of his son with a view to express his own respect and regard for the said Dewan. The other chieftains, *Munshis* and *Vakils* also engaged themselves in the observance of the said formality. On the following day Mian Dhian Singh approached him and, taking him along with himself, brought him into the presence of the Maharaja.

(Page 278) The said Dewan offered one horse by way of *Nazrana* and received much kind attention, and the Maharaja talked at length for about two hours regarding the bravery and manliness of Dewan Ram Dayal. Lala Kishen Dass, *Vakil* of Nawab Rukun Daula Nusrat Jang Bahadur, came to present himself before the Maharaja with two horses, *Hundis*, one gun, 4 camels, rolls of *Khes*, *Lungi* rolls of *Gulbaddan and* Taimur Shahi and engaged himself in strengthening the foundations of unity Rs. 105 were granted to the said Lalla for entertainment and Rs. 100 were given by way of reward to the bearers of the gifts. Ahmad Khan Buzdar, *Vakil* of Mir Shah Nazar Khan, came to present himself before the Maharaja and requested for leave to go. The Maharaja told him that his send off would take place in the near future. Boats gathered together at the ferry of Kalanaur and Dera Baba Nanak and great emphasis was laid by the Khalsa Bahadur, the Maharaja, on the crossing of the platoons, *Topkhana* and other victorious troops to the other side of the river. After this the Maharaja himself crossed to the other side of the river and decided to leave for the Sialkot.

Turning attention by the Maharaja from Sialkot to the other side of the River Chenab for chastisement of the highwaymen and the Zamindars of Chibh and Bhau caste of Deva Vatala and march of the Royal standards towards Daulatanagar and coming of Lala Dharam Chand, Vakil of Nawab Moin-Ud-Daula Feroze Jang Bahadur and appointment of troops on the side of the river Jehlum

The Maharaja entered Sialkot with his victorious troops and most of the chieftains and reliable person of these regions submitted that

highwaymen and mischief mongers of Deva Vatala, belonging to the tribes of Chibh and Bhao had infested the country between the rivers Jhelum and Chenab, and did not seem to withdraw their hands from making mischief and spreading it. They were causing serious annoyance and molestation to all the travellers and highwaymen. They did not follow the methods of Zamindari on paying revenue. As soon as the victorious troops are set upon them to punish them they ran to impassable and intricate mountains and hid and concealed themselves. At persent by the blessings of the glory of the Maharaja huge armies were gathered together in that place. If ten or twelve thousands horse and foot make a sudden attack upon this gang of robbers, property worth lakhs of rupees consisting of cash kind, wealth and cattle would fall into their hands and the horses would thrive on account of the destruction of the farms. The Maharaja liked very much their proposal and advice, and first sent Misr Dewan Chand Zafar Jang Bahadur to those regions under his orders and after that with a view to inspire awe and command, himself turned his attention to those directions. Zamindars on the area could not stand the dazzle of the star of glory and turned away from opposition and, leaving their residences and houses unguarded took to flight; (**Page 279**) and the troops overran their houses, extended their hands to plunder and pillage and set fire to most of the houses. Their houses were surrounded with bushes which possessed greater strength than a wall. Therefore order was issued to the warriors of the battlefield to surround the bushes and reduce then to ashes by fire, and thus show great enthusiasm in the annihilation of the foundations of their tribal organisation and prestige. The Maharaja fixed up his tent near Harpur and, when one quater was left of the night, turned his attention towards the village of that place, and in an area of twenty miles in length and breadth he set fire and raised aloft the standards of glory. The Zamindars felt time growing very bad for them and could not help sending some reliable persons to the Maharaja, asking parden for their faults and informing of their acquiescence to pay *Nazrana*. The Maharaja took *Nazrana* from them for Harpur, on the 24th (Nov. 7,1820) of Katik reached the fort of Manawar, and from there went over to its other side to the fort of Daulatnagar. Lala Dharam Chand and Mirza Tayib presented themselves before the Maharaja through Misr Diwan Chand Zafar Jang Bahadur along with *Hundis*

worth Rs. 30,000 and delivered many messages expressive of friendship. The Maharaja emphasised upon them the balance of the money and the said *Vakils* expatiated in assurance and said that the remainder of the sum would reach him very soon without any delay or procrestination. Emphatic order was given to the Chieftains to make the victorious troops cross to the other side of the river Jehlum after holding their parade. Therefore some chieftains crossed over to the other side of Jehlum with a few platoons, and the Maharaja ordered the march of his royal standards from the aforesaid place, went over to the bank of Jehlum via Sarai or Khawaspur and Khera and saw the crossing of the troops.

Determination of the Maharaja towards the metropolis of Lahore and the departure of a Vakil along with Mirza Tayyib towards Mankera. The appointment of Sardar Jawala Singh and Lala Nanak Chand for taking possession and confiscating the country of Nand Singh of Rawalpindi and the arrival of Sardar Hari Singh from Kashmir and other matters

The Maharaja stayed for some time on the bank of river Jehlum and after observing the parade of the troops, declared that he was firmly resolved to go ahead. But all the chieftains, counsellors and nearest associates, and specially Misr Dewan Chand Jafar Jang Bahadur, told him that all the affairs would, by the grace of his glory, take place desirably. Hence it was best and proper for him to return to Lahore in their opinion and to take great interest only in the encouragement of the troops from behind. The Maharaja accepted the advice of the chieftains; and Mehtab Singh of Bahadur Nagar, Sobha Singh Kalsia and certain other chieftains were appointed to the other side of the river.

Lala Dharam Chand and Mirza Tayyib, *Vakils* of Nawab Moin-ud-daula, presented themselves before the Maharaja (**Page 280**) through Misr Dewan Zafar Jang Bahadur; and after a prolonged discussion it was decided that Sukha Singh Ladharia should go along with the said Mirza to Nawab Moin-ud-daula and obtain Rs. 50,000 by the end of Poh, and that if any delay be shown a hint be dropped regarding that in the letter that Misr Dewan Chand Jafar Jang Bahadur would be appointed to proceed to those regions. Consequently the said Mirza was allowed

to leave along with the said Singh after getting one *Doshala,* one roll of *Gulbaddan* one turban, one white roll and Rs. 100 in cash. Nand Singh, *Thanadar* of Rawalpindi became a target for disfavour under the revolutions of the unfavourable sky, and Sardar Jawala Singh and Lala Nanak Chand were ordered emphatically to establish possession and sway in the suburbs of Rawalpindi and the other Taaluqas of the aforesaid person, to confiscate all the property and material, clothes and so on; and to instal permanent *Thanas* at each place; and after that to show great enthusiam in the chastisement and punishment of the Zamindars of Gandagarh and fort of Darband and other places. Therefore every one of the Sardars decided to proceed to those regions according to the orders of the Maharaja. Sardar Hari Singh, who had been appointed for the settlement of the province of Kashmir sent a petition stating that the Zamindars of Bara Mula and other places had arisen in rebellion to oppose and flight, and, finding themselves incapable to stand fighting and mulcting, had retreated. The said sardar asked for troops for the control and administration of the affairs of Poonchh and the neighbouring places, Therefore the Honourable Misrs. Hira Singh and Raja Sultan Khan with adequate forces departed at once to reach Mirpur Chumak with the greateat speed, and showed an intention to go still further. Raja of Poonchh showed no negligence or delay in jumping forward to oppose and fight; but on the arrival of so many royal troops he found it difficult and impossible to carry on the battle and, therefore, retreated his steps and went to hide himself in lofty and difficult mountains. In the winter season crossing the impassable mountains became quite impossible; and the Maharaja returned from the bank of the river after the appointment of victorious troops, came to the village Dinga, from there proceeded to Wazirabad and afterwards came to put up firmly in the metropolis of Lahore, on the 6th of Rabi-ul-Awwal (Dec. 12, 1820).

Coming of Shahzada Abdul Wadu, son of Shah Zaman with one horse and the conferment of a robe of honour, a turban Jewel, a plume and an elephant upon Dewans Moti Ram and Kirpa Ram of Kunjah and appointment towards Phillaur, inspection by the Maharaja of the drill of the Platoons and the grant of a horse to Mahan Singh commandant and the appointment of Mian Kishwar

Singh for the settlement of Jammu

Shah Zaman wrote from Shikarpur that a very fine horse for riding had been secured by him and would be given over to the Maharaja without hesitation if the town of Bhera be alloted him in return. The Maharaja had always desired most of all the selection of horses, therefore, he appointed some horsemen to fetch the said horse. (Page 281). The honourable Shah sent the said horse along with Prince Abdul Wadud. After traversing the stages of journey, on the 16th (Nov. 29, 1820) of Maghar, they arrived, and the Maharaja inspite of not liking the said horse did not deem it proper to send it back. The said Prince presented himself before the Maharaja on the 22nd (Dec. 5, 1820) of the aforesaid month, and presented some very fine rolls of clothes; and Rs. 500 were granted him and Rs. 50 to the attendants of the horse. Dewan Moti Ram was granted a robe of honour, a turban gem, a plume, a gold bangle and an elephant; Lala Kirpa Ram of Kunjah was also granted a fine robe of honour and, one horse with gold saddlery and Deva Singh of Ropar was also given one robe of honour and one horse by the Maharaja. The said Dewan was emphatically ordered to go to the Sarai of Phillaur alongwith his son and to show great effort in the protection and guarding of passages and ferries on the river Sutlej. He was directed that in case more troops were needed for the settlement of administration and financial matters he must inform about it, so that without delay troops be sent towards that district. On the 21st of (Dec. 27, 1820) of Rabi-ul-Awwal the Maharaja was pleased to turn his attention from the fort to observe the drill of the platoons. The platoon of Mihan Singh excelled all others in the matters of drilling. Therefore the Princely Ruler granted him one horse with gold saddlery and honoured him with the title of Kumandan (Commandant). Mian Kishore Singh, father of Mian Dhian Singh, came to the Maharaja from the town of Jammu. The Maharaja made him the recipient of very kind attention and, honouring him with the title of Raja, appointed him towards Jammu. An order was issued that he must engage himself in the settlement of the affairs of that place; and that if any one of the Rajputs, on account of his inability to understand things or ignorance, refused to obey and serve, he was to banished and sent out of his native place.

Send off of Ahmad Khan, Vakil of Nawab Mir Shrab Khan alongwith gifts and presents; coming of Mirza Tayyib Vakil of Nawab Moin-Ud-Daula with a horse and fine gifts and presentation of Misr Dewan Chand Zafar Jang Bahadur and Sardar Dal Singh and Lala Kishen Dass, Vakil of Nawab Rukun-Ud-Daula Bahadur.

On the 26th (Jan. 1, 1821) of Rabi-ul-Awwal Mohammad Ali and Ahmad Khan Buzdar presented themselves before the Maharaja under his orders, and gifts with the following details were granted them :

Doshalah of fine yellow colour, two articles

Jama Wars : 2 articles handerchief and Chandeli turban, two rolls of muslin; two rolls of *Jamdani* one roll of brocade, one of satin, one of woven cloth and 4 Banarsi scarfs; one roll of 20 yards of *Gulbandan* and one elephant for Shah Nazar Khan, one robe of honour, consisting of 7 garments, like *Doshala* brocade, turban *Gulbandan* roll of muslin, *Drupiyah* a pair of gold bangles, and Rs. 1000 by way of salary for Multan and Rs. 500 as token of special consideration; one horse with silver harness and a robe, consisting of 5 garments like *Doshala* brocade, muslin, Gulbadan and Rs. 300 in cash to the *Vakils* They were made to depart from Lahore alongwith a *Vakil* of the Maharaja. Mirza Tayyib, *Vakil* of Nawab Moin-ud-Daula, who had gone with Sukha Singh, *Vakil* of the *Sarkar* to bring *Hundis* and one horse, came to the cantonment of Misr Dewan Chand Zafar Jang Bahadur on the 3rd (Jan. 8, 1821) of Rabi-ul-Sani, afterwards came to Lahore and presented himself before the Maharaja and submitted before him one horse and a *Hundi* of a large sum (**Page 282**). Misr Dewan Chand Zafr Jang Bahadur came to present himself before the Maharaja from Gondlanwala, his native place with great speed under summons and showed great enthusiasm in directing many points of well-wishing. In his presence the assessment of new revenue and increment to it was talked of every day very authoritatively with the *Vakils* of Mankera. Dal Singh returned alongwith his troops according to the orders of the Maharaja after the settlement of the affairs of Poonchh, presented himself; and his appointment to some direction was talked of (in his presence). Lala Kishen Dass *Vakil* presented himself before the Maharaja with a *Hundi* of Rs. 50,000 and said that another *Hundi* would reach the royal treasury in a very short time.

Coming of Fazal Khan a messanger from M.R. Moorecroft Bahadur and of the Vakil of the Raja of Nabha arrival of the news of the imprisonment in the clutches of fates of Ghulam Ali Khakhah receipt of a letter from Mian Gulab Singh expressing the fate of didm dogra and going of the Maharaja to Shahalabagh and other matters

Fazal Khan a messenger from Mr. Moorecroft Bahadur, who was putting up quite comfortably at Ladakh, came to the Maharaja and gave a letter bringing the news that the Raja of Ladakh had come within the circle of servitude and obedience. Famine of grain was at its height. The said Khan has been allowed to go to Farrukhabad for the purpose of brining fine stuff. He also stated that conveyance of grain and other things by way of mountainous regions would be difficult on account of the arduous tracks and that they could easily and conveniently be carried via Kachhi and Lahore. Should it please the Sarkar the commodities would be carried by way of Lahore. In answer to it he was informed that he could take his things without any hesitation by any way he thought advisable. Dal Singh, *Vakil* of Raja Jaswant Singh of Nabha tried to strengthen the foundations by offering one horse and presents. From a letter from Sardar Hari Singh, *Nazim* of the paradise-like Kashmir, it became clear that Ghulam Ali, Sardar of the zamindars of Khakha and Bhamba, who had been carrying on fighting against the glorious chieftains of the Singhs appointed in the charming Kashmir, could not be brought within the circle of servitude and obedience to the Maharaja. During those days, under the influence of the revolving sky, he had become a prisoner in the clutches of fate in the very thick of the battle. This happy news reached the Maharaja on the 27th of Ravi-ul-Sani, and on the very hearing of it he ordered the discharge of *Topkhana* and a emphatic letter was sent to the said sirdar to send the aforesaid person on wings of swiftness with guards, sentinels and under careful protection of the glorious Singhs to Lahore. On that very day a humble letter came to the Maharaja from Mian Gulab Singh, brother of Mian Dhian Singh, stating that Didoo Dogra had raised his head in revolt in the suburbs of Jammu and had set up great disturbance, engaging himself all the same in plundering and destroying the country against the views of the Maharaja, and had hidden himself in difficult

mountain at the time of fighting and mulcting and after a while had come forward to fight a pitched battle with his troops. **(Page 283)** From the side of Mian Gulab Singh also troops rushed forward and fell upon him (Didoo) like storm and lightning, and with the stroke of a bullet from a gun he consigned his life to his Creator. On hearing this blessed news the Maharaja expressed great pleasure and joy. On the 2nd of Jamadi-ul-Awwal, the Maharaja stopped at Shahlabagh on his way to Amritsar, and ordered Misr Dewan Chand Zafar Jang Bahadur to bring L. Dharam Chand to Shahlabagh. Consequently the said Misr presented himself alongwith the said *Vakil* and talk about the fixing of revenue started. After a long discussion Rs. one lakh and eighty five thousand were fixed. An order was issued by the Maharaja that the said Misr and the other chieftains must stay at Lahore, and the *Vakils* of Bahawalpur and Mankera should accompany the stirrup of the Maharaja to Amritsar.

Going of the Maharaja from Amritsar to Lahore conferment upon the Vakils of Mankera birth of a noble son in the house of the glorious Prince Khalsa Kharak Singh and arrival of Dewan Moti Ram and Khalsa Fateh Singh Ahluwalia for congratulations.

The Maharaja distributed alms and charities among the needy and the deserving on the day of *Manghi* (first of Mangh) at Amritsar and after a stay of 15 days there came over to the Metropolis of Lahore. Lala Dharam Chand, *Vakil* of Nawab Moin-ud-Daula Bahadur, was granted a robe of honour, consisting of 7 garments like *Doshala* brocade, turbans, Benares *Dopatta*, *Gulabaddan*, a roll of woven cloth and a gold bangle; and similar robes were granted to Mirza Tayyib. One plume, one turban gem, one pearl necklace and 13 garments like *Doshala* brocade, handkerchiefs, *Kalabtuni Dopatas* (Silk Scarfs) and rolls of muslin were given to the *Vakils* for Nawab Moin-ud-daula. Mian Ummar *Darogha* of the stables, was made to leave alongwith Mirza Tayyib. On the 18th of Jamadi-ul-Awwal, a noble and highly starred son was born in the house of the glorious Prince Khalsa Kharak Singh; and the Maharaja distributed charities and alms on hearing the news and ordered the discharge of *Topkhana* with great eclat. Mian Dewan Chand Zafar Jang Bahadur and Jamadar Khushal Singh and Sukh Dayal distributed gold coins all over the town under orders of the

Maharja. At night illuminations took place on a grand scale. Dewan Moti Ram presented himself with one horse and Rs. 500 in cash, and received untold favours. Sardar Fatteh Singh Ahluwalia came to Lahore to offer congratulation on the 28th of *(March 3, 1821) *Jaamadi us Sani* (Jamadi-ul-Awwal) and presented one pair of gold bangles and other things to the Maharaja. On the crescent day of Jamadi-us-Sani, (Jamadi-ul-Awwal) the Maharaja ordered the spreading out of costly carpets. A special tent was set up on poles of gold and all the chieftains and *Ahlkars* came there to offer congratulations with ornaments and large sums of money. **(Page 284)** also the commandants of the platoons offered *Nazar* and *Niaz* according to their capacity.

Merry making and enjoyment of the blessed new year's day, the 16th of Jamadi-us-Sani 1236 A.H. Corresponding to 1876 Sambat; displeasure towards the chieftains of Attari on account of civil war in Poonchh against Sardar Dal Singh; appointment of glorious Prince Khalsa Kharak Singh and Dewan Moti Ram towards the other side of the river

On the new year's day when the greatest light (sun) of the world enters upon the first stage of the Zodiac tower called Aries to mark the advent of the spring crop, corresponding to the 16th of Rabi-ul-Sani, falling in with the 11th of Chet, the Maharaja ordered the spreading out of fine carpets and floorings. All the chieftains, *Ahlkara* and *Vakils* offered presents and gifts according to their rank and capacity. Lala Sohan Lal Suri, author of this wonderful history, said, "Blessed is this new year's day" and the Maharaja felt very much gratified on hearing this statement. The Maharaja invited Fakir Aziz-ud-din Raza Ansari in the presence of the *Vakil* and said, "Prepare the draft of the letter to be sent to Nawab Moin-ud-daula and make us have a look at that afterwards". The said *Vakil* prepared the document with perfect wisdom and intelligence both with respect to its style as well as the expression of its underlying purposes. Briefly its contents were as follows : "The *Nazim* of Multan in the beginning of his relations with the Maharaja began to show delay and procrastination with respect to the payment of the revenue. The victorious troops went to the borders of his country and started pillage and plunder. In the end his whole affair fell through and ended (in the disappearance of his authority). So far no plundering

or wastage has been allowed in the country under the protection of Nawab Moin-ud-daula, but in spite of all this great delay and procrastination is being resorted to in the remission of revenue. All this is improper and unbecoming of the said Nawab. As soon as the victorious troops and the *Topkhana* would enter the boundaries of his country to destroy the farms and fields there pillage of all habitation and property is bound to occur. Lala Dharam Chand *Vakil* who has not secured confidence or respect with regard to the payment of the revenue shall have to be sent away". The said Lala listened to the subject of this letter and submitted that only after a treaty was put into black and white satisfaction shall be offered with regard to the payment of the fixed installments. Partab Singh and Jai Singh, chieftains of Attari, who had fallen out with Sardar Dal Singh in a sort of domestic quarrel in the suburbs of Poonchh at the time of their arrival there, had become a subject of extreme displeasure and anger of the Maharaja. Hence with a view to teach others a lesson both of them were put in prison, on their return to Lahore and a guards of platoons were set up at their doors. The glorious Prince Khalsa Kharak Singh was granted a valuable robe of honour with some horses and Rs. 25,000 in cash, and was emphatically ordered by the Maharaja to go and stay on the other side of the river Ravi in union with Dewan Moti Ram and certain other chieftains. He was told that a promise of 8 days had been given to Lala Dharam Chand *Vakil* and that if he abided by his promise satisfactorily with regard to the revenue good and well, otherwise on the second order he (Prince) would have to go over to the suburbs of Jhang, etc. and realise a large sum of cash in a very short time. On the basis of this on the aforesaid date the said Prince crossed the Ravi under the emphatic order of the Maharaja and the troops of the other chieftains also crossed, over to the other side of the river and went to join his camp.

(Page 285) Appointment of Sardar Dal Singh, Dhanna Singh Malwai and Jawand Singh Mokal with a few Platoons alongwith the glorious Prince Khalsa Kharak Singh. The determination of the Maharaja to go over to Amritsar for the purposes of taking a sacred bath on the day of Baisakhi (First of Baisakh) entrusting Lala Kishen Dass Vakil with presents and gifts for Nawab Rukun-ud-Daula. The appointment of Misr Dewan Chand Zafar Jang Bahadur to the other

side of the River Ravi and the march of royal standards towards Adinanagar.

Sardar Dal Singh Dhanna Singh Malwai, Jawind Singh Mokal and others were emphatically ordered to proceed alongwith their platoons under the command of the glorious Prince Khalsa Kharak Singh. One the basis of this all the chieftains decided to proceed to these regions according to the order of the Maharaja. The Maharaja, who had decided firmly to go to Amritsar for the purpose of a sacred bath on the day of Baisakhi, marched from Lahore, reached Shahlabagh on the 1st Day, and proceeded further on the following day. All the *Vakils, Munshis* and *Daftris* left for Amritsar according to the orders of the Maharaja. The Maharaja continued giving alms and charities to the poor, the needy and the deserving in cash, kind, vessels of gold and silver amounting to Rs. 50,000 from the morning of Jamadi-ul-Sani, Chaudas to the *Amavas* day (March 31, 1821) corresponding to the 26th of Chet. In addition to it one rupee was sent to the house of every Brahman of Lahore, Amritsar and other parts of the country under sway. On the *Baisakhi* day many horses and fine clothes were given to the Brahmans at the temple in Amritsar, and gratifying words were heard from every Brahman. Rs. 1500 were donated at Harmandar Sahib. Rs. 500 at Akal Bunga and the same sum was put before *Granth Sahib*. All through the day and night the Maharaja remained seated in his own *Bunga* and saw the crowd of people. Afterwards he went to Rambagh and entrusted Lala Kishan Dass *Vakil* with one pair of gold bangles, beset with diamond pieces, one turban, one plume, and 12 rolls of *Doshala* brocade and *Gulabdan* and a turban and some *Dopattas* resembling Basanti (Yellow) *Doshala* for Nawab Rukun-ud-daula Nusrat Jang; and emphatically asked him to make all these things reach their destination by his horsemen as soon as he could. A special robe of honour with a *Doshala*, a roll of brocade, a roll of *Gulbadan* and a pair of gold bangles was granted to the said Lala. Misr Dewan Chand Zafar Jang Bahadur was ordered emphatically to cross over to the other side of the river Ravi alongwith his *Topkhana*, large and small cannons, and horsemen; and to engage himself in the control and management of the administrative and financial affairs. He was asked further that in case Nawab Moin-ud-daula remained firm and up right in the payment

of his revenue and showed promptness in its remission it would be good and well, otherwise according to the orders of the Maharaja great effort should be made to lay waste the whole country under his protection. (Page 286) Accordingly the said Misr crossed over the above mentioned river, and with an incessant march reached the district of Ramnagar. The Maharaja obtained perfect relief and leisure from the settlement of important affairs, an ordered the march of his heaven-kissing standards from Amritsar on the 9th of the aforesaid month, and reaching the first day in the suburbs of Tung and after that in the town of Batala, marched incessantly to arrive at Adinanagar.

Appointment of the glorious Cheiftains for the collection of sums of revenue from Mandi and Kulu and departure of troops for the punishment and Chastisment of the Raja of Mankota.The presentation of the latter. Going of the Maharaja to Nurpur and Srinagar. Receipt of news of expulsion of Shah Shuja-ul-Mulk from Shikarpur and coming of a humble letter from the glorious Prince Kharak Singh telling about his capture of Mahmud kot and his plundering raid on the country belonging to the Nawab of Mankera.

The Maharaja reached Adinanagar, and no sooner had he set up his camp there than he appointed the glorious chieftains with the victorious troops for the purpose of controlling and administering important affairs of the mountainous regions, and ordered them to realise *Nazrana* from the Rajas of Mandi, Sukhet and Kulu. The aforesaid chieftains traversed the stages of journey and reached Nadaon first, and afterwards, according to the second order of the Maharaja, went to put up near Mandi and opened negotiations in connection with the collection of *Nazrana*. Raja of Mankera had established himself in the fort of Mankot and, under the influence of the revolution of time, had turned aside from the path of obedience and servitude to the Maharaja. Victorious troops got down in the suburbs of the fort, but found it impossible to capture it without the help of *Topkhana*. Mian Illahi Baksh was appointed, therefore, in that direction at first along with his *Topkhana*; but afterwards an emphatic note was sent to Lala Sujan Rai, *Bakhshi* of the platoons, to send the platoons towards the said fort. The father of the said Raja, who had been expelled from his country on account of a dispute and illwill between the two came to

the Maharaja and, under the instigation of the flames of the fire of his own enmity, told him that cash and kind to the value of one lakh of rupees was ready and stored in the said fort, the Maharaja could confiscate all that on the conquest of it, and that Rs. 12,000 could be realised as annual *Nazrana* from that place. As the Maharaja desired to make as much profit as possible, therefore, emphatic orders were issued to the troops appointed thereat to take possession of the fort of Mankot as soon as possible. The said fort was situated on the back of a huge mountain and the passages and roads leading to it were very difficult to cross and approach. But by the grace of the never-dying glory of the Immortal God the said Raja felt that he could not stand the dazzle of the glorious star of the Maharaja, and felt very much embarrassed and agitated on account of the strong siege. He decided to secure peace of mind and comfort by presenting himself before the Maharaja through the help of Mian Gulab Singh. His faults were forgiven and his irregularities excused. A firm agreement was made, enjoining upon him the submission of two cannons and the fort of Mankot and the remission of Rs. 20,000 in cash to the Maharaja year by year. Therefore, the said Raja was made to put on a robe of honour, consisting of a *Doshala* and brocade, on his showing enthusiasm to strengthen the foundations of his agreement and was allowed to go to manage his affairs. An emphatic order was issued to the chieftains who were laying siege to the fort of Mankot that they must withdraw their hands from further molestation and interference and must return, because the said Raja had entered into the circle of servitude and obedience, and that by presenting himself before the Maharaja and on paying up large sums of money he had been granted a robe of honour and permitted to depart. (**Page 287**) The Rajas of the hilly regions of Kulu, Mandi and Chamba had been procrastinating in the payment of the revenue. Therefore the princely Ruler marched ahead from Adinagar to two or three places and, after a pleasure trip to Hansli, came to put up in the garden of Srinagar near Nurpur. From the writings of the news-writers at Multan it became clear that Shah Shuja-ul-Mulk had come away from Shikarpur without achieving his object, and that the Mir Sahib of Hyderabad and Khairpur had jointly set up a new *Thana* with perfect firmness at that place. They further reported that the Shah cherished in his heart of hearts a design upon Dera Ghazi

Khan. An humble letter from glorious Prince Kharak Singh reached the Maharaja. It stated that the said Prince was putting up in the town of Rangpur Khera alongwith Sirdar Rattan Singh Ahluwalia, Khalsa Dal Singh of Bhimbar, Dewan Moti Ram, Lala Kirpa Ram, Hira Singh Topi and certain other well-known sirdars. The *Vakil* of Nawab Moin-ud-daula came to present himself to the Maharaja with one horse and some very fine and rare gifts; and negotiations regarding the revenue took place; but nothing was settled. In the end the *Vakil* had to go back quite disappointed. The honourable Prince sacked Mahmud Kot alongwith certain chieftains. The Afghans of the said Kot, who carried on opposition and fighting for one or two quarters of the day, had to stop in the end and the country under their sway was laid waste and devasted over thirty miles. The creatures of God abandoned their houses under the curse of heaven and became wanderers in various directions. Pillage and plunder of that country became the chief feature of the time. Qazi Ghulam Mohammad came to strengthen the foundations of unity and to discuss the terms of *Nazrana* and stated that the payment and settlement of the revenue was very difficult, because the Maharaja wanted more than he did in the previous year and the prince asked for *Nazrana* for himself. While the chieftains out of selfishness pressed their own claims. After the said Qazi, Qazi Qazi Ghulam Mohammad and Shahbaz Khan also be took themselves to the troops of the said Prince.

Receipt of letters from the Chieftains appointed at Mandi, Suket and Kulu mentioning the settlement of the revenue receipt of an humble letter from the glorious Prince Khalsa Kharak Singh explaining the above mentioned affair in the garden of Srinagar in the month of Jeth. arrival of the leaseholders from Kashmir and appointment of Sardar Desa Singh for taking possession of the fort of Rahlu and other places belonging to the Raja of Chamba along with troops of Gulab Singh and Mian Ilahi Bakhsh proceeding by way of Basohli. Presentation of the said Raja and the return of the Maharaja to Lahore and other important affairs

Letters from Jamadar Khushal Singh and others reached the Maharaja. They stated that the victorious troops were encamped at a short distance from Mandi. Reliable *Vakils* of the said Raja came to

present themselves and spread the carpet of negotiations and revenue settlement. The Raja of the place wanted to give Rs. 70,000 while the chieftains demanded Rs. one lakh. In the end through the intercession of the *Munshi* of the hilly regions Rs. 80,000 were proposed, fixed, and agreed to. They said, "Now we have firmly decided to proceed further towards Kulu". Letters from the glorious Prince Khalsa Kharak Singh and other chieftains came to the Maharaja at the garden of Nurpur, stating that the revenue had been fixed with Nawab Moin-ud-daula and that, quite against the will of the Nawab, Rs. 2 lakhs and forty thousands had been stipulated as the annual sum and that a *Hundi* of one lakh and forty thousand had been received by way of advance.

(Page 288) The said Prince returned after exacting large sums, and the Maharaja said that the settlement of the financial affairs of the Raja of Chamba was very essential at that time. Therefore regular platoons of Mihan Singh and regiments of Sardar Desa Singh after the conferment of the robes of honour were made to depart for the management of the fort of Rahlu and Taragarh. Mian Gulab Singh and Mian Illahi Bakhsh were asked to go with 9000 matchlocks by way of hilly regions of Basohli to reach within the range of the fort Rahlu and the other fortress of Taragarh, and two cannons were also sent on elephants towards that side. The said Sardar and others with him set up an entrenchment against the fort of Rahlu and fired guns and *Ghubaras* (mortars). The Raja sent forward his reliable person, Fatteh Chand with very clever pretexts, and the Mian along with the aforesaid person (Fatteh Chand) went down to the other side of the mountainous regions of Basohli and engaged in getting the bridges and passages to Chamba strongly guarded. The Raja of Chamba became terror struck with this movement, sent his family to the inaccessible mountainous regions and got ready for the payment of *Nazrana*. After the *Thana* of the Maharaja became established and the arrangement had been completed, they decided to proceed to the Metropolis of Lahore. The leaseholders and Pandits of the charming Kashmir came to present themselves before the Maharaja with one horse and *Pashmina* and many other things. Three guns and swivels, which had fallen into the hands of the troops of the Maharaja from the fort of Rahlu, were made over to Mazhar Ali. The Maharaja marched from the garden of Srinagar, reached Sujanpur

and conferred a robe of honour with one horse, one turban gem and one plume upon the Raja of Chamba out of his excessive kindness. He then got into the boats at the bridge of Kathuah, in three days time to came to Lahore and ordered the discharge of a *Topkhana*.

Flight of Nand Singh Thandar of Rawalpindi to Mohammad Khan of Guldheri an emphatic order to Misr. Dewan Chand Zafar Jang Bahadur for his settlement receipt of an humble letter from Jamadar Khushal Singh relating to the fixing of the tribute of Kulu and his return. Arrival of the glorious Prince Khalsa Kharak Singh and other Chieftains after realization of Nazrana from the Nawab of Mankera.

Nand Singh, *Thanadar* of Rawalpindi, was set free by the Maharaja from his imprisonment, and was made to depart to those regions (Rawalpindi). The aforesaid person took to flight while on his way under the misfortune brought upon him by the revolutions of time, went over to Mohammad Khan of Guldheri, entered into an agreement with the mischief-makers of Darband, and thus became a cause of great disturbance. The Maharaja wrote with great emphasis to Misr Dewan Chand Zafar Jang Bahadur that the control and administration of the affairs of the said Singh was very essential, and that in union with Sardar Jaswant Singh and others he must proceed to manage and settle the above mentioned person very carefully and satisfactorily and must endeavour to bring about his presence before the Maharaja after dragging him into the circle of obedience and servitude. The Misr departed in that direction, and the said chieftain also proceeded to open negotiations purporting to reassure himself against all fears and wished to get his apologies accepted by the Maharaja through the intercession of Misr Dewan Chand Zafar Jang Bahadur. An humble letter from Jamadar Khushal Singh came to the Maharaja, stating that the said Jamadar had collected Rs. 85,000 including his own *Nazrana* from the Raja of Mandi, something like one lakh and a few thousand rupees had been assessed and fixed upon the Raja of Kulu and that in the near future he would return from the hilly regions.

(Page 289) On the 25th of Shawwal, the glorious Prince Khalsa Kharak Singh and Dewan Moti Ram and Khalsa Fatteh Singh Ahluwalia came to present themselves before the Maharaja and stated all the facts

about the receipt of *Hundis* of Rs. 20,000 in the months of Sawan and Bhadon, Rs. 41,000 in the months of Poh and the end of Magh, and the departure of Qazi Mohammad from Multan after the conferment of a robe of honour upon him. The Maharaja granted one horse with gold saddlery to the above mentioned prince.

Coming of Misr Dewan Chand Zafar Jang Bahadur to Lahore under orders of the Maharaja arrival of the Vakil Shah Nazar Khan with horses and gifts presentation of Lala Kishen Dass with gifts and large sums of money receipt of letters from Sardar Jawala Singh in the month of Sawan

A *Parwana* was issued in the name of Misr Dewan Chand Zafar Jang Bahadur, asking him to fix up the camp of the chieftains at various places and proceed on wings of swiftness to present himself before the Maharaja. Thereupon the Misr took to traversing the distance, came to present himself and explained all the details about the fort of Attock. On the 9th of Ziqad, Ahmad Khan, *Vakil* of Mir Shah Nazar Khan, came to present himself with three horses and very fine gifts. The Maharaja observed with a very keen eye the speed of the horse and gave Rs. 250/- to the said Khan by way of entertainment. Lala Kishen Dass *Vakil* came to pay up Rs. 50,000 before the time of installment and the Maharaja felt very much pleased with the man. Four horses and camels were entered into the state stable and rolls of long clothes *Gulbadan* and Taimur Shahi cloth were given to Misr Beli Ram. Letters from the chieftains appointed at Rawalpindi and other places came with the news that the Zamindars of the villages of Jadun and Natul from among the dependencies of Darband had accepted the rope of obedience, and that the Zamindars of Hazara had also accepted subordination. They added further that the fort of Pakhli recognised by the name of Nazif Khan (The Founder), which had been demolished had been repaired, and that the zamindars of those regions were also approaching them. The Maharaja sent an emphatic order that the settlement of those suburbs deserved careful and satisfactory handling.

Determination of the Maharaja for Amritsar for the sacred bath on the amavas of Bhadon at Tarn Taran. Compliable order of the Maharaja to Misr Dewan Chand Zafar Jang Bahadur for crossing over the Topkhana and his presentation at Amritsar.

The Maharaja went to Shahlabagh on the 25th of Ziqad, with some companies, regiments and certain chieftains. On the following day he left for Amritsar and on the 27th, the *Amavas* day, he took the sacred bath at Tarn Taran and entered the Rambagh on the 29th of the aforesaid month. A *Parwanah* was issued to Misr Dewan Chand Zafar **(Page 290)** Jang Bahadur to make his entire *Topkhana* cross to the other side of the river Ravi by the bridge of Kakkargil, and to be back in the presence of the Maharaja, as in certain matters his consultation was required. The Misr sent his whole *Topkhana* outside the town of Lahore on the crescent day of Zillajj and, after making it cross to the other side of the Ravi, himself went over to Amritsar to present himself before the Maharaja. The Maharaja told the Misr that Nawab Moin-ud-Daula had often put forward pretexts to defer the payment of the stipulated sums. So he should go to those regions with his *Topkhana* and troops for the settlement of that area, because it had become very essential. The said Misr got ready and left for that direction according to the order of the Maharaja.

The Maharaja goes into the fort of Bhangis and pays kind attention to the Prince Nau Nihal Singh. The conferment of the subedari of the paradise-like Kashmir upon Dewan Moti Ram and the appointment of Wisakha Singh for the administration of justice. The arrival of the Maharaja at Lahore. A quarrel between Prince Sher Singh and Massamat Sada Kaur

On the 4th of Zilhajj, the Maharaja went into the fort of Bhangis and, inviting the glorious prince, the true son, took him into his blessed lap and gave him one tray full of gold jewellery and some very fine things. Later on he went to Ram Bagh. Dewan Moti Ram was honoured with his appointment as *Nazim* of the province of Kashmir, and granted a special robe of honour. Wisakha Singh was entrusted with the administration of justice and was made to depart towards Kashmir. The Maharaja set right the administrative and financial matters at Amritsar, ordered the March of his royal standards from that place on the 9th of Zilhajj, and entered the metropolis of Lahore on the 11th of the same month. An emphatic *Parwanah* was written in the names of the glorious chieftains, asking them to reach Lahore (as soon as possible) along with their troops. Prince Sher Singh and Tara Singh pressed

their demand for the town of Bela (or Bila) against Mst. Sada Kaur, who began to put forward many excuses and pretexts in the matter of its surrender. Ill will had begun to show itself between both the parties under the pressure of the circumstance so much so that hostility between the two had not subsided by that time. Game Khan visited both the parties and carried on negotiations. The Maharaja for certain reasons, wanted to show an outward regard to the lady, but in his heart of hearts he strongly cherished the desire of taking advantage as far as he could.

The Maharaja visits the garden of the Jamadar on the Dussehra day the presentation of all the glorious chieftains and the *Vakils* along with their *Nazar* and *Niaz* on the 8th of Moharram 1237th A.H., corresponding to 1878 Sambat March of the royal standards of the Maharaja to the other side of the river at about the third quarter of the day for taking possession of the country of Mankera and Bhakkar. Return of the Lady Sada Kaur displeasure of the Maharaja against her and the appointment of platoons and certain other chieftains for the reduction of the fortress under sway of the said lady the setting up of a guard and sentinel and the departure of Dewan Chand Zafar Jang Bahadur for taking possession of the fort of Attalgarh alongwith Fakir Imam-ud-din.

The Maharaja went to put up in the garden of Jamadar Khushal Singh on the Dussehra day, the 8th of Muharram, and the *Vakils* from various sides (**Page 291**) and the glorious chieftains came forward to offer *Nazar* and *Niaz*. At about the third quarter of the day the Maharaja inspected the parade of the platoons and gave rewards to certain persons. After that he crossed Ravi and declared his firm resolution to capture the fort of Mankera. Thereupon the platoons and the chieftains also crossed early in the morning. On the 9th, the Maharaja entered the mausoleum of Hazrat Nur-ud-din Jahangir Badshah. On his arriving there it became known that Mst. Sada Kaur had left for the country under her sway without any hint from the Maharaja simply because of her dispute with the Maharaja. The Maharaja invited Sardar Desa Singh Majithia and emphatically ordered him to pursue the said lady and to fetch her in his presence at all costs. The Sardar went near the bridge situated at a distance of 12 miles from Lahore on wings of swiftness and showed great persistence and authoritative rashness in pursuing

her and in forcing her to return. Although the said lady put forth many excuses and pretexts and showed great anger and sulkiness in her conduct; yet the said sardar, some how or the other, brought her to the Maharaja at Shahdara. The said lady, according to her inborn habit uttered many hot and insulting words. In the end, the said Sardar, Karam Singh Chahal, Munshi Sheo Dayal and platoons were appointed as guards upon the said lady. They were ordered to reduce all her fortresses and to send a word to that effect to the Maharaja. The aforesaid chieftains departed alongwith her. The lady stealthily wrote to the *Thandars* that they should not mind her imprisonment and must do their utmost to justify the cause of courage and bravery against her enemy. The said chieftains wrote all the truth about this matter to the Maharaja and requested for more troops. Consequently Sardar Jagat Singh Attariwala, Sham Singh, Jai Singh, Partap Singh and many others were appointed to follow those chieftains. Jawahir Singh, the special attendant of the Maharaja went to Sardar Fatteh Singh Ahluwalia and Kirpa Ram, asking them to join the glorious chieftains as soon as they could for the reduction of the said fortresses. The Maharaja himself went up to the river Jehlum by an incessant March, and from there sent Misr Dewan Chand Zafar Jang Bahadur along with Fakir Imam-ud-din for the reduction of certain very strong forts of Mst. Sada Kaur, and emphatic orders were given to the said Misr to manage very cleverly the capture of all her fortresses by taking along with him all the large and small cannons from the fort of Gobindgarh, situated in the vicinity of Amritsar. He should also collect a very large quantity of ammunition and gunpowder after becoming duly established in the country under the sway of the said lady.

Going of the Maharaja to Khushab and the appointment of Sardar Dal Singh, Dhanna Singh Malwai and Jamadar Khushal Singh for Mitha Tiwana. March of the royal standards from there onwards and the arrival of Sardar Hari Singh from charming Kashmir and halt of the Maharaja in the Village of Kundian. The arrival of letters from the Chieftains appointed with Mst. Sada Kaur mentioning the reduction of her fortresses and the kind order of the Maharaja to the victorious troops for their return.

The Maharaja went to Khushab, on the 10th (October 24, 1821)

of Katik. Sardar Lal Singh Dhanna Singh Malwai and others were allowed to proceed further. (**Page 292**) On the 12th of the aforesaid month, Jamadar Khushal Singh and other chieftains were also appointed, and on the 13th, the Maharaja himself marched from that place and reached Mitha Tiwana. Sardar Hari Singh came to present himself along with his platoons from Kashmir. He had left the place after Dewan Moti Ram's arrival in Kashmir. He received all kinds of favours from the Maharaja. The Maharaja put up happily in the village of Kundian. Letters from the chieftains appointed with Mst. Sada Kaur were read out to him. Misr Dewan Chand Zafar Jang Bahadur wrote, "in union with the chieftains, Game Khan has been rudely taken to task and the town of Batala and the country in its neighbourhood have been taken possession of and a new *Thana* has been set up there. Reaching the bridge Verowal and Hargobind pura. On crossing over to the other side of the river and reaching the suburbs of Attalgarh a word was sent to the besieged to accept rupees ten or fifteen thousands in cash and to take their hands off the said fort. The besieged could not be caught into the trap of self interestedness and greed or bright prospects and promises. Sardar Fateh Singh Ahluwalia and Dewan Kirpa Ram also joined our camp, and we were compelled to put Mst. Sada Kaur to utmost inconvenience by creating discomforts for her in matters of food and water, etc., and like. The said lady could not put up with such maltreatment and sent a word to the people incharge of the fort that Munshi Sheo Dayal was being sent to them by her, and that they must hand over the keys of the fort to him and come out along with all their paraphernalia. Therefore the said Munshi went into the fort of Attalgarh and set up his *thana* with indescribable firmness. The men of the lady went out of the said fort, and the other fortreses were reduced without any entrenchment". The Maharaja heard the contents of these letters, and wrote in reply that Sardar Desa Singh Majitha should be appointed for the settlement of the affairs of that country, and setting apart some villages for maintenance, he should return to join the victorious troops. Consequently, under order of the Maharaja, Misr Dewan Chand Zafar Jang Bahadur and Dewan Kirpal Ram and others marched from there, covered the distance, came over to Amritsar, brought travelling requirements from that place, crossed the river Ravi by way of the

bridge of Kakargil, traversed the stages of journey, crossed the rivers Chanab and Jhelum and marched towards the triumphant troops. The Maharaja stayed for some time in the village of Kundian and Piplan.

March of the Royal standards from Kundiah arrival at Bhakkar and taking possession of the same. Appointment of Sardar Dal Singh and others to the other side of the river and meeting at Dera Ismail Khan. The imprisonment of Dewan Manak Rai in the clutches of fate and the conquest of Khangarh. The stay of the Maharaja in the suburb of Mankera in the month of Maghar (Nov. 1821)

The Maharaja marched from the villages of Kundian and, after traversing the stages of journey, reached the suburbs of Bhakkar, Syed Imam Shah and Hakim Shah were putting up there with poor equipment. To their misfortune they observed this phenomenon of the arrival of the Maharaja and were to terror stricken and overawed that they had to decide to fly without offering any opposition of fighting (**Page 293**). But on account of their inborn evil-mindedness they set inextinguishable fire to all the property and grain of Bhakkar. The said Nawab condemned them greatly, and the troops of the Maharaja showed great recklessness in laying their hands on the property of the people of Bhakkar. The Maharaja ever since he reached the age of understanding, had always in view the welfare of the people, therefore, at once orderlies were appointed to return the looted property to their owners. All the Zamindars of that side of the river, who came to present themselves before the Maharaja were awarded special robes of honour and were allowed to depart to their native places. The Maharaja entered Bhakkar and set up his camp outside the town, Sardar Dal Singh was granted one horse along with a *Howdah*, a pair of gold bangles, a turban, a plume and a special robe of honour, consisting of a special *Doshala* and roll of the fine brocade, and was appointed to proceed towards the other side of the river in the direction of Dera Ismail Khan along with Jamadar Khushal Singh and certain other chieftains and ten or fifteen thousands horse and foot. The town at once came into their possession, but in the small Garhi (fortress) Dewan Manak Rai was holding out with 200 horse and foot. Finding himself incapable to withstand them he came forward to negotiate with the said Sardar. The Sardar at once

took him into custody and along with a small detachment sent him to the presence of the Maharaja. The chieftains appointed for the settlement of the affairs of the suburbs of Dera Ismail Khan came present themselves before the Maharaja after the due performance of their duty. The troops of the Maharaja, who were appointed against the fort of Khangarh, situated midway between Bhakkar and the fort of Mankera, were ordered to be active. The *Thanadars* of that place, finding no power within themselves to withstand them, sued for peace. They then proceeded towards the fort of Mankera and made all the unhappy circumstances brought about by the revolutions of the unfavourable sky known to the said Nawab. The Maharaja marched his royal standards from Bhakkar and went over to the suburbs of Khangarh and took to past time and hunting every day up to the distance of 5 or 10 miles from the fort of Mankera. The scarcity of water in the suburbs of the fort of Mankera surpassed all limits. Nawab Moin-un-Daula was busy in the fort of Mankera depending upon its evident firmness, and the ill-fated Afghans apparently showed great sympathy with the Nawab, though they desired very sincerely to be among the servants of the Maharaja.

Appointment of the glorious cheiftains for Mankera and of Qutab-ud-Din as Thanadar of the fortress of those suburbs, arrival of the Maharaja in the regions of Mankera and his setting up an entrenchment of the Misr Dewan Chand Zafar Jang Bahadur and their presentation. After the surrender of the fort of Mankera and the acceptance of the country on the other side of river and in Dera Ismail Khan by the said Nawab for his maintenance.

The glorious chieftains of the Singhs came to present themselves before the Maharaja after the completion of their undertakings on the other side of the river. On receiving untold favours they were sent towards Mankera. Kutubuddin Khan of Kasur was appointed as *Thanadar* of the fort on the other side of river Sindh. The Maharaja marched from the town of Khanpur, and went to put up in the suburbs of the fort of Mankera (**Page 294**) on the 11th (Nov. 24 , 1821) of Maghar, the Maharaja ordered the march of his royal standards from the place of his sonjourn and, after surveying all the four sides of the fort of Mankera, went back to stay in his camp. The Afghans, who had

retired into the corner of inaction, did not show any activity on account of their intentional slackness. On the 13th (Oct. 26, 1821) or Maghar, the entrenchment by the Maharaja acquired full force and strength. Imam Shah, Hakim Shah and some other chieftains broke off from the Nawab and entered the circle of obedience and servitude of the Maharaja. Alijah Sikandar Khan and Gul Mohammad *Vakils* of the Nawab, came to the Maharaja through Zafar Jang Bahadur and undertook the payment of a handsome *Nazrana*. But Misr, who was a very straightforward man and who, on account of his righteousness, was known to possess no double faced policy, said to them that the Maharaja was firmly bent upon the capture of the fort of Mankera and that without the conquest of the said fort it was impossible to see him return. He advised them further that if they wanted to save their lives and property and had any regard for their honour and desire to preserve their good name and reputation it was imperative for them to lay their hands off the fort of Mankera, for in that case the country beyond the river would be granted them for their maintenance. The said *Vakils* made all the circumstances known to the Nawab. Twenty five days passed in the adjustment of the entrenchment and the negotiations of the *Vakils*. The *Nawab* felt hopeless of any assistance from any side, pressed hard by the circumstances, he agreed to the surrender of the said fort to the said Misr, and the country beyond the river was granted for his maintenance. So the said Nawab came out of the fort with all his bag and baggage and his horses and camels, and presented himself before the Maharaja. On that blessed day all the chiefains, *Vakils*, commandants of the platoons and other presented themselves before the Maharaja in their best garments. The market of merry making and enjoyment became very brisk. After his presentation to the Maharaja the Nawab left of Dera Ismail Khan, and all his camels laden with cash and other materials were made to reach his camp without any molestation or interference through Zafar Jang (Five lines of verses omitted).

The contract of Chulistan given to Lala Raj Kaur and their return of the Maharaja to Dera Ghazi Khan, exaction of one lakh of rupees from Munshi Kishen Dass, Vakil of Nawab Rukun-ud-Daula, send off of Ahmad Khan Vakil and his departure towards

Khairpur and the return of the Maharaja from there towards Multan.

After he had set right all his administrative and financial affairs, the Maharaja ordered the march of his royal standards towards the fort of Dera Ghazi Khan for the purpose of exacting *Nazrana* from Nawab Rukun-ud-Daula Bahadur. (**Page 295**). The whole country of Bhakkar and Leh was entrusted to Lala Raj Kaur on a contract, and he was emphatically told to avoid the teasing and annoying of the people of God and to make them happy and satisfied on the basis of his good treatment, and that in the collection of large sums of money he must act according to the conditions of the deceased Nawab. He should keep an eye on guarding and protecting the bordering regions and must show great cleverness in the destruction of the foundations of the tyrants. The Maharaja ordered the march of his royal standards from Mankera and went over to Layiah and from there, with incessant march went over to the other side of the river near Dera Ghazi Khan Munshi Kishan Dass, *Vakil* of Nawab Rukun-ud-Daula, came to present himself before the Maharaja under the latter's order and discussion took place regarding the exaction of large sums by way of increment. The said Munshi stated that at the most five lakhs of rupees per annum could be made to reach the Maharaja in the last year. Still a word for increment was issued from the court of glory, while the payment and arrangement for such huge sums was already causing great difficulty. The Maharaja replied that only one lakh more than the fixed revenue was asked to be paid that year, and that henceforth no such arbitrary demand would be made upon them. The Maharaja was at that time putting up at a very short distance from the borders, and besides this the devastation and wastages of the farms and pastures seemed absolutely imminent, therefore, Nawab Rukun-ud-Duala was compelled to undertaken the payment of one lakh rupees. After taking this large sum the Maharaja showed a keen desire to turn towards Multan. Mian Shah Nawaz Khan started from his *Jagir* of Hajipur, presented himself before the Maharaja and received much kind attentions. Ahmad Khan Buzdar, *Vakil* of Mir Shah Nazar Khan, was allowed to go with some very fine gifts by way of farewell gift and, after receiving a special robe of honour, departed towards Khairpur. The Maharaja ordered the

march of his heaven-kissing standards towards Multan after the control and administration of the affairs of Dera Ghazi Khan and, reaching the Bridge of Rajghar, distributed alms and charities among the needy and the deserving. The lease-holders of Multan were invited, through information about income and expenditure of the place was obtained, and they were honoured by the conferment of a full suit as robe of honour. After that the *Chaudries* and the like were invited and were given great encouragement and assurance by the Maharaja himself. The great Sayyads and the respectable Shiekhs connected with the tomb in the fort of Multan came to present themselves before the Maharaja with some sanctioned offerings of crumbs, and every one of them was given some cash according to his status. After this the Maharaja took the way to Lahore, and, by incessant marches, reached near the Sarai Sidhu on the other side of the river Ravi.

Coming of the Maharaja to Lahore and coming of Misr Dewan Chand with Vakils of Nawab of Mankera, the appointment of Amir Singh Sindhanwala towards Mankera, the coming of Mian Shah Nawaz Khan and the presentation of Sardar Hari Singh on his return from the paradise like province of Kashmir along with fine and rare things of that country and horses.

The Maharaja reached outside the town with incessant march on the crescent day of (Jan, 24, 1822). Jamadi-ul-Awwal, and put up in the garden. On the 2nd (Jan, 25, 1822) day he entered the fort, and ordered the discharge of Topkhana. Misr Dewan Chand Zafar Jang Bahadur left his accompanying troops in the parade grounds of Mian Mir and with Alijah Sikandar Khan and (**Page 296**) other reliable persons from the Nawab of Mankera presented himself before the Maharaja. The said *Vakils* submitted an application regarding Kranak before the Maharaja. For the time being their minds were set at rest with the assurance that in the near future the village of Kranak would be made over to them. Amir Singh Sindhanwalia was invited by the Maharaja in privacy, and was ordered emphatically to move at once with his troops towards the suburbs of the fort of Mankera and engage himself in the settlement of the affairs of that country. Consequently the said Singh left for that region on wings of swiftness. Mian Shah Nawaz Khan, who had come to Lahore on the 15th (Feb.7, 1822) of

the aforesaid month, was granted Rs. 1000 to cover his expenses, and many other favours were shown to him. Sardar Hari Singh came to present himself before the Maharaja, and produced 40 horses of which 5 had gold saddlery, one very costly palanquin with a Kalabtni *Howdah*, some very fine Doshalas some gold vessels, one costly palanquin with well wrought and silver inlaid harness, some pistols, Jamawar and many other things worthy of the well known kings and emperors, and some very fine clothes and special dresses. The Maharaja felt very pleased with the aforesaid person.

Presentation of all the Vakils for Merry making and enjoyment on the day of Holi the appointment of Misr Dewan Chand to the other side of the river, going of the Maharaja to Shahlabagh with the intention of proceeding to Amritsar for the purposes of Sacred Bath and the coming of the French.

On the 12th (March 6, 1822) of Jamadi-us-Sani, all the *Vakils* of various sides came to present themselves before the Maharaja for the purpose of taking part in the merriment and enjoyment of the days of Holi, and every one of them received something in cash by way of reward. Misr Dewan Chand was invited in privacy and was told that Illahi Bakhsh, Sheo Parsad and Mazhar Ali had crossed to the other side of the river by the bridge of Kakkargil along with their cannons, and would reach the fort of Attock in a very short time with very great speed, and that he, too, must depart in the same direction along with his troops for the comradeship of the chieftains. Dewan Kirpa Ram was also about to leave Kalabagh and go over to join them. On the 14th (March 8, 1822) of Jamadi-us-Sani, the Said Misr was granted one elephant and a special robe of honour, and was made to depart to the other side of river. An emphatic order was issued to Sardar Dal Singh, Jagat Singh and Sham Singh Attariwala to decide to proceed towards the fort of Attock. On the 22nd of Jamadi-us-Sani (March 16, 1822), the Maharaja went to Shahlabagh with the intention of proceeding to Amritsar for the purpose of taking a sacred bath, and on the 24th of the said month, turned his attention to Amritsar. The French came to Lahore via Walayat (Kabul) and , according to the orders of the Maharaja were, made to put up under the walls of the fort in the cantonment of Mazhar Ali. On being admitted to an interview with the Maharaja they

expressed their knowledge of the art of the drilling with respect to every tactics related to the use of the cannon and the firing of the gun. The Maharaja took greatest interest in such matters of soldiery. Therefore, according to the requirements of the state he showed great and justifiable attention to affairs like these. He wished them to accompany him to Amritsar. Some horses for riding and large sums were given to them and the Maharaja said to them "You must set up and make ready some new platoons in the style, composition and manner of the French". The French, who were the wisest persons of the world, offered to train the troops in such a way as to become a matter of pride.

(Page 297) A visit to Amritsar by the Maharaja the appointment of Jamadar Khushal Singh for the purpose of exacting Nazrana from Kulu and Mandi, reciept of a letter from Misr Dewan Chand from Attock and march of the Maharaja from Amritsar to Ram Tirath in the Sambat 1879 and from there to Bhalowal and his crossing the river Ravi.

The Maharaja distributed alms and charities among the needy, deserving and the poor on the crescent day in the month of Baisakhi, and went over to Rambagh, Shah Din son of the Fakir Azizu-ud-Din, was appointed for the investigation of the condition of the country known as the town of Vatala. Jamadar Khushal Singh was appointed and sent to Kulu and Mandi with two platoons and troops of the glorious chieftains for the collection of Nazrana, and was emphatically ordered to make Raja Sansar Chand agree with himself in spirit and expression, and to demand revenue from both the Rajas after that. A letter came from Misr Dewan Chand Zafar Jang Bahadur, stating that, Alijah Azim Khan has firmly set up his camp at Peshawar and has invited chieftains of certain tribes of the Yusufzai clan with firm mutual promises and assurances, and has sent some of his reliable persons towards Kandhar, Balakh and other sides with large sums of cash to collect and organise the troops present at various places. He seems to have manifold ambitions in his mind. If some remedial steps be possible before the occurrence of the said incident it would be proper and good. Some diggers with axes were needed for the purposes of clearing the ways through the depth of the mountainous regions". Therefore the Maharaja appointed a very large number of diggers with axes, and himself

marched from Amritsar on the 4th of Shaban, and went over to Ram Tirath. After a quarter of the day had passed, he went to put up at Bhalowal, and on the following day the 5th of the aforesaid month, went across the said bridge. Great emphasis was laid on the platoons, asking them to cross the rivers Chenab and Jhelum and reach the troops appointed in the district of Attock.

Receipt of a letter form Raja Sansar Chand and cancellation of the departure of Jamadar Khushal Singh and departure of the Maharaja for Chak Kanan for the purposes of installing the Rajas Sochet Singh and Golab Singh upon the regal throne of Jammu and the return of the Maharaja from thereto the metropolis of Lahore in the month of Har (June 1822).

A letter of Raja Sansar Chand came to the Maharaja stating, "it is heard these days that the troops of the Maharaja have started for the purpose of managing the collection of large sums of *Nazrana* for the current year from the Rajas of the mountainous regions of Kulu and Mandi. The situation is that I wish the collection of *Nazrana* from the mountainous regions should be left to me, and the appointment of troops may be done for some other directions. The Maharaja heard the content of his humble letter from the said Raja and cancelled the appointment of troops for that direction, and after a march and crossing the river reached Wazirabad, and appointed Fakir Aziz-ud-Din Raza Ansari for investigating the custom of tax-gathering in that place, because due settlement of that place was receiving very just attention of the Maharaja (**Page 298**) since perfect assurance had been obtained with respect to the district of Attock, Misr Dewan Chand Zafar Jang Bhahadur engaged himself in satsifactorily destroying the foundations of the Zamindars who had revolted. The Maharaja appointed the glorious prince in union with the camp of platoons for Lahore and declaring the prince as the commanding officer of all the platoons, proclaimed that all should obey his orders in matters of drilling and the like. Raja Kishwar Singh, father of Mian Dhian Singh, whom the Maharaja had granted the title of Raja and had also given the state of Jammu in perpetuity, threw off the burden of mortal life. The great Mian made a request that in case the Maharaja, out of kindness, went over to Jammu he should firmly establish one of his brothers on the

carpet of Rajaship, and we would offer suitable *Nazrana* to the Maharaja and would raise large sums of money for him from various sides. The Maharaja accepted this request, and on the 15th of Ramzan turned his attention from the town of Wazirabad towards Kalowal, and from there went over to Chak Kanah, at a distance of a few miles from Jammu and applied the installation mark of Rajaship of Jammu on Raja Sochet Singh and Raja Gulab Singh and after receiving a huge sum of money and enjoying the pleasant sight of trees and the flow of canals decided to leave for Lahore. So he ordered the march of his royal standards and came to enter the fort of Lahore of Wednesday, the 20th of Ramzan, when the day had arisen by one and a half quarters. He then ordered the discahrge of *Topkhana.*

Send off of Mian Shah Nawaz Khan. The French distinguish themselves in connection with the drilling of the platoons. The grant of the dome of Anarkali to them. Inspection of the drilling of the platoons by the Maharaja arrival of Lala Izzat Rai Vakil of Bhawalpur and Dismissal of Kishen Dass the previous vakil.

On the 4th of Shawwal, Mian Shah Nawaz Khan came to present himself before the Maharaja under his orders. One horse with a Kalabtuni and bangle of gold with Rs. 1000 cash and 8 rolls of *Doshala*, brocade, muslin, *Jamdani* and *Gulbaddan* with a special robe of honour were granted to his brother and his men and they were made to depart towards Multan. Allard Sahib and Ventura Sahib, the French, who had come to the Maharaja since a few months were given charge of one hundred Sikh footmen for drilling in the French style. They were put up in the dome of Anarkali, During these days the Maharaja engaged himself in the inspection of the French drilling and felt very pleased to see it. Rs. 2000 as a reward were given to the French. Rs. 500 were given to the Singhs and Rs. 1000 was granted for the erection of a cantonment (Camp) and a gold set watch which had reached the Maharaja as a token of friendship from Calcutta was given over to the French. Lala Izzat Rai, *Vakil* of Nawab Rukun-ud-Daula, came to the Maharaja with horses and camels, two guns and a *Hundi* of a large sum of money and Munshi Kishen Dass the previous *Vakil*, was dismissed.

Arrival of the Vakils of Khairpur and Hyderabad and of Misr

Dewan Chand in Lahore. Resolution of the Maharaja to go to Amritsar for the sacred bath on the Amavas of Bhadon. Conferment of a valuable robe of the honour upon Lala Kirpa Ram and departure of the Maharaja for Tarn Taran.

Lala Asa Nand *Vakil* of Mir Shah Nazar Khan and Akhwand Karan and Nur Mohd. *Vakil*s of Hyderabad came to Lahore on the 17th of Ziqad (Aug. 5, 1822). The *Vakil*s of Hyderabad were granted Rs. 300/ - Rs. 100/ were given to Lala Asa Nand along with some trays to sweetments. On the 21st of that month, they presented themselves before the Maharaja. Two horses and eighty rolls of gold bordered *Lunghis Jamadanis*, English Chintz and one gold inlaid dagger on behalf of the Mir Shah Nazar Khan were submitted before the Maharaja, who turned his attention towards them and enquired after their health. On the 24th Rs. 500 were granted as daily allowance to the *Vakil* of Hyderabad Rs. 200 were given to Lala Asa Nand and Rs. 300/- to the *Vakils* of Hyderabad in recognition of their presents. Misr Dewan Chand Zafar Jang Bahadur came to Lahore and presented himself before the Maharaja after having established and installed at various places the victorious troops of the glorious prince, having reduced the Zamindars, responsible persons of the neighbourhood to subjection and having duly managed the borders; and made clear all the details regarding that area to every minute detail. The subdued Zamindars had also come to present themselves before the Maharaja with the Misr. They showed their humility in a very satisfactory manner. The Maharaja turned his attention to taking the blessed sacred bath at Tarn Taran in the month of Bhadon at the first hour of the morning of *Amavas* and ordering the march of his heavenkissing standards towards Amritsar on the 25th of the said month, went to put up at Amritsar after convering all the stages of journey. Dewan Kirpa Ram, who had come under the summons of the Maharaja was granted a special robe of honour, one *Doshala*, one roll of brocade, one of *Gulbadan*, one elephant, one turban gem and one plume and was honoured with a send off for the settlement of the affairs of the Sarai of Phillaur. The Maharaja decided to go to Tarn Taran for a bath after having performed one at Amritsar and having made offerings at Harmandar Ji and Akal Bunga. After a day the Maharaja returned to Amritsar. Out of regard to Lala Rama Nand, who

consigned his life to the creator, a kindly robe of honour was granted to Sheo Dayal, his nephew (brother's son).

Arrival of the Maharaja at Lahore and issuing of orders to the Platoons for crossing to the other side of the River along with the Topkhana of Misr Dewan Chand Zafar Jang Bahadur and crossing of the Maharaja to the other side of the river Ravi. Going of the Maharaja to the other side of Chenab and Jhelum for purposes of the settlement of the countries under his protection

(**Page-300**) The Maharaja came to Lahore from Amritsar on the 26th of Zilhajj, and crossing of the river Ravi by the platoons took place on the 15th of Muhharram. After that Misr Dewan Chand Zafar Jang Bahadur was emphatically ordered to make the *Topkhana* cross over to the other side of the river with great care, and was asked himself also to go to the other side of the river. Therefore the said Misr went to the other side of the river on wings of swiftness to set up his camp there. The Maharaja himself turned his attention to the other side of the Ravi on the 22nd of Muharram, without a halt at Shahdara reached the town of Aimanabad on that very day, and went over to the town of Wazirabad on the following day. All the platoons and troops were emphatically ordered to cross the rivers Chenab and Jhelum and to establish themselves firmly near the fort of Rohtas. Lala Asa Nand, *Vakil* of Khairpur, Akhwand Karam Ullah and Nur Mohammad, *Vakils* of Hyderabad, Munshi Kishan Dass and Lala Izzat Rai, *Vakils* of Nawab Rukun-ud-daula Alijah, the reliable person of Nawab Moin-ud-daula and others departed for the other side of the river Ravi.

Merry-making and enjoyment on the day of Dussehra going of the Maharaja to Rohtas and the appointment of Vakils of Hyderabad towards Pind Dadan Khan, going of the Maharaja to Rawalpindi and the coming of the *Vakils* of Peshawar and the departure of Fakir Aziz-Ud-Din Raza along with those Vakils

The Maharaja put up on the other side of the river Jehlum on the 8th of Safar 1238 A.H., on the day of Dussehra. The glorious chieftains presented to the Maharaja horses with gold saddlery and *Vakils* of the various sides took to submitting large sums of *Nazrana* according to their capacity and means. At about the third quarter of the day effigies

of the fort of Lanka and Ravana were pitched in the open space, and all the platoons accompanying Raja Ram Chandra laid a siege around them and set up cannons, swivels there-about. By incessant firing of cannons, conquest and victory were proclaimed. The Maharaja ordered the march of his standards from that place and entered the fort of Rohtas. Misr Dewan Chand Zafar Jang Bahadur was ordered to proceed forward in union with the glorious chieftains. Therefore the said Misr got ready to leave for these regions, the aforesaid *Vakils* were granted their monthly allowance for Katik, and were directed to stay at Pind Dadan Khan upto the return of the Maharaja to that place. Lala Anookh Rai, *Vakil* of Raja of Patiala, was permitted to go after the conferment of a robe of honour and some cash upon him, and he took his way to those regions. The Maharaja moved from the fort of Rohtas, reached Rawalpindi, and set up adequate forces for the settlement of affairs of the fort of Darband and the like. An emphatic order was issued that the punishment and chastisement of the Zamindars who had turned in revolt were to be made so effective as not to leave them to raise their head at any time in future. Sardar Hari Singh was appointed along with certain chieftains for the collection of large sums and for giving warning to the mischief mongers in the direction of Pakhli and Dhamtur. On the creascent day of Rabi-ul-Awwal, Ali Quli and Qazi Ghulam Shah came to present themselves before the Maharaja as *Vakils* of Yar Mohammad Khan; and Rs. 1,000/- were granted them by way of entertainment. The said *Vakils* presented 5 horses, three hand falcons, 12 mules laden with fruits, pomegranates, almonds, and rice of the kind of Barah and the like at the time of their presentation before the Maharaja.

(**Page-301**) They explained in every suitable manner the servitude and obedience of Yar Mohammad Khan, stating that the said Khan in the sincere spirit of loyalty and earnestness had taken an oath on the Holi Qoran that the Government of the district of Peshawar must be connected with his name. One robe of honour, one elephant, one pearl-necklace, one sarpech (turban), one Doshahla, and one roll of brocade were granted for Yar Mohammad Khan; and one robe of honour, one Doshahla one gold bangle, and Rs. 2,000/- in cash were given to the *Vakils*. On the 7th of Maghar, on Wednesday, Fakir Aziz-ud-din Raza Ansari was appointed to go along with the *Vakils* of the

said Khan for presenting the robe of honour to Yar Mohammad Khan and was emphatically told by the Maharaja to return very soon after taking some swift-footed horses and settling some method for the payment of the stipulated *Nazrana*. After the departure of the *Vakils* the Maharaja inspected the parade of the chieftains, and ordered them emphatically to bring about strong establishment of all the forces and the "Kampu-i-muala" (The Great Camp) from the borders of Rawalpindi to the banks of the river Attock. After this the Maharaja himself marched from that place and went to put up at a distance of 5 miles from Rawalpindi on the other side of it. Lala Izzat Rai, *Vakil* of Nawab Rukun-ud-Daula came to present himself with a *Hundi* of Rs. 50,000/- Sardar Dal Singh, who was an elderly and brave man, passed away. The Maharaja expressed great sorrow on hearing this news and showed unlimited restlessness in waiting for the arrival of Fakir Raza Ansari. It was only after the arrival of the said Fakir that the Maharaja decided to leave for Lahore.

Account of the going of Fakir Raza Ansari to Peshawar; the return to the Maharaja and the appointment of Dewan Kirpa Ram for the administration of the country of the Sarai of Saleh etc.; the return of the Maharaja towards Lahore, his reaching Pind Dadar Khan and from there his arrival in Lahore.

Fakir Raza Ansari was appointed to proceed towards the town of Peshawar with great glory and pomp. After traversing the stages of journey the said Fakir put up at a distance of 2 miles from Peshawar in the garden of Mahabat Khan. Alijah Yar Mohammad Khan got information of his arrival, sought the pleasure of an interview with him and, putting on a robe of honour with a plume, bejewelled *Sarpech* (turban) and the like, riding a huge elephant, entered into Peshawar along with the said Fakir. At night very graceful illuminations took place and on the following day a confidential meeting took place between the two. On hearing about all the purposes and view-points of the Maharaja from the mouth of the said Fakir, he undertook to make firm his promise and contract and, handing over some special horses allowed the Fakir to depart. The great Fakir crossed the fort of Attock on wings of swiftness, and went to put up at a distance of 2 miles from the triumphant troops. The Maharaja sent some gold saddles for the

decoration of the horses and the said Fakir strengthened the foundation of the contract and agreement with Alijah Yar Mohammad Khan on his presentation before the Maharaja. The Maharaja felt very satisfied and pleased at the inspection of the speed of the horses. Dewan Kirpa Ram engaged himself in observing the parade of his own fixed troops (regulars?); and the Maharaja showed great kindness to the said Dewan and, appointing 2,000 expert horsemen with very good horses to accompany him, ordered him emphatically to go to the Sarai of Saleh, and manage its affairs satisfactorily, **(Page-302)** bring about the building of a very strong newly founded fort and to act according to the orders which would be issued to him after the arrival of the Maharaja at Lahore. The Maharaja marched from that place and after treversing the stages of journey, reached Katas, took a sacred bath there, distributed alms to the deserving and turned his attention to Pind Dadan Khan. *Vakils* of Hyderabad and Khairpur, who were putting up there, were ordered to leave for Lahore. Lala Raj Kaur Peshawari, Munshi Jamiat Rai and certain other revenue collectors were honoured with a contract of one Lakh of rupees regarding the country of Mankera, and, receiving robes of honour and some cash, they went away. Hazari Badan Singh was appointed, according to the previous conditions, *Nazim* of Multan. He had come to Lahore and would shortly leave for Multan. The Maharaja marched from Pind Dadar Khan and reached Lahore on the 5th of Rabi-us-Sani, when only a quarter was left of the day, and a discharge of *Topkhana* took place with great eclat.

Send-off of Sikandar Khan Vakil of Nawab of Mankera and going of the Maharaja to Shalabagh appointment of Prince Kharak Singh with Misr Dewan Chand for the collection of revenue from the Zamindars of Jan

On the 5th of Jamadi-us-Awwal, Alijah Sikandar Khan, who was staying there for some time on behalf of Nawab Moin-ud-Daula, was granted a farewell gift, consisting of one *Doshala* one roll of brocade, one *Kalabtuni Dopata* (Silken Scarf), One roll of *Gulbadan*, one turban, one roll of muslin and Rs. 1,000/- in cash; & was entrusted with a robe of honour, consisting of 11 garments like *Doshala*, roll of brocade one *Benaras Dopata* (Scarf), One *Dastar* (turban) and one roll of *Jamdani* for the Nawab of Mankera; and the request of the

aforesaid person regarding a *Jagir* was postponed for the time being. Eclipse of the moon came off on the 12th of the aforesaid month and the disc of the moon became very dark when the night had passed 13 hours (may mean early in the morning owing to lengthy nights in the winter). The Maharaja went to Shalabagh on the 10th of Jamadi-ul-Awwal, for distributing alms. On the day of eclipse milch buffaloes clothes, swiftfooted horses, and large sums of cash were given to the Brahmans. Misr Dewan Chand Zafar Jang received an order from the Maharaja to go alongwith the Prince to collect *Nazrana* from the people of Jan, who had revolted. On account of this the said Misr decided to go that way alongwith the said Prince.

Receipt of the news of the determination of Azim Khan towards Peshawar; going of the Maharaja for hunting from Shalabagh. March to the otherside of the river Ravi; the appointment of Misr Dewan Chand towards Attock and going of the Maharaja to Wazirabad and thereafter to the other side of river Jehlum and Attock

(**Page-303**) Reaching near the camp of Misr Dewan Chand Zafar Jang, he issued a *Parwanah* explaining some very important matters therein and marched via Sheikhupura to the garden at the foot of the fort of Lahore. *Topkhana* connected with Misr Dewan Chand and Mian Ilahi Bakhsh, which was stationed in the suburbs of Lahore, was ordered to cross the river Ravi and proceed towards the fort of Attock. After that on the 25th of Jamadi-ul-Awwal, on Saturday the Maharaja turned his attention towards the other side of river Ravi and went to the Mausoleum of Jahangir Badshah. Raja Lal Dev of Jasrota; Bela Singh, Sham Singh and others departed towards the fort of Attock according to the orders of the Maharaja. Misr Dewan Chand came back according to orders of the Mahajara and, presented himself, understood very carefully all the points and took his way to the fort of Attock with an emphatic order to reach that district by incessant march. On the last day of Jamadi-ul-Awwal, the Maharaja encamped at Shahdara. The *Vakils* of Hyderabad and Khairpur, he had come to Lahore since some time, sent another sword freshly received from Khairpur to the Maharaja during these days. There upon the said *Vakils* were invited by the Maharaja in Shahdara on the 5th of Jamadi-us-Sani and many fine

gifts alongwith a fine *Doshala*, 4 *Kalabtuni Dopatas*, 4 rolls of *Jamadani* one fine turban, and two rolls of Muslin and *Gulbadan* One elephant, and one robe of honour consisting of 7 garments, were granted to Akhwand Karam Uallh and Nur Mohammad. A pair of gold bangles and Rs. 100 in cash and all the gifts above mentioned with a robe of honour and a farewell gift were given to Lala Asa Nand. They were to depart along with a *Vakil* of the Maharaja. The Maharaja ordered the march of his royal standards from Shahdara and went to Wazirabad, and from there turned his attention to the other side of the river Chenab. From there he went to Kunjah, reached river Jehlam, crossed it and, traversing all the stages of journey, arrived at the bank of the river Attock. A *Parwanah* was issued to Khalifa Nur-ud-Din by the Maharaja to send as soon as he could balls, ammunition, gun-powder, Linstock guns and guns with caps on and other materials of war. Thereupon the said Khalifa despatched all these articles in that direction.

Appointment of Fakir Aziz-ud-Din Raza Ansari from the fort of Attock to the other side of the river Attock, taking possession of Jahangira by the Chieftains, their crossing the Attock; fighting against the Afghans; going of the Maharaja to Peshawar in 1880 sambat corresponding to 1238 A.H. (1823A.D.)

The Maharaja appointed Fakir Aziz-ud-Din Raza Ansari from within the fort of Attock for investigating passages and bridges of Attock up to Khairabad, The Honourable Fakir found out all the conditions of the tracks, passages and bridges, and clearly explained to the Maharaja all about them on his presentation. The glorious Sikh Chieftains set right the affairs of the fort of Akura and invested the fort of Jahangira, whose towers were very strong and well built in masonry work. From the opposite side came the Afghans for opposition. Dewan Kirpa Ram, Sardar Hari Singh and others fell upon them from behind, the Afghans felt perplexed in their capacity for fighting and mulcting. **(Page-304)** and, deciding to run away, began to look upon defeat as a good opportunity. A *Thana* was established at the said fort with perfect firmness and the Maharaja felt very happy and pleased to hear this news while still at the fort of Attock and, ordering the discharge of *Topkhana*, made haste to cross the river Attock and went to set up a camp near the fort of Jahangira. On the 3rd of Chet, it became known

that the ill fated Afghans had set up a camp near Naushahra. As the Maharaja was about to take the field a quarter of the day was left when Bhai Ram Singh came to see the Maharaja. The Maharaja asked him whether war with the Afghans should be started at once or it was advisable to postpone it to the following day. Bhai Sahib said that fighting and mulcting at that very time was right and the idea of postponement to the following day was not judicious. The Maharaja said, "It is because you have never seen a war." After that Bhai Himmat Singh came forward and the Maharaja asked him all the above mentioned questions. The said Bhai replied that arranging the troops for the battle was essential first of all at that time. The Maharaja said, "You have been brought up at home in peace and comfort and have therefore become fat. How can you be expected to know anything about the battle field." After that Ventura Sahib came forward and the Maharaja said to him, "very little of the day is left now engagement in war at this time would not be good." The Sahib replied, "At this time the strength of the Maharaja would prove 10 times greater than that of the Afghans; but tomorrow it would be reversed altogether. Azim Khan is unfortunately putting up very near, tomorrow a huge army would be collected at this place and the war would become a difficult job. At present it is a much more easy matter. Therefore, the Maharaja must get ready for the fight." Phula Singh Akali, Garbha Singh and other chieftains went out for fighting and mulcting, justified the cause of bravery and daring and spared no effort in the use of sword and the gun. The Maharaja moved from his place of stay and observed the fight with arrows and guns. The Afghans shot swords from over the hillock and evinced great bravery. The Maharaja drew his sword out of its Sheath and beckoned the glorious Singhs to charge. Phula Singh Akali, Garbha Singh, Harpar Singh, Balbhadhar, chieftain of the Gorkha Platoon, consigned their lives to the Creator, and Mahan Singh, Commandant of the platoons, was wounded. Azim Khan, who was putting up on the other side of the river sent some boats full of horse and foot towards Naushahra, but, as luck would have it, those boats drowned in the whirlpool of mortality. The Maharaja began to address some very stern and harsh words to the glorious Singhs. Thereupon the Singhs showed great courage, daring and venturesome flight. They fell upon the Afghans like wolves upon a flock of sheep. Many were

wounded and many had to roll upon the bed of death. The rest decided to fly and some of the Afghan chieftains went to sleep upon the bed of failure. Azim Khan stepped backward on hearing this news and hid himself in difficult mountains. Many cannons, swivels and other materials like tents, etc., were confiscated in the raid of plunder. The Maharaja went from Jahangira to put up near Hashtnagar and, after due settlement of that place, entered Peshawar on the 6th of Chet, 1880, corresponding to 1238 A.H., on Thursday. And confiscation and plunder took place in some villages of the neighbourhood that they came across in the beginning. (**Page-305**) After that peace and tranquility were proclaimed by beating drum all over town; and the Maharaja put up in the garden of the Wazir. Zamindars of the neighbouring places accepted the rope of servitude and obedience around their lives and, presenting themselves before the Maharaja obtained many gaudy robes of honour before their departure. At night some ill-fated Afghans approached the triumphant troops and burnt themselves like months upon the candle, and burnt all the wings of their lives. The Maharaja emphatically ordered men of the *Topkhana* and others to be absolutely wide awake in the night in their protection and guard.

Return of the Maharaja from Peshawar; his going to the Metropolis of Lahore and his determination to go to Amritsar and Adinanagar

The Maharaja stayed for a few days in the garden of Wazir Fatteh Khan and the settlement of Peshawar took place in a very satisfactory manner. Allijah Yar Mohammad Khan had the everlasting honour of presenting himself before the Maharaja and Feroze Khan Khatki, who had been the cause of exciting the flames of fighting and mulcting consigned his life to its creator as a result of a fell disease. After taking pack horses of the light dark colour on the first day of Baisakh the Maharaja ordered the march of his royal standards from that place, and reached Attock on the 4th of the aforesaid month. During the night a mad elephant broke off his ropes and chains through the exuberance of his strength and vitality, caused great trouble to many people; and trampled under feet the tents of many people and chieftains. After that he reached under the bridge and showed several acts of way wardness and was finally caught in the clutches of fate. The Maharaja crossed

the river Attock and, by incessant march, went to put up near the river Jhelam. Sardar Arbel Singh, son of Bhai Himmat Singh, consigned his life to its Creator in the disruption and distrubance of the Balam Ter platoon and Sham Sota. The Maharaja reached Kunjah on the 12th of Baisakh, Wazirabad on the 13th, Gujranwala on the 14th and the village of Nangal on the 15th. At sunset severe rain and heavy hailstorm took place and a huge tree outside the above mentioned village fell off its roots. On the following day on the 16th of Baisakh, corresponding to the 14th of Shaban, on the Shab-i-brat day, at noon the Maharaja entered the fort, ordered the discharge of *Topkhana* and at night illuminations took place all over the town and the fort with great glory. The Maharaja spent some days in merry making and enjoyment and decided afterwards to go to Amritsar; but for a few days postponed the execution of his determination to leave for the place.

Going of the Maharaja to Amritsar and his conferment of robes of honour on the glorious chieftains and others. The settlement of revenue of the hilly regions of Mandi and Suket; coming of Dewan Kirpa Ram and the going of the Maharaja to inspect the city walls of Amritsar.

On the 26th of Baisakh, on Tuesday, when 2 hours were left of the day, the Maharaja ordered the march of his royal standards from the fort, (**Page-306**) and went to put up in his garden outside the fort at Lahore. Early in the morning he left for Amritsar and took a bath there, and after giving something by way of offerings to Harmandar Sahib and Bunga on Saturday, the 6th of Jeth, corresponding to the 6th of Ramzan, *Parwanahs* were issued in the name of *Kardars* of Adinanager, Pathankot, Sujanpur and Nurpur for the preparation of flour, and other materials. Rai Duni Chand, one of the nearest relatives of Raja Sansar Chand, who was enjoying the honour of a stay with the Maharaja, was honoured with a robe of honour and a special *Doshala* and some other gifts were given to him for Raja Sansar Chand. A special robe of honour was granted to Lehna Singh out of great kindness. Sardar Desa Singh and Dewan Bhawani Dass were asked emphatically to settle finally the revenue of the mountainous regions. Thereupon, the said Sirdar fixed permanently the revenue of Mandi at Rs. 60,000, of Suket at Rs. 10,000, of Kulu at Rs. 6,000 and of Chamba at Rs. 45,000. When the special

horse reached the Maharaja through Ghulam Ali *Darogha*, he joyfully ordered the discharge of *Topkhana* and a special robe of honour was granted to Sardar Deva Singh of Ropar by way of kindness and favour. Bhag Singh Adalti was released from the imprisonment of failure, Rs. 40,000 way of tribute were fixed upon him and Rs. 11,000 upon his relations. Munshi Kishan Dass did not think it suitable at that time, to go to Bahawalpur, so he was honoured by being sent to Kot Abdal. The *Vakil* of Sanghar came to present himself with a special horse; Abdus Samad Khan left the camp of the defender of the faith and, traversing the distance; presented himself along with a horse. The *Vakils* of the Rajas of Mandi, Suket, Kulu and Chamba came to present themselves before the Maharaja, and the Bhaya was specially appointed for the hilly regions for setting right and making the Rajas endorse the papers written by the *Vakils*. Kirpa Ram presented himself before the Maharaja along with his troops at hand and put before him 51 trays of sweets in honour of the marriage of his son, Lala Shiv Dayal. Rs. 5,000 were granted him by way of *Tambol*. The Maharaja went to see the city wall of Amritsar and at the time of his return in the garden he said that 2000 men from Sardar Desa Singh, 1000 from Badar Bakhsh attached to Mian Dhian Singh, and 1000 men from Sardar Fateh Singh Ahluwalia must be enthusiastically employed in the eretion of the city wall, for in that way the preparation of the said premises could be completed in a short time.

March of the Royal Standards towards the town of Batala. The departure of the Maharaja for Adinanagar and the settlement of the administrative and financial affairs by the grace of the immortal God

On Sunday, the 14th of the above-mentioned month, the glorious camp was ordered to move towards the town of Batala and the vanguard of Fakir Imam-ud-Din (**Page-307**) was stationed at Amritsar at that time. Mian Shah Nawaz Khan came to present himself before the Maharaja at Amritsar with one horse. Rupees one thousand in cash to meet his expenses and Rs. 25 in return for presentation of horse were given to him because he brought the horse. And very fine 'Kheses' each of which was worth Rs. 100, were granted to Wedha Singh

Ahluwalia Mohar Singh Attariwala and Nihal Singh of Bahadarnagar. Order was then given by the Maharaja to all the people of the *Daftar* to send out Lala Sukh Dayal for the purposes of checking the accounts, and that Lala Izzat Rai *Vakil*, who had come to present himself before the Maharaja with a Hundi of Rs. 40,000, must be made to stay at Amritsar. On the 16th of the aforesaid month, Lala Izzat Rai presented himself before the Maharaja. The Maharaja performed *Ardas* and at about the 3rd quarter of the day entered Tung and early in the morning, on Wednesday, the 17th of the aforesaid month, he rode out from that place, and after the expiry of one day reached Batala. At about the 3rd quarter of the day all the dancing girls of the place had the honour of paying their respects to him and rewards were granted to them according to their worth. One day was exculsively spent on the settlement of certain affairs. Fakir Shahdin, *Thanadar* of that place, had the honour of presenting himself before the Maharaja and, on Friday, the 19th, he marched from that place and went to the Kot of Santokh Rai and entered Adinanagar on Saturday. On Sunday, the 21st of Jeth, a special robe of honour was granted by the Maharaja to the son of Wazir Hathu and troops of the Ghorchara Singhs of the Kanhyas were given orders to set up their camps in the suburbs of Taragarh. On Tuesday, the 23rd of the aforesaid month, a special and fine robe of honour was granted to Fakir Shah Din for his management of Batala. Jalal, the famous household decorator, came to present himself along with 4 horses from Alijah Dost Mohammad Khan in company with Qazi Hassan. Two horses and 2 guns were put before the Maharaja through the intercession of Lala Sohan Lal *Vakil*, author of this history and through Lala Izzat Rai *Vakil*. Rs. 100 were granted as the presentation reward. Raja of Bosohli presented himself and Rs. 200 were granted him for his entertainment through Lala Sarab Dayal Munshi.

Presentation of Raja Sansar Chand with two horses and his engagement in securing an interview. March of the Maharaja from Adinanagar to Sujanpur and the conferment of the robes of honour upon certain well known persons. Blessed return of the Maharaja to Lahore

Under summons of the Maharaja and Raja Sansar Chand came to Adinanagar after traversing the various stages of the journey, and

offered him two horses along with a gun; and was granted Rs. 100 as presentation award. On Friday, the Sankrant of Har, the Maharaja distributed alms and charities according to his usual habit, and Dewan Kirpa Ram was made to leave for his residence. On the 4th of Har, the inevitable accident of Mir Thal became a moral lesson to all on lookers. On Friday, the 6th of the said month, (**Page-308**) Sujanpur became the camping ground of the Maharaja. A robe of honour, consisting of one *Doshala* one roll of brocade, one of Gulbadan, etc., was granted to the Raja of Basohli, and the *Vakils* of the Rajas of Suket, Mandi, Kulu and Chamba secured everlasting honour by receiving glorious robes of honour in accordance with their ranks. The *Toshakhana* of Misr Jassa was sent to Lahore under orders of the Maharaja. The special stable was also ordered to leave for Lahore on wings of swiftness. On the 11th of Har, royal camp departed from Sujanpur and, getting into boats at the bridge of the Kathuha with extreme haste reached Lahore within three days.

Arrival of the Maharaja at Lahore; his decision to go to Tarn Taran for a sacred bath on the Amavas day of the month of Bhadon and his calling Misr Dewan Chand to Amritsar.

After the settlement of the affairs of the mountainous regions the Maharaja came to Lahore and spent a period, more or less of a month, in the management of the administrative affairs. After that he showed a firm resolutation to take sacred bath at Tarn Taran, and announcing his decision to leave for Amritsar, went ever to Shalabagh; and from there went over to Amritsar on the 24th of Zilhajj. On the 27th he secured ever lasting honour by taking a sacred bath at that blessed place, and, after distributing alms and charities among the deserving and the needy he went to take a sacred bath at Tarn Taran. Later he came back to Amritsar. the *Vakil* of Habib-ul-Din, son of Azim Khan, came to visit the Maharaja with four horses. Rs. 105 were given to him by way of presentation reward and a similar amount was granted him for his entertainment. A *Parwanah* was issued to Misr Dewan Chand to present himself by proceeding straight to the Maharaja and to leave the *Topkhana* in the neighbourhood of Lahore. Consequently the Misr decided to leave for Amritsar on Tuesday, the 2nd of Muharram, 1239 A. H. On his presentation before the Maharaja he explained all the

details of his various designs about various sides. The chieftain Sardha Singh was made to depart for the management of certain affairs of the province of Kashmir and for fetching the revenue from that place.

Coming of the Maharaja from Amritsar to Lahore. The appointment of troops and platoons to the other side of the Ravi. Decision of the Maharaja himself to go to that side; arrival of the *Vakils* of Nawab Moin-ud-Daula, and his send off backwards

The Maharaja reached Lahore on the 15th of Muharram, and held a very enthusiastic conference with the chieftains, inviting their consultation and advice regarding his marching and halting. Raja Sansar Chand, who was the head of the Rajas of the mountainous regions passed out of this mortal world by a natural death. The *topkhana*, platoons and troops of the glorious chieftains received emphatic orders to engage themselves in providing themselves with all the things necessary during a journey, and to put up in the neighbourhood of Ramnagar. On account of this order all the troops crossed to the other side of the river and, on the 23rd of Muharram, the camp of the platoons and the troops became established on the other side of the Ravi, and the determination of the Maharaja to go to the other side was contemplated. Shahbaz Khan, (**Page-309**) a reliable person from Nawab Moin-ud-Daula, ruler of Dera Ismail Khan, came to present himself with some horses. Rs. 125 were granted him for his entertainment. On the 10th of Safar, Rs. 100/- as a farewell gift and one *Kalabtuni Dopatta*, one turban and one roll of *Gulbadan* were given to him with a verbal order from the Maharaja that as soon as he would reach Khushab, the Nawab must come to see him.

Stay of the Maharaja at Ramnagar on the day of Dussehra; and then his march forward from there and stay at Khushab; arrival of Nawab Moin-ud-Daula, and the spending of the Dewali day by the Maharaja at that place, and decision of the Maharaja to go to Thanna and to put up at Kundian; and his crossing to the other side of the river Attock for the purposes of collecting nazarana

The Maharaja reached Ramnagar after covering the stages of Journey, and after watching "the conquest" of Lanka at that place on the Dussehra day, the 8th of Safar, he ordered the march of his royal

standards forward. Sardar Fatteh Singh Ahluwalia was busy enthusiastically in protecting and guarding his camp set up in the neighbourhood of Lahore under orders of the Maharaja. The Maharaja marched to the town of Bhera, with a very quick speed crossed the river Jhelum and set up his glorious camp at Khushab. Nawab Moin-ud-Daula came to pay a visit to the Maharaja at that place with some horses. Rs. 1,000 in cash were given to him by way of entertainment. On the Dewali day it rained very heavily. On the following day the Maharaja marched from that place, and went to put up at Mitha Tiwana. On the 22nd of Katak, the Maharaja firmly established himself on the bank of the river Attock. The troops of Nawab Moin-ud-Daula formed themselves into a guide and vanguard of the triumphant troops and did not spare any details of caution and carefulness in their methods. The Maharaja took himself to the other side of the river in the style of a sudden attacker, and found all the chieftains on foot, nobody had any horse with him. the Maharaja appointed the triumphant troops against the fort of Baharpur. They showed great boldness and daring in their sudden attack and clung to its walls and captured it within a very short time. Most of the brave men died in the action and many suffered serious wounds, while many sought in escaping in different directions. The Maharaja traversed the distance and reached the banks of the river Kurram, which comes from Kabul and flows in that country, and set up his camp there. The *Thanadars* of Bannu feared the grandeur of the triumphant troops and, finding themselves incapable to withstand them, sent their *Vakil* to the Maharaja. Negotiations regarding their *Nazarana* were prominently taken up by Misr Dewan Chand. After a long discussion one lakh of rupees were fixed to be paid by them. The Maharaja came from that place to put up in Lakhi and Batala. All the paraphernalia of the triumphant troops along with the *Topkhana* of Misr Dewan Chand, Camps, Platoons and so on, went to the other side of the Ravi and, with an incessant march, went to take rest on the other side of the river near Dera Ismail Khan. The enemies were struck with terror, (**Page-310**) Many look to flight and were lost in wilderness. The troops of the Sarkar savaged and plundered the neighbouring villages. The *Sarkar* charged Rs. 50,000 from the Zamindars of Murat, etc., and in all haste camped on the bank of Attock near Dear Ismail Khan. In the meantime Ventura Sahib became indisposed, and Lala

Hakim Rai was appointed his for treatment.

Crossing of the Maharaja to the other side of River Sindh by the bridge for Dera Ismail Khan; arrival at Bhakkar and from that place arrival at Karor Lal Isan arrival of the vakils from Hyderabad and Khairpur and marching off from that place to Layeh; getting into boats and his glorious arrival at Kinjhar; and discussing revenue affairs with Lala Izzat Rai and then moving to Mehri and Shahr Sultan. Appointment of Lala Sohan Lal Suri, author of this history, to proceed to Nawab Moin-Ud-Daula.

The Maharaja appointed Misr Dewan Chand Zafar Jang, Sirdar Attar Singh, Dhanna Singh, Jamadar Khushal Singh and other chieftains in Dera Ismail Khan to go along with Prince Kanwar Sher Singh to collect *Nazrana* from the zamindars of Bannu and Tak. On the 15th of Maghar, the Maharaja crossed from that place and, after convering the stages of the journey, stopped in a garden in the suburbs of Bhakkar. Dewan Kirpa Ram alongwith his troops presented himself to be side by side with the stirrup of the Maharaja. A hot discussion developed between the French and Bhaya Thakar in the garden of Bhakkar the Bhaya even laid his hand upon his sword. Mian Dhian Singh intervened and averted the dispute between them. At about the 3rd quarter of the day Fakir Aziz-ul-Din and Himmat Singh approached the French and engaged themselves in setting their minds at rest, and told them that the Maharaja was paying great attention to their affairs. Nawab Moin-ud-Daula opportunely arrived at Bhakkar in accordance with the orders of the Maharaja. Alijah Sikandar Khan and Lala Dharam Chand came to the Maharaja and presented him a special sword, and the Zamindars of the neighbourhood had the honour of presenting themselves before the Maharaja and accepted loyalty and servitude. The contractors (lease-holders) of Kashmir secured an everlasting honour and pride by receiving a robe of honour. The Maharaja showed his blessed determination to go to Leh after the control and administration of the important affairs of Bhakkar and, after an incessant march, reached Karor Lal Isan and stayed there for a day or two, expecting the arrival of the *Vakils* of Hyderabad. The *Vakils* of Hyderabad, Akhwand Karan Ullah and Nur Mohammad Khan along with Lala Asa Nand and conducted by Lala Mohan Lal, came to present themselves before the

Maharaja with two horses, one of which was extemely fine, named Talghun, from Hyderabad; & brought two horses and some gifts from Mir Shah Nazar Khan. (**Page-311**) For their entertainment Rs. 200 were given to Lala Asa Nand, Rs. 300 to the *Vakils* of Hyderabad, and Rs. 400 were given to the bearers of the gifts. The Maharaja mounted the said horse to find out its speed. After the first quarter of the day he made for Leh. On the *Sankrant* day of the month of Poh, the Maharaja give alms and charities to the deserving and the needy. After that he reached the bank of the river Sindh and boarded a boat with a view to go to Dera Chand Khan. But to settle certain matters he again went into his glorious camp for two hours. The *Vakils* of Bahawalpur presented themselves before the Maharaja, who announced his demand of one lakh of rupees from these *Vakils*. The *Vakils* showed clever pretexts and, on their becoming known, the Maharaja went to Mehri. The country under the sway of Nawab Rukun-ud-Daula was subjected to destruction and plunder. The Singh chieftains who attended the Maharaja took to demolishing the houses of the populace. With a view to safe-guard the interests of the people the Maharaja appointed a special regiment to guard the suger cane fields and other farms, so that none of the horse or foot might cause destruction to the cultivated fields and the like. As the settlement of the affairs of Bahawalpur was not effected at Mehri, the Maharaja went to Shahr Sultan. Lala Sohan Lal Suri, Author of this wonderful history, had the honour of being appointed to present the Nawab of Mankera.

Appointment of Fakir Aziz-ud-Din Raza Ansari upon the bank of the river Khara along with the Platoons, etc. the decision of paying; Rs. One Lakh return of the Maharaja from that place to Multan; grant of proud robes of honour to the vakils of Bahawalpur on the receipt of Hundis from them; bestowal of Rupees One thousand upon Prince Ibrahim through Lala Sohan Lal Suri, the author of this book arrival of Fakir Raza Ansari on the Maghi (First of Magh) day and the return of the Maharaja to Lahore; the issuing of orders to the Nawab to reach Lahore after the fixation of his daily allowance.

As soon as the Maharaja reached Shahr Sultan the *Vakils* of Bahawalpur presented themselves before him. Owing to the revolution of Heaven the decision of the affairs of Bahawalpur did not take place,

and for that reason the Maharaja out of unbounded kindness said to the *Vakils* that with a view to strengthen the foundations of unity the Maharaja had not issued orders upto that time for the destruction of the fields of the country. Even at that time if a decision was arrived at, it would be good and well. The Maharaja's object was to increase the means for unity and friendship. The said *Vakils* reported the whole of that conversation to Nawab Rukun-ud-Daula in writing. The Maharaja set up his camp and platoons along with Aziz-ud-Din Raza, Prince Kharak Singh and the French on the bank of the river Khara, at a small distance from Bahawalpur, and issued orders for the preparation of strong fortresses upon the bank of the river. **(Page-312)** Lala Izzat Rai, *Vakil* of Bahawalpur, did not show any kind of courage or boldness in deciding the affair without the order of his master. The Nawab saw the arrival of the platoons on the other side of the river, and so he wrote to his *Vakil* to decide the matter. The said *Vakil* initiated the discussion for the decision of the revenue by going to the *Deorhi* of the Maharaja. One Lakh of Rupees and some horses were fixed as *Nazarana*, and Lala Izzat Rai was appointed to proceed towards that side along with the *Vakil* of the Maharaja. After 8 days he (Izzat Rai) returned with some horses along with a *Hundi* of the net sum. The Maharaja returned from that place and came to the Begi Garden on the last day of the month of Poh, which is well known to the people of India and the Punjab as "Lohri". Royal orders were issued in the names of the close attendants that they should present themselves dressed in yellow garments. The *Vakils* of the *Nazim* of Peshawar had the honour of presenting themselves in the service of the Maharaja with some horses and some mules laden with fruits. They were granted something for their entertainment and for presenting the horses. On the following day, the Ist of Magh, the Maharaja went to the Hazuri Garden, and a turban and a pearl neck-lace were granted. Prince Ibrahim, son and successor of Taimur Shah, who had gone to take rest in paradise, reached Multan. Rs. 1,000 were granted him for his entertainment through Lala Sohan Lal Suri, author of this history; and he was asked to set the mind of the said Prince at rest in every way, and show him favours in order to demand from him Ayoob Shah, his brother. Consequently Ibrahim Shah wrote a humble letter to Ayoob Shah at that very time. The Maharaja then declared his determination to march

to Lahore. Fakir Aziz-ud-Din presented himself before the Maharaja under summons and received untold favours. Nawab Shah Nawaz Khan came from Multan to the Maharaja under his orders before the Fakir did so. Alijah Sikandar Khan and Lala Dharam Chand, *Vakils* of the said Nawab, presented themselves before the Maharaja through the agency of Lala Sohan Lal Suri. The Maharaja said that arrangements should be made in the best possible way for the send-off of the Nawab after the arrival of Misr Dewan Chand at Lahore. Rs. 100 were fixed as his daily allowance and Rs. 1,000 in cash were taken from Misr Beli Ram. The Maharaja returned from Multan towards Lahore at about the third quarter of the day and, after traversing the journey, set up his glorious camp in the Sarai of Sidhu and making merry on this side of the river and that side of it reached Lahore in 8 days. A discharge of *Topkhana* took place with great eclat.

Arrival of the Maharaja at Lahore, coming of Shah Nawaz Khan and the Vakils of Hyderabad to Lahore; arrival of Ayoob Shah, and Qazi. The famous Vakil of Feroz Khan Khatiki; appointment of troops for the other side of the river to guard Darband; arrival of Khalsa Sher Singh, Misr Dewan Chand and Kirpa Ram after the settlement of the important political and financial problems

(**Page-313**) The Maharaja entered Lahore after the settlement of the important problems. Nawab Shah Nawaz Khan came to stay near Lahore. Lala Sohan Lal Suri, author of this history, conveyed the news of his arrival to the Maharaja. Dewan Devi Dass was appointed by the Sarkar to go to receive him. At about the third quarter of the day Rs. 1,000 in cash were granted for his entertainment and the Nawab stopped near the mausoleum of Hazrat Ganj Bakhsh Hujoori. The *Vakils* of Hyderabad came to Lahore after traversing the stages of the journey. Rs. 850 were given for their daily expense. Ayoob Shah expected increase in rank and rewards from the Maharaja and he felt much satisfied on hearing the good news of good relations of his brother with the Maharaja. He, therefore, marched from Peshawar, and crossing Attock, Jehlam and Chenab, reached Wazirabad. The Maharaja sent to the said Shah Rs. 1,000 in cash by the hand of Lala Mohan Lal Vakil. As the Shah reached near Ravi the furnishers of the Sarkar set up a fine canopy

and screens close to the mausoleum of Hazrat Ganj Baksh Hajoori and spread out fine floorings. As soon as the said Shah reached the other side of the river the platoons of the Sings went up to his camp in military order. At the third quarter of the day some trays of sweets, flowers, etc., bottle of rose water and Rs. 2,000 were sent to the said Shah. The *Vakil* of the Maharaja extended him to warm welcome. After a few days the said Shah put up in a spacious *Haveli* inside the town and Rs. 1,000 were granted to the Prince (Ibrahim). Qazi, the famous *Vakil*, presented himself before the Maharaja with two horses on behalf of Feroz Khan Khatki, and Rs. 100 were given him as the horse-presentation reward, and the same amount was given to him for entertainment. Zamindars of Darband had raised their head in revolt on account of their misfortune; and the triumphant troops of the Maharaja reaching those regions had beaten out their brain from their mischievous head; but the said zamindars had not desisted yet from creating disturbance and unrest on account of the revolutions of their evil star. Therefore other chieftains were appointed in that direction to punish those habitual mischief makers as was really demanded, so that they might withdraw their hand henceforth from making mischief and disruption and the prosperity of those regions may become established. Prince Sher Singh, Misr Dewan Chand and Dewan Kirpa Ram came to Lahore, and Rs. 8,000 were granted to the said Prince for entertainment. Misr Dewan Chand became a recipient of great favours at the time of his presentation. Son of Asad Khan Sangarwala, who had come along with the said Misr, was made to depart with a robe of honour, consisting of a *Doshala* and the like with a view to please the person referred to (i.e. his father.)

Maharaja and mirth of the day of Holi and the blessed new year's day and the removal of the guard and watch from the deorhi of Nawab Sarafraz Khan going of the Maharaja to Shalabagh and the send off of the Nawab of Mankera

In the days of Holi, the Maharaja had some clothes of good, first rate quality prepared in different colours. Nawab Shah Nawaz Khan of Mankera, Shah Ayoob Khan and the *Vakils* of various sides presented themselves before the Maharaja. (**Page-314**) Nawab Sarfaraz Khan paid a visit to the Maharaja according to his inclination. The Sarkar

informed the Nawab that thereafter watch and ward would be abolished and, he might move about without any objection or hindrance. The Honourable Nawab and other persons felt highly gratified at this order. On the 10th of Chet, on the New Year's day, the Maharaja had fine carpets and floorings spread out in the Hazoori Garden. All the Vakils of various sides presented themselves before the Maharaja, and offered gifts according to their capacity and position. Dewan Sukh Dayal felt very much pleased on receiving sun-bright Dewali robe of honour. Misr Dewan Chand said that the world was transitory. Henceforth the glory of the said Dewan will not continue in the former style. The Maharaja went to Shalabagh after the New Year's day. Misr Dewan Chand made a request in privacy that Nawab Shah Nawaz Khan was staying at the court for the last 5 or 6 months, and that he must be made to depart towards Dera Ismail Khan. The Maharaja said that the respected Nawab should be brought to him by the Misr in 2 or 3 days. After that the Maharaja ordered Misr Beli Ram to get ready some good *Doshalas* and other fine garments, a bejewelled turban, armlet and a pearl necklace for presenting them to the Nawab of Mankera. After 2 days Nawab Shah Nawaz Khan presented himself before the Maharaja along with Misr Dewan Chand. A fine robe of honour with a turban, a pearl necklace with a large sum in cash were granted to him. A splendid robe of honour was granted to Alijah Sikandar Khan and Lala Dharam Chand *Vakil* and the respected Nawab left for his country, Dera Ismail Khan.

Departure of the Maharaja for Amritsar and thence to Adinanagar. Arrival of Lala Kishan Chand Vakil of Mir Ghulam Ali Khan and the appointment of the author of this history for bringing him from that place in Sambat 1881. Appointment of Fakir Aziz-ud-Din Raza Ansari to go to Raja Anrodh Chand.

The Maharaja went to Amritsar with ease in a short time, and gave alms and charity to the deserving and the needy on the first day of Baisakh. Thereby he filled the aprons of hopes and expectations of the poor and the helpless with large sums of money and cash. After spending the whole of the day and night in his own blessed *Bunga*, he engaged himself in surveying and inspecting the pleasant illuminations and festoons of the Public. He also secured the felicity of both the

worlds by giving Rs. 1,500 to Harmandar Sahib Ji and Rs. 500 to Akal Bunga, and made a request there for umlimited blessings for him by excessive prayers. The *Vakils* of Hyderabad and Bahawalpur presented themselves before the Maharaja and the royal order was issued to the clerks of the office that the chart of the account of the salaries of the *Vakils* be set right and presented. The salary to the end of the month of Phagan was apporved for Misr Beli Ram. The Maharaja engaged himself in inspecting the building of the city walls of Amritsar together with the gate which was worthy of being seen while mounted on a huge elephant. (**Page-315**) An emphatic order was issued to the Jamadars that a strong and uniforced buliding should be ready very soon. Sardar Desa Singh received an order to guard the city of Amritsar so well that none of the rebels or the refreactory persons might cause annoyance or molestation to the poor and the helpless, and that punishment of the thieves should take place according to their deeds. Misr Dewan Chand received royal order to engage himself in the settlement of important administrative and financial problems by putting up victoriously at Lahore along with his *Topkhana* and the camp. The Maharaja appointed his furnishing staff and his special stable to proceed to Batala. On the 16th of the month of Baisakh, he set up his glorious camp in Tung, and on the following day in the town of Batala, and later he fixed his glorious tents in Adinanagar. L. Kishan Chand, *Vakil* of Mir Ghulam Ali Khan, sought interview with the Maharaja and offered very fine gifts. He then said in a very humbly tone, " The said Mir has reached Multan after a long journey with many expectations from the Maharaja. Some good, reliable persons be given the honour of fetching the respected Mir from Multan with perfect dignity." Some of the courtiers and counsellors also gave the same advice in this matter. Therefore the Maharaja ordered Lala Sohan Lal to go and bring the Mir from Multan with perfect dignity. Fakir Aziz-ud-din Raza who had gone to Raja Anrodh Chand since a few months, sent a letter to the Maharaja saying that the said Raja was firm and established on the path of unity and friendship and that he (Fakir) having resolved to do so, and that the glorious Prince be appointed to set his (Anrodh Chand's) mind at rest. The Maharaja appoint the said Prince to go to Jawala Ji, and the settlement of certain affairs took place between the at Bhawan Jawala.

The Fakir realised Rs. one Lakh in cash, some fine swords and many other wonderful rarities and , on getting permission to leave Raja Anrodh Chand, got the honour of presenting himself before the Maharaja after traversing the various stages of journey. He received thousands of royal favours. The Maharaja then cherished the idea of going to Sujanpur from that place.

Going of the Maharaja to Shujanpur and the conferment of valuable robes of honour upon the Vakils of the Rajas return of the Maharaja to the metropolis of Lahore

After the settlement of financial and administrative problems, the Maharaja went in ease to Shujanpur from Adinanagar. The *Vakils* of the Rajas of Mandi, Suket, Kulu, Chamba and other mountainous regions had the honour of presenting themselves before the Maharaja and handsome *Nazrana* was fixed on the Rajas according to the usual conventions. The Maharaja gave fine robes of honour to every one of them. The *Vakils* of Hyderabad presented themselves to the Maharaja and showed great keenness in the matter of praying for permission to leave. The Maharaja said, " Emphatic orders had been issued to Misr Beli Ram for the peparation of fine gifts. In a short time wonderful gifts would be ready and your send off would take place." A worth-obedience order was given to the stable and the *Toshakhana* that the princely Ruler would soon use the boats, so that he may reach with comfort and ease his residence in Lahore. The whole of the stable and the *Toshakhana* began the march towards Lahore, and the Maharaja ordered the departure of his royal standards from Shujanpur, getting into boats from the bridge of Kathuha on the bank of the Ravi, he reached Lahore with comfort in three days.

Arrival of the Maharaja at Lahore; coming of Misr Dewan Chand show of displeasure to and discussion with the Vakils of Bahawalpur. An account of Mir Ghulam Ali Khan in company with the author of this history and his (Mir's) admission into the presence of the Maharaja at Amritsar; with one horse and one sword and permission for leave to the Vakils of Sindh.

The Maharaja came to Lahore. Misr Dewan Chand presented himself and dwelt largely on the discussion of all aspects of important,

and critical affairs of administration and control of various sides. As the *Hundis* promised by Lala Izzat Rai, *Vakil* of Nawab Rukun-ud-Daula, had not been received great anger was shown and a lengthy discussion took place. Lala Nand Singh *Vakil* sent a very well constructed and decorated ' Bungla' of cooling grass *(Khas)* from Shah Jahanabad. It was liked by the Maharaja. A *Hundi* of a few thousand rupees was also despatched so that small tents, Kanats (Screens) and the like be prepared in a very good style and sent to the Maharaja. The Maharaja showed great anxiety for the arrival of Mir Ghulam Ali Khan. Lala Kishan Chand, *Vakil* of the said Mir was issued an emphatic order that 2 months had passed and the said person was dilly-dallying in the matter of his seeking the honour of presenting himself before the Maharaja. The *Vakil* replied that Ahmad Khan Buzdar, the reliable person among the Mir Sahibs of Hyderabad had come for the purposes of bringing about the return of the said Mir, but the said Mir was absolutely firm in his determination to seek an interview with the Maharaja, and was very much perplexed on account of his straightened circumstances. The Maharaja granted him Rs. 1,500 to meet his expenses, and the said Mir left Multan along with the author of this history after receiving that money. The author at the time of his departure to Lahore wisely said to Babu Baj Singh and Wasti Ram, *Thanadars* of Multan and Lal Jawahar Mal, Nazim of the place, that (Mir) would run away on the way. On account of his great personality and respectability no body believed the author. Consequently the said person began to charish the idea of escaping to the other side of the river Satluj at the place known as Faridke, which is at the beginning of the barren lands extending over 20 Kos. As the chance arose, the author took in his hand one well-tempered, fine foreign made sword, and one swift-footed bay coloured horse for presentation to the Maharaja, left for Chichawatni and sent a letter explaining the reality of this event to him. On receiving this letter, the Maharaja immediately ordered the departure of the said *Vakil*, and then resolved to take a sacred bath at Tarn Taran on the Amavas day of Bhadoon. (**Page-317**) On the 24th of Zilhaj, the *Vakils* of Sindh and Khairpur presented themselves before the Maharaja, and to all the three *Vakils* were granted fine gifts with *Doshala*, brocade, Benaras Dopattas, red silk, a variety of fine muslin,

a turban,and a robe of honour, consisting of six garments alongwith gold bangles and three special shields, one to Lala Asa Nand *Vakil* and two to the *Vakils* of Hyderabad. Besides a sum of Rs. 1000 was given to every one of them as a farewell gift. The Maharaja left for Tarn Taran on the 25th of Zilhaj.

Going of the Maharaja to Amritsar on the Amavas day of Bhadoon, and his return to Lahore later; order to Misr Dewan Chand, the regular Topkhana of Mian Ilahi Bakhsh, and the French to cross the river; appointment of men for the setting up of a Lanka at Wazirabad, and the issuing of orders after that for the setting of a "Lanka" on the other side of the River Ravi; appointment of Prince Kharak Singh, onward march of the Maharaja on the Dussehra day at the time of the third quarter of the day; presentation of all the Vakils and Ayoob Shah, and the march ahead; receipt of letters of the glorious chieftains appointed in the fort of Darband; and arrival of the Maharaja in Rohtas

The Maharaja ordered the departure of his royal standards from Lahore and reached Tarn Taran on the 27th of the said month, and (then), giving elephants, horses, cash and kind to the poor and the needy, entered Amritsar and put up in Rambagh. He then began to attend to the control and administration of that place. The author of this history presented himself before the Maharaja with one horse and one fine sword, which were extremely liked by him. The Sarkar said that the sword was really worthy of his waist. After the settlement of the important affairs of that place the Maharaja came back with ease and haste to Lahore on the 13th of Muharram. On the 19th (Sept. 13, 1824) of the said month, a royal order was issued to the regular *Topkhana* of Ilahi Baksh, the French, the regular *Topkhana* of Misr Dewan Chand and others to arrange for proceeding forward. Rs. 1,400 were given to the Bhagats of Lahore for the Preparation of " Lanka" and the celebrations of the Dussehra day. The royal order was issued that in the suburbs of Wazirabad and Ramnagar " Lanka " must be prepared, and that they (Bhagats) should depart under the orders of the Maharaja. Consequently they departed. Later the Maharaja gave Rs. 500 to the men of Ghulam Mohammad Ghubarchi on the 27th of Muharram, for the preparation of a " Lanka " near Shahdara Prince

Khalsa Kharak Singh left for Wazirabad for the " conquest " of Lanka and the Maharaja first made the platoons crose over to the other side of the river, fixed the camp of every one of them near the mound on the 6th of Safar, and himself went back into the fort. On the 9th of Safar, the Maharaja turned his attention to the otherside of the river for seeing the Lanka. Lala Asa Nand, *Vakil* of Mir Sohrab Khan, and Akhwand Karam Ullah and other *Vakils* of (Page 318) Hyderabad, Lala Izzat Rai, *Vakil* of Bahawalpur, and Shah Ayoob crossed to the other side of the river, mounted an elephant and visited the Maharaja. The *Vakils* of Bahawalpur submitted a *Hundi* of Rs. 50,000/- regarding their instalment. Prince Sher Singh was granted a fine robe of honour. On the 10th of Safar, the Maharaja marched from his halting station and, with the quickness of speed, reached Wazirabad on the 11th of the said month. On the 13th of the same month, letters from the chieftains appointed at Darband reached him, stating that the unfortunate zamindars had again gathered together and were indulging in fighting and mulcting, and that many of the men on both sides had been killed in the field and many (Others) were wounded. The Maharaja crossed the river Chenab on the 14th of the said month, and after an incessant march crossed the river Jehlam and reached Rohtas.

March of the Royal Standards from Rohtas, the Celebration of Dewali at Saryan and later in the suburbs of Siri Kot and Tarbila, Wading through the river by the Maharaja; the flight of the Afghans; his glorious arrival at Ghari Kapoora and the coming of Yar Mohammad Khan and the Vakils of Isafzais

The Maharaja marched from Rohtas on the 'Sankrant' (first day) of the month of Katak, and reached Rawalpindi. From there he went to Sarai Kala and later reached Saryan. On the 27th of Safar, on the Dewali day, he reached the fort of Darband. The zamindars left their households out of great terror and became fugitives along the path of misfortune. The Maharaja ordered the famous Singhs to cut short the distances of the difficult mountains and to kill and butcher the mischief-mongers. For this reason preparation of three strong and well-built forts, first by name Sirikot, 2nd, near Tarbila and the third, by name Ghazi on the bank of the river and just opposite the zamindars of Gandagarh, was sanctioned. The Maharaja ordered the departure of

his royal standards from the suburbs of Sirikot and reached the bridge of Tarbila on the river Attock. On the otherside of the river the Afghans, old and young, were standing firm and clinging to their devilish posts. The Maharaja expressed his idea of crossing the river just in accordance with the demands of his natural courage, and ordered all the mounted troops to present themselves before him in the meantime, well armed and equipped. On the 17th of the month of Katik, the Maharaja crossed to the other side of the river and enterenched himself there. The zamindars decided to fly, making the best of their defeat. All their houses were burnt. Many of the horsemen were drowned in the waves of mortality and secured everlasting honour, the rest went to the other side of the river and received untold favours. The Maharaja stayed for a few days on the other side of the river and ordered the camp to join the triumphant troops by crossing the bridge of Bahar. Hence the camp crossed to the other side of the river alongwith Fakir Aziz-ul-Din Raza, and the Maharaja marched from that place and reached Ghari Kapoora. Alijah Yar Mohammad Khan came down near Ghari Kapoora with the intention of presenting himself before the Maharaja. (**Page-319**) He sent the news of his arrival to the Maharaja who appointed Misr Dewan Chand Zafar Jang, Mian Dhian Singh and Dewan Bhawani Dass to go forward and receive him. As soon as he reached the camp of glory and prosperity a discharge of *Topkhana* took place with great glory and pomp. The said Alijah presented four fine horses to the Maharaja. Rs. 1,000 were granted him for his entertainment. The *Vakils* of the tribes of Isafzais presented themselves before the Maharaja through the agency of the Alijah and accepted the rope of obedience and loyalty. Other reliable zamindars of those regions also received valuable robes of honour and thereby became honoured.

Conferment of splendid robes of honour upon Yar Mohammad Khan and others and his return. Arrival of the Maharaja at Hasanabdal presentation of Dewan Moti Ram from Kashmir. Arrival of the Maharaja at Lahore and later arrival of Prince Kharak Singh and others.

Alijah Yar Mohammad Khan was honoured with the conferment upon him of one elephant and a robe of honour, consisting of 7 garments, like *Doshala* brocade, *Gulbadan* and a turban and he was

allowed to leave for Peshawar. The son of Feroz Khan Khatki was also honoured. Izzat Khan of Hastnagar was also allowed to go with a robe of honour. As the affairs of the tribes of Isafzai and others had been settled in a very suitable manner, the Maharaja marched from that place and reached the Sarai near Attock on the 16th of the month of Maghar. Marching from that place on the 18th of the aforesaid month, he went to Hasanabdal. Dewan Moti Ram, *Nazim*, of the province of the paradise like Kashmir, presented himself before the Maharaja and put before him some bundles of pashmina and some money in cash. The Maharaja speedily covered the stages of the journey. Thus he reached Sarai Kala in the third quarter of the day, and from there went to Sarai Rawatan, later to Dhamak, then to the bank of the river Jehlam and from there reached Gujrat. After that he arrived at a distance of 4 miles from Gujranwala on this side of it, and from there went to the bridge of Shah Doola, and after that came to the garden outside Lahore and set up his camp there. On the following day, on the *Sankarant* of the month of Poh, he entered the fort of Lahore, A letter from the glorious Prince was read out to him, stating that the said Prince was firmly established in the suburbs of Rohtas in union with the other chieftains, that considerable troops had gathered together in the vicinity of the fort of Darband, the zamindars of the neighbouring regions had hidden themselves in the arduous mountains and that the Afghans of Isafzai tribe were ready and eager to accept obedience. The Maharaja ordered in reply that in case pacification of the enemy and suppression of the rebels had taken place, he must reach Lahore, picking up Dewan Kirpa Ram from the village of Kunjah on his way. Consequently the prince reached outside the town of Lahore with great pomp, and a royal order was given that he should put up near Sarai Gola, which was an extensive maidan (Plain) and a place for pastime and hunt. Thereupon the Honourable Prince, according to the emphatic orders of the Maharaja, put up towards the South and all the platoons of the Sikh troops were ordered to establish themselves near the camp of the Prince. The sons of Sarwar Khan Takwala reached Lahore and presented themselves before the Maharaja. Alijah Sikandar Khan, the reliable person of Nawab Moin-ud-Daula, (**Page-320**) ruler of Dera Ismail Khan, came to Lahore. Rs. 500 were granted him for his expenses. On the first day of the

month of Magh, which was a day for the examination of the papers, the Maharaja cherished the idea of performing the sacred bath at Amritsar, Therefore the working staff at Amritsar was ordered to make all preparations for the (bestowal) of charities and alms.

Establishment of the Camp of all the troops in the South for impressing glory and grandeur on account of certain developments from the delay caused in sending hundis from Bahawalpur merriment on the Basant day and the presentation of Ayoob Shah, Nawab Sarfaraz Khan, Zulfiqar Khan and some vakils. determination for the South and return on the receipt of Hundis

For certain reasons the resolution of the Maharaja for Amritsar was deferred. As no explanation was given by Nawab Rukun-ud-daula for his delay and procrastination in submitting the stipulated *Hundis* the Maharaja ordered all the chieftains to depart towards the South. The news of the firm resolution became prevalent. On the 3rd of Rajab, on the 5th of Magh celebrations of Basant took place with great glory and pomp at the mausoleum of Madho Lal Hussain. Therefore the Maharaja ordered all the horsemen, platoons and the like to put on yellow garments and stand in a line, beginning from Delhi Gate to the above mantioned mausoleum. Consequently all the triumphant troops put on yellow garments and took their stand outside the town. The Maharaja came out of the fort when one and a half quarter of the day was left. After performing ablutions "Socheta", he inspected the parade of the troops. After that he entered the four walls of the said mausoleum and gave Rs. 125 by way of *Hasar* (offering), and then took his seat under a high yellow canopy. Ayoob Shah, Nawab Sarfaraz Khan, Zulfifar Khan, Sikandar Khan, a reliable person from the Nawab of Mankera, and the *Vakils* of the Nawab Rukun-ud-daula and sons of Sarwar Khan Takwala presented themselves before the Maharaja. After 2 or 3 hours of watching and enjoying the sight of the fair, the Maharaja returned to the fort. The *Vakils* of Nawab Rukun-ud-Daula were putting forth clever pretexts regarding the payment of the revenue, therefore the Maharaja turned his attention towards Niaz Beg and Khutpur with the idea of hunting. All the chieftains put up at Nautha. Some what harsh treatment was meted out to the said *vakils*. Therefore they were

compelled by fate to suffer such misfortune and ill-treatment. After a few days some *Hundis* of large sums were received from Nawab Rukun-ud-Daula, and the said Nawab wrote with his humble pen in the course of his letter to the Maharaja that kind of treatment towards the *vakils* was beyond the laws of chieftainship and state. The Maharaja showed favour to the *Vakils* after the receipt of the large sums, went into the fort of Lahore, (**Page-321**) and engaged himself in the settlement of administrative and financial matters.

Arrival of Raja Sangat Singh and giving of Nazrana on the Holi day by all the near attendants of the Maharaja to the said Raja. Official Darbar on the New Year's day of Sambat 1882 at Kot Lakhpat Rai and return of the Maharaja to Lahore after the receipt of large sums from Kashmir and asking the vakils of Nawab Rutun-ud-Daula to write a pronote regarding the payment of large sums.

Raja Sangat Singh, grandson of Raja Bhag Singh, who was a near relation of the Maharaja, came to the suburbs of Amritsar to seek an interview with him. The Maharaja appointed some chieftains in Amritsar, out of kindness, to go forward to receive him. As soon as the above-mentioned person came to a halt at a very short distance from Lahore, Misr Dewan Chand, Bhai Himmat Singh and others were appointed to show him respect and honour, and his camp was fixed under the wall of the fort outside Masti Gate. The Maharaja provided him with sumptuous feasts, and after a few days he had the pleasure of an interview, and submitted many fine things of his country before the favouring eyes of the Maharaja. On the Holi day, which is specially noted for mirth and merriment, enjoyment and happiness, royal orders were issued to all the special, near attendants to offer gifts and presents of Holi to the respectable Raja in the presence of the Maharaja. Thereupon at about the third quarter of the day the Maharaja took his seat upon the roof of the Baradari and all the chieftains and courtiers stood ready before him with pearl necklace (Kanthas) and plumes and turban-gems. The *Vakils*, *Munshis*, *Daftaris* and others presented their gifts to the said Raja according to their ranks. After the ceremony the Maharaja invited Misr Dewan Chand to present himself. The Misr came and began to pay compliments but did not offer his presents to

the said Raja except under the order of the Maharaja. Lala Izzat Rai *Vakil* of Bahawalpur was informed of the many ways for increasing friendship and unity. After the end of mirth and merriment all the near attendants were allowed to go. On the blessed new Year's day, i.e. in the 10th of the month of Chet, Sambat 1882, the Maharaja came out of the fort into the garden and afterwards went to impart glory by his stay to Kot Lakhpat Rai in the south of Lahore. Each one of the glorious chieftains, putting on fine and rich dresses, presented one horse with gold and silver harness, as usual, to the Maharaja. All the *Vakils* from the various side had the honour of paying respects through the author of this history and the commandants, Jamadars, Havildars, Naiks, Officers of Platoons, *Topkhana* and regiments, and all the near attendants presented gifts to the Noble Sarkar. Needless to say there was a large crowd there. In the after noon the Maharaja ordered the *Vakils* of Bahawalpur that the instalment of large sums had not been received up to that day and the Maharaja had firmly decided for those regions by way of Kasur without any delay or default. The *vakils* entreated the Maharaja that there was no delay in the payment of large sums and there would not be any delay. They said that within two or three days large sums of money would be received by the Maharaja. **(Page-322)** The Maharaja had a paper written out by the said *Vakil* in his own hand, promising to pay large sums of money within two or three days. When the night had passed one hour the Maharaja entered the blessed fort on the same date, and after the lapse of a few days went to Shalabagh from Lahore for the sacred bath at Sri Amritsar Ji on the day of Baisakhi (first of Baisakh).

Going of the Maharaja to Amritsar on the day of Baisakhi; receipt of one Kurdi horse from Shahzada Ashraf through the author of this history; the grant of Rs. 1,000 to the said Prince through the same person. Determination for the mountainous regions, crossing of the River Beas and going of the Maharaja from and into the Una house of Baba Sahib Singh Bedi and afterwards to Nadaon

The Maharaja ordered the march of his royal standards from Shalabagh and entered Amritsar on the Baisakhi day. He went to Harmandar Sahib and offered Rs. 1,500 to Darbar Sahib and Rs. 500 as *Ardas* to Granth Sahib. He then stayed in his own Bunga, and engaged

himself in watching the activities of men and women at large, and, after bringing the illuminations with great pomp and glory at night, went over to Rambagh. The author of this history submitted that a fine Kurdi horse was in the possession of Shahzada Ashraf, and was worthy of being presented to the Maharaja. The royal order was issued that the respected Shahzada be granted Rs. 300 as a monthly allowance, and that the said horse be brought to him along with the Shahzada. After a short time the author got the Persian horse viewed by the blessed eyes, and Rs. 1,000 were granted to him by way of its price. After the settlement of the important affairs of Amritsar the Maharaja left on the 16th of Baisakh, on the first day reached the vicinity of Tung; afterwards he went to Vatala and from there to Sri Gobindpura. Later on he entered Adinanagar, Hoshiarpur and Amb. All the *Vakils* and Munshis of the Doaba of Bias and Satluj presented themselves before the Maharaja, and secured everlasting felicity or their payment of the sums of *Nazarana*. As in the suburbs of Amb at that time Sahib Singh Bedi was putting up in the place called Una, the Maharaja ordered the march of his royal standards from there, had the honour of going into the service of the respected Baba and became fortunate on seeking the alchemy (good fortune) of association with him, put before the respected Baba something by way of offering and, securing a robe of honour of kindness and favour, become very happy and came back to his house in Amb. After a stay of 2 or 3 days at that place he marched from there and reached the bank of river Beas at the bridge Gopipur, and then entered Nadaon.

Visit of the Maharaja to the place of Raja Sansar Chand near Nadaun on the bank of the River Beas, and the coming of Rai Anrodh Chand; intention of the Maharaja to go to Jawala Mukhi and from there to Kangra; (Page-323) later on to the Garden of Sri Nagar and from there to Sujanpur and Adinanagar; appointment of troops for Katlahar

The Maharaja entered the palace of Raja Sansar Chand, at a distance of one Kos from Nadaun, on the bank of river Beas, where water flowed with unlimited waves and in great rage on account of plentiful stones in it. Raja Anrodh Chand came to present himself before the Maharaja with some horses, during the blessed stay of the Maharaja

at that place the revenues on Mandi, Suket and other places became definitely fixed, and the Raja guaranteed their payment. On the 10th of Har, the Maharaja crossed the river Beah (Beas) at about the third quarter of the day with the intention if paying a sacred visit to Sri Jawala Mukhi Ji. On the following day of Ikadashi Narjala the respectable Rajas succeeded in securing an interview, and engaged themselves in performing the functions of humility. The said Raja arranged for the entertainment of all the people whole-heartedly according to his means and capacity. On the 3rd, Davadashi, at noon, while it was raining incessantly, the Maharaja happily entered Sri Kangra Ji. First the Maharaja put up in Rambagh on the bank of Ban Ganga, and later entered Baradari facing Rahlu, On the following day he turned his attention towards the inspection of the fort of Kangra. After 3 or 4 days the march of the royal standards took place in the direction of Srinagar garden near Nurpur. On the following day he halted in the course of his journey, and on the day after he entered the above-mentioned garden. On the arrival of the Maharaja at Una Sahib, he surveyed the fort of Jogi Katlahar with the help of a telescope, and after a few days appointed Jamadar Khushal Singh for laying siege to that place. In the meantime Leahna Singh, son of Desa Singh Majithia, had been sent in that direction. the fort of Taragarh, rebuilt on the old foundations very strongly and firmly, was in the possession and control of Chamba. The Maharaja wished to conquer it. The triumphant troops were appointed and sent in that direction. Wazir Hathu presented himself before the Maharaja in obedience and servitude on behalf of Raja Chharat Singh, and took upon himself the responsibility of paying the large sums of revenue on the security of the *Sahukars*, and (thereby) put an end to enmity and ill-will. The Maharaja went to Sujanpur and the troops of Raja Lal Dev of Jasrota and Basohli were appointed for Katlahar. After a few days the Maharaja went to Adinanagar, and a *Parwannah* was issued in the name of Mian Ilahi Bakhsh that he should reach Katlahar with guns equipped with cavalcade (on wings of swiftness). The parade of the regular army of Dewan Moti Ram and Dewan Kirpa Ram took place. Being satisfied with the imposing sight of the garments of the troops, the Maharaja appointed them to go to Jogi Katlahar.

Going of the Maharaja to Raja Sangat Singh, presentation of

certain fine gifts by the Raja; determination of the Maharaja to proceed towards Lahore; receipt of a petition from Dewan Kirpa Ram, mentioning his assult on Katlahar; and the consignment of his life to the Creator by Ahmad Khan of Mankera; account of the conquest of Katlahar

Raja Sangat Singh, grandson of Raja Bhag Singh, a near relation of the Maharaja, was putting up at Adinanagar. (**Page-324**) The Maharaja went into his camp and the person referred to presented by way of *Nazar* fine clothes, wonderful ornaments, plain and jewelled, worth thousands of rupees, some fine coloured swift-footed horses, and some fine things of the paradise-like India; and gave some good robes of honour, consisting of a few garments to the counsellors and associates. The Maharaja accepted all that with a view to please the aforesaid person, and went to the garden on the canal Hansli. After staying there for a few days the march of the royal standards took place and the Maharaja came to Lahore. Misr Dewan Chand presented himself before the Maharaja along with the *Vakils* of Nawab Rukun-ud-Daula, and offered gifts of *Gulbadan*, Kheses, horses, camels, two matchlocks and *Hundis* amounting to one Lakh of repees and requested for the settlement of the revenue. The royal order was issued to the clerks of the office that they must write out after the enquries the balance due from the said Nawab. Hakim Imam-ud-Din was made to depart for the settlement of Kot Kapoora and a hint was given to him to put in his utmost care in finding out the income of that place in order to show his own solicitude for the Maharaja. Dewan Kirpa Ram carried on a bold and sudden attack and showed great daring at the fort of Katlahar and, making all the brave men of the field join the attack, made his own front batteries ascend the walls of the fort, secured possession of water and secured everlasting glory and permanent honour for the Punjab, which had scarcity of water inspite of having five rivers. Letters from glorious chieftains made the Maharaja aware of the praises of the bravery of the Dewan. He applauded the conduct of the Dewan and conferred upon him a valuable robe of honour. Hafiz Ahmad Khan, son-in-law of Nawab Mohammad Khan of Mankera, who used to live in Dera Ismail Khan since the subjugation of the fort of Mankera, left this mortal world. This news became known to the Maharaja through Sikandar

Khan and Maula Dad Khan. The Maharaja cherished the idea of exaction of *Nazrana* but Misr Dewan Chand, who was sincere in his friendship, said, "Nawab Shah Nawaz Khan, his son, has been sitting upon the carpet of chieftain-ship during his life time. It is essential and desirable now to make him the recipient of favour according to the most graceful laws of kingship". According to the advice of the Misr a valuable robe of honour was granted to the said Nawab. Hazari Badan Singh, Subedar of Multan, who was honoured for his audit work, was awarded a robe of honour, gold bangles and the like, and was made to leave for Multan. He took upon himself the responsibility of sending without delay and negligence a *Hundi* of Rs. 30,000 on the first day of the sun in Libra, after his arrival in Multan. Repeated and incessant letters came from the glorious chieftains appointed at the fort of Jogi Katalhar, stating that the besieged in the fort had become an object of everlasting misfortune on the approach of the batteries and, were requesting to be allowed the necessities of life along. The *Thana* of the Maharaja entered the fort and an estate of Rs. 12,000/- was granted to the relatives of the Raja of that place as a Jagir.

Becoming a resident of Paradise (Death) of Misr Dewan Chand Zafar Jang Bahadur in Sambat 1882 on account of the disease of colic and the appointment of Misr Sukh Dayal in his place by the kind attention of the Maharaja. Send off of Raja Sangat Singh and coming to Lahore of the glorious Chieftains appointed at Katalhar and untold favours of the Maharaja upon Dewan Devi Dass

(Page-325) The misdirected heaven unhinged sky produce wonderful marks and rare figures in every revolution and rotation. Misr Dewan Chand Zafar Jang Bahadur consigned his life to his Creator on Monday, the crescent day of Zilhaj, corresponding to the 5th Sawan, from an attack of colic, lasting two days. Since the Misr was a chosen one on account of his intelligence and insight, bravery and courage, sincerity of word and also had the merit of being high born; the remains of that man of blessed life were burnt in the garden of that very person of praiseworthy life. Great respect and indescribable reverence was showm by showering over them large sums of money. The Maharaja was lost in grief and bewilderment, and remarked that the Misr was a unique personality of the age and had no equal or parallal in sincerity.

He died in Sambat 1882. (Five lines of verses omitted.) Sukh Dayal, his real brother, who was equipped with perfect intelligence, decorated with all inclusive wisdom, and besides had the training from that unique teacher with regard to all necessary matters, was given the office of that unique personality of the world. He was honoured with a worthy robe of honour and was made the commander of all the triumphant troops, *Topkhana* and other essential adjuncts. Raja Sangat Singh requested for permission to leave, and the Maharaja made it a point to please the Raja, and so gave him fine clothes and horses with silver and gold harnesses at the time of his departure, and the Raja left for his native country. Jamadar Khushal Singh and S. Dhanna Singh came to Lahore after setting the affair of Jogi Katalhar, and on securing an interview with the Maharaja received many favours. Dewan Devi Dass, who had become a target for anger and strict demands of the trainers of horses of the field of ignorance on account of his extortions in auditing, was keeping company with the bairagi mendicants on the other side of the river Ravi. Although many of the chieftains went to him to cheer up his mind, the above mentioned person did not set his heart upon seeking the presence of the Maharaja. The Maharaja personally went to the other side of the Ravi and, holding the said Dewan with his own kind hand, brought him into the fort. He granted him a robe of honour and a *Dupatta* and gave his worth obedience order, "You must present yourself before me tomorrow to state all your purposes."

Arrival of the *Vakils* of Hyderabad and Khairpur and their presentation with gifts and presents; resolution of the Maharaja to have a Sacred Bath on the Amavas day at Tarn Taran and at Amritsar. Grant of a robe of honour and a sword to Misr Sukh Dayal and determination of the Maharaja to go to the other side of the river Chenab; appointment of the Prince with the French Platoons.

On the 17th of Muharram, 1241 A.H. Darwesh Mohammad Khan and Akhwand Karam Ullah, *Vakils* of Hyderabad and Lala Asa Nand, *Vakil* of Khairpur came to Kot Nau along with Lala Mohan Lal. Lala Raj Kaur, brother of Dewan Bhawani Dass, went forward and brought them to Lahore on an elephant and put them up in a fine *Haveli*. The Maharaja granted Rs. 525 for the entertainment of the *Vakils* of

Hyderabad, and Rs. 355 for Lala Asa Nand, *Vakil* of Khairpur. On the following day gold saddles with brocade trappings were sent them through the Darogha, so that they might engage themselves in seeking an interview with due decoration and equipment of their horses. The *Vakils* then had the pleasure of presenting themselves before the Maharaja with six horses. The Maharaja was very much gratified with the sight of those horses. The *Vakils* of Hyderabad presented two gold sword hilts, 10 rolls of brocade Lungis, and some rolls of red silk printed and striped, etc., and one sword hilt and 30 rolls like the above were offered on behalf of Khairpur. Consequently brocade *Dopattas* and Rs. 50 each were granted to six men who had carried the gifts. As the Maharaja had a mind to perform the sacred bath on the Amavas day at Tarn Taran, he marched from Lahore and went to Shalabagh, and then proceeded further from there. Misr Sukh Dayal went to Amritsar with Alijah Sikandar Khan and, through the offices of the said Misr, the *Nazrana* on the said Nawab was fixed. As soon as the Misr presented himself to the Maharaja at Amritsar, he (the Maharaja) granted him a sword and a robe of honour out of unlimited kindness, and then appointed him the head of all the triumphant troops. He was then allowd to cross the Ravi and set up triumphantly in Gahri Kallah on the bank of the river Chenab near Ramnagar. He was also ordered that a silver Bungalow be fixed up between the troops and *Topkhana* for purposes of inspection the Dussehra Day celebrations. According to a hint from the Maharaja the French platoons left for the other side of the Ravi and were emphatically told to stay near the camp of the said Misr. Prince Khalsa Kharak Singh crossed the other side of the Ravi, and an emphatic order was issued for him that he should set up his camp on the bank of the river Chenab. Nawab Sarafraz Khan and Zulf-i-qar Khan and platoons and camp were given further emphatic orders to reach and alight on the bank of the river Chenab in great haste.

Departure of the Maharaja from Amritsar; His crossing of the Ravi and arrival in Gahri Kalla on the Bank of the river Chenab on the Dessehra day; His crossing the river Jehlam and putting up at Rohtas his watching the parade of the troops; His going from that place to Duman and on Dewali day to Katas and afterwards to Pind Dadan Khan

On monday, the 3rd of the month of Rabi-ul-Awwal, corresponding to 3rd of Katak 1241 A.H., corresponding to Sambat 1882, the departure of the royal standards took place from Amritsar, and the Maharaja reached the village Miani on the other side of the Ravi, after cutting short the long stages of the journey, and on the following day, i.e. on Tuesday, he reached Eminabad, and on the 3rd he reached Wazirabad and later he glorified Ghari Kalla with his presence. on the 7th of Katak, Friday, he inspected the Dussehra celebrations, and at sunset crossed the river. the 8th was spent on the way, and on the 9th (oct. 22, 1825) he reached Dinga and later went to Kharian; on the 12th he betook himself to the bank of the river Jehlam, and on Tuesday, **(Page-327)** the 15th of the said month, he crossed river Jehlam and reached Rohtas on the 16th of the said month, and remained busy in watching the parade of Sirdar Hari Singh and the *Ghorcharas* for two days, monday and tuesday, the 17th and the 18th. the said Sirdar presented for inspection fine troops beautifully dressed in special garments with brocade waist bands, and received many praises. On Wednesday, the 19th, the Maharaja went through the tunnel and reached Domeli. on tuesday, the 20th, he went to Duman, which is a place difficult to cross and narrow for passage. the one given to veil behind the screens of modesty, the mother of the glorious prince, was left behind. Raja Sochet Singh also got permission to go for the management of the mountainous regions entrusted to him. On Saturday, the parade of the troops of Prince Sher Singh was inspected, and he was sent to Attock. After that the parades of the troops of Sirdar of Attari, and Chanda Singh, son of Shamu Singh, took place. early in the morning on sunday, the 23rd of the aforesaid month, the royal standards were made to march from that place and the Maharaja went easily and in a short time to Dharamsala outside the town of Chakwal. on the morning of Monday, the parade of the troops of Raja Golab Singh, and about the third quarter of the day of the troops of Sewa Singh Jallawalia were inspected. On the 25th the Farashkhana (household staff) and platoons got honour of being permitted to proceed towards Fatas. On Wednesday, the blessed day of Dewali, i.e. the 26th, the Maharaja reached Katas and secured great deal of pleasure by the sight of illuminations; and in the morning of Thursday, i.e. on the Amavas day, he took the sacred bath there, and taking a happy seat under Libra, went about the third

quarter of the day into the fort Dalwal after giving alms, horses, etc. after that he went to Chooha Saidan Shah and left for Pind Dadan Khan. on the following day when four or five hours of the day were left the Maharaja went hastily into Pind Dadan Khan and put up in the fort founded by most honourable personality of Singh Sahib who had become a resident in heaven.

Presentation of the Vakils of Hyderabad and Khairpur and Alijah Sikandar Khan; inspection of the Parade of the troops of Hukam Singh Chimni and the glorious Prince order to the Camp and the troops to cross the river Jehlam inspection of the Parade of the troops of Misr Sukh Dayal; departure in union ith the Prince fro the collection of revenue arrival of the Maharaja at the metropolis of Lahore.

On Sunday, the crescent day of Rabi-us-Sani, and the 30th of Katak, the *Vakils* of Hyderabad and Bahawalpur and Sikandar Khan and Qazi, *Vakil* of Yar Mohammad Khan, came to the presence of the Maharaja Rs.750 of Nanak Shahi coins were granted to the *Vakils* of Hyderabad, and Khairpur, and the royal order was issued that the Maharaja would soon turn towards Lahore, they must leave for Lahore by roads and bridges affording ease and comfort. On Monday, the Sankrant of the month of Maghar, first the parade of the troops of Hukam Singh Chimni, consisting of 300 horsemen and ten camel ridden swivels, was watched, and then inspection of the troops of the (**Page-328**) glorious Prince Khalsa Kharak Singh, consisting of 500 riders of good horses, 20 swivels, and 11 led *(kotal)* horses took place. Raja Rahim Ullah Khan of Rajauri secured everlasting felicity on the grant of a horse to him, and presented before the blessed eyes a fine horse. The "Campoo-i-Muala" (the Great Camp) was given worth-obedience order to cross the river Jehlam. On Tuesday, the 2nd of Maghar the parade of the troops of Misr Sukh Dayal was watched. The Misr made all his troops dressed gloriously and well-equipped with armours and receive a thousand words of praise; secondly Nihanga Singh Nihang with 100 horsemen showed their parade to the Maharaja. Alijah Sikandar Khan was allowed to depart with a robe of honour, consisting of a *Doshala*, brocade, red silk and Rs. 500 in cash. Misr Sukh Dayal

left for Nawab Shah Nawaz Khan to collect from him one Lakh and fifty thousand rupees. A fine robe of honour was given to the said Misr for the said Nawab together with the direction that he must send it through some of his reliable persons as soon as he reached the banks of the river Attock. He was also given a hint that the glorious Prince had been appointed to extort large sums of *Nazarana* form Bannu and other places; and he had to help him in the fulfilment of the duties entrusted to him (the Prince). The Prince went in that direction in union with the Misr. The Maharaja left for Haranpur in the third quarter of the day, was in Haria on the 4th, in Rattowal on the 5th and reached in ease and haste Ramnagar after crossing the river Chenab on Friday in the third quarter of the day. On the 6th of the said month valuable robes of honour were granted to the *Kardars* at Ramgarh, and at about the third quarter of the day the victorious camp was set up in the garden at Akalgarh. On the 7th, he reached Naushahra, on the 8th Kot Pindi Dass and on the 9th of Maghar, on Tuesday, when the day had run its first quarter, the Maharaja entered the fort of Lahore and a discharge of *Topkhana* took place with great pomp and show.

Arrival of Vakil of Yar Mohammad Khan along with horses and other gifts; entrusting him with a valuable robe of honour; receipt of a letter from Misr Sukh Dayal mentioning the arrival of Nawab Shah Nawaz Khan in the Army; dismissal of the guard and watch from the Deorhi of the nawab of Multan and an account of the landlords of Attock lakki and Batala determination of Sardar Fateh Singh Ahluwalia to go to Jagranwan and appointment of Khalifa Nur-ud-Din and Budh Singh

The *Vakil* of Yar Mohammad Khan came to Lahore with some horses along with the Darogha on the 19th of Rabi-us-Sani, and had the honour of presenting himself before the Maharaja. A horse of dark black colour was very much liked by the *Sirkar*. After a few days a valuable robe of honour and large sums in cash were given to the *Vakils* as farewell gifts, and one elephant, a turban gem, plume, a bejewelled under-turban with fine gifts like *Doshalas*, brocades and red silk were conferred on Alijah Yar Mohammad Khan and also on Alijah Dost Mohammad Khan. A humble letter from Misr Sukh Dayal

was considered by the Maharaja. The Misr had written that Nawab Moin-ud-Daula Shah Nawaz Khan had come into the triumphant army and was feeling happy and honoured on account of putting on a robe of honour from the Maharaja, and that the final payment of the fixed large sums was under consideration. (**Page-329**) In answer to it an emphatic order was issued that after due settlement of those regions, he must present himself before the Maharaja. In the meantime the Maharaja dismissed the guard and watch from the *deorhi* of Nawab Sar Faraz Khan, and conferred upon him a valuable robe of honour out of great kindness. A humble petition from the glorious Prince was viewed by the Maharaja, stating that Nawab Shah Nawaz Khan had come near the village Lakki and Batala on the other side of the river Attock, was engaged in paying up the fixed *Nazrana* and was also earnest in paying up the balance. It also stated that Sikandar Khan along with his troops was present with him. The Prince decided to go ahead for pastime and hunt; the zamindars of those regions gathered together and opend hostilities. Dewan Kirpa Ram and Misr Sukh Dayal showed worthy consideration and carefulness; and the opposing party suffered a defeat. Two or three platoons were appointed for the management of the Doaba during those days. On account of their mobilisation great inconvenience and trouble was caused to the residents of villages entrusted to Sardar Fateh Singh Ahluwalia. The said Sirdar began to harbour doubts and labour under suspicions on account of the revolutions of heaven; so he crossed the Satluj and came to Jagranwan. On the 18th of Jamadi-ul-awwal, this news became known and widespread and Sirdar Bodh Singh, Khalifa Nurudin and some others were appointed for keeping order in the country and for reassuring the said Sirdar. Prince Sher Singh crossed the river Chenab according to the orders of the Maharaja and presented himself on the 19th of the Jamadi-ul-awwal.

Resolution of the Maharaja for a sacred bath at Amritsar on Maghi (first of Magh) day and investment of authority on Sher Singh as Deputy of Lahore; arrival of the vakil of Bharatpur and receipt of the news of the conquest through Ram Dayal and Royal order to Khalifa Nuruddin for preparing the lac dye for Holi

The Maharaja turned his attention towards Amritsar for taking a

sacred bath of Maghi on the 28th of Jamadi-ul-Awwal along with some *Gharnals*, two cannons and platoons. Prince Sher Singh who was a wise man of the age, could intelligently understand matters, and was an expert in that respect was appointed to govern Lahore. During these days the glorious Sahibs with their untold troops, worthy platoons and unlimited *Topkhana* were making a great display of their full and firm siege of the fort of Bharatpur. The Raja of that place sent his *Vakil* to the Maharaja. This *Vakil* presented himself before the Maharaja and requested for help and stood a guarantee for the daily expenses of the army. The Maharaja did not at all consider favourably the word request of the *Vakil* on account of his regard for his unity and friendship with the glorious Sahibs, and so the *Vakil* had to go back unsuccessful. Lala Ram Dayal, news-writer of the glorious Sahibs, submitted to the Maharaja on the 17th of Jamadi-us-Sani, that the Sahibs without any inconvenience or botheration to Matcalfe Sahib or others, attacked the fort from all sides very bravely and boldly and reduced it to subjection. The Maharaja according to the best laws of unity and friendship and the choicest style of cordiality, ordered the discharge of *Topkhana* on the hearing of this happy news, and the said Lala was granted a fine robe of honour out of his excessive favours and kindnesses.

(**Page-330**) The *Vakils* of Sirdar Fatteh Singh Ahluwalia came to the Maharaja, and stated that the son of the said Sirdar would reach Amritsar during the Baisakhi days. The Maharaja regarded this matter as a clever excuse and yet employed the language of extreme kindness and consideration in response to it. A royal order was issued to Khalifa Nur-ud-din that, as the Maharaja intended to reach Lahore very soon, he must make ready lac dye of various colours and other things necessary for the Holi (festival). A letter of the glorious Prince Khalsa Kharak Singh came, stating that the Zamindars of Darband had taken to the payment of large sums after suffering an ignominious defeat. The camp of glory and prosperity had come down near Kalabagh on the bank of the river Attock and the collection of the remaining large sums was in progress. So in reply the royal order was issued that he must come to the Maharaja on the wings of swiftness.

Arrival of the Maharaja at Lahore and departure of Raja Gulab Singh, Sirdar Dhanna Singh Malwai and Prince Sher Singh

along with their troops for Attock. Celebrations of the blessed New Year's day in the days of Holi and receipt of a letter from the French referring to their stay in Hazro; appointment of other triumphant troops and large and small Topkhanas to Attock.

The Maharaja ordered the march of the world conquering standards from Amritsar and reached Lahore on the 18th of Rajab. A discharge of *Topkhana* took place with great eclat. The platoons were standing on both sides for showing a parade. They srarted the drill and received thousands of favours. Niaz Ali Darogha presented himself before the Maharaja on the 22nd of Rajab along with the *Vakils* of Alijahs Dost Mohammad Khan and Yar Mohammad Khan and after presenting two special horses began to submit messages of unity. After this *"Ghorcharahas"* and other *Ardalis* (Orderlies) of the troops, who came from their places and houses, put up in the open land of Mian Mir and Sarai Gola. Raja Gulab Singh withdrew from the dominions (taluqas) of Nawab Rukun-ud-Daula according to the emphatic orders, came to present himself before the Maharaja and, after submitting before him the *Hundies* which he had collected from the country of Nakais and others, he set up his camp, according to the orders of the Maharaja, in Sarai-Gola. After securing large sums of money from the zamindars of Doaba Chaj on the 13th of Shaban, Sirdar Dhanna Singh Malwai presented himself before the Maharaja with those large sums and 12 horses. Prince Sher Singh was given a royal order that Alijah Dost Mohammad Khan had written in the course of his correspondence that the revenue of Kabul and Peshawar would be paid at the time of the arrival of the troops, and assured that he was firm and constant on the straight path of humility and servitude. But no reliance could be placed on the words and deeds of the Afghans. Yar Mohammad Khan had put in prison Abbas Khan Khatki, who had loyal relations with the Maharaja on the instigation of his (Yar's) brother. Since the relesse of the said Prince that after traversing the stages of the journey he should reach the other side of river Attock very soon with a huge army and should open negotiations with the said Alijah. **(Page-331)** If the release of Abbas Khan may take place peacefully and in a friendly way it would be better, otherwise recourse should be had to fighting and mulcting. So the Prince left for those regions with abundant troops on the 15th of

Shaban, and the Maharaja himself went up to 20 Kos in company with him to bless him. On the world illuminating New Year's day all the Glorious chieftains, *Daftaris*, *Vakils*, *Munshis* and others received everlasting felicity by offering gifts and presents. After that the celebrations of the Holi day took place. The glorious French, who had gone to the other side of the river according to a hint from the Maharaja reached the suburbs of Hazro, and submitted an humble letter to the Maharaja. In asnwer to that it was written to them that they must proceed forward in great haste and establish themselves victoriously on the river Attock, and that they must cross the river on the arrival of the Prince after a mutual consultation. The regular *Topkhana* of Mazhar Ali, Imam Shah, and Sheo Parashad along with that of Misr Zafar Jang departed for the other side of the Ravi. The emphatic order was issued by the Maharaja that they should quickly reach the bank of the Chenab, establish themselves there, and be determined to proceed forward according to the hint of the Maharaja.

Determination of the Maharaja to go to Amritsar on the Baisakhi day; the appointment of Fakir Raza for the settlement of the Doaba; account of the control and administration of Peshawar as given in a letter by Prince Sher Singh.

The Maharaja cherished the desire of taking a bath on the Baisakhi day at Amritsar. Fakir Raza Ansari and Munshi Ram Dyal were appointed for the settlement of the regions under the sway of Sardar Fatteh Singh Ahluwalia. A royal order was issued to the *Vakils* of Sindh that the camp of glory and property would move from Amritsar to Lahore after the pastime and hunting, and that they must stay in Lahore till the arrival of the royal standards. Rs. 750 were granted them for a month, and Lala Mohan Lal was given an order to stay with the said *Vakils* in Lahore. The *Vakils* of Bahawalpur were given an emphatic order that they should reach Amirtsar along with Lala Sohan Lal Suri, the author of the history. The Maharaja reached Amritsar in two days and gave to the poor, the needy and the Brahmans many alms and numerous other things like Benarsi *Dopattas*, Satin waist coats, rolls of red silk, turbans, warm clothes and large sums in cash. He spent his day and night in his own *Bunga*, and went to Rambagh early in the morning. A humble letter from Kanwar Sher Singh came, stating that

in union with the French and other triumphant troops, he was established on the other side of the river Attock, that an order to the troops to advance was under consideration, but Alijah Yar Mohammad Khan, on hearing the news of the arrival of the triumphant troops, was going to pay *Nazrana* according to his capacity, and was showing straight forwardness and consideration in all kinds of talk and was going to re-instate the son of Abhas Khan in his own old country. In answer to it, it was written out that he must attend to the settlement of all the vital affairs according to his own correct Judgment.

(Page-332) presentation of the Vakils of Nawab Rukun-ud-Daula with Hundis through the good offices of Lala Sohan Lal Suri; receipt of the news of the death of the Nawab. Resolve of the Maharaja to go for hunting and the establishment of guard all along the way to suspend traffic; sudden demise of Bhai Himmat Singh; interview of the Maharaja with Baba Sahib Singh Bedi; crossing the river Beas and Visit of the Maharaja to Jawala Mukhi

On the 15th of the month of Baisakh, *Hundis* worth rupees one lakh regarding the instalment of Nawab Rukun-ud-daula Bahadur reached the *Vakils* and they submitted the same to the Maharaja by presenting themselves in his servive at once through Lala Sohan Lal. The Maharaja showed great pleasure and indescribable joy on the receipt of those *Hundis*. In four days through the swift mail service authentic news from Multan came that Nawab Rukun-ud-Daula turned his attention from this mortal world to the Everlasting Universe on Monday, the 9th of Ramzan, corresponding to the 7th of Baisakh, exactly at noon, on account an attack of rheumatism. Prince Rahim Yar Khan was nominated under the title of Mohammad Bahawal Khan, and was seated upon the throne of prosperity and glory. The Maharaja kept this news quite secret, and gave no intimation to the *Vakils* of that place. He then, turned his attention towards the river Beas for purposes of pastime and hunt, set up guard and watch of the French horsemen all along the way so that they may not allow any body to come that way and should check the coming and going of all the glorious chieftains, *Mutsadis, Daftaris* and *Vakils*. At about the third quarter of the day orders were issued to S. Budh Singh, Jamadar Khushal Singh, Bhai Himmat

Singh, Dewan Moti Ram, and Sirdar Dhanna Singh Malwai that they should stay in Amritsar till further royal order, and should not accompany the victorious stirrup. On the 16th of the said month, at night the cook gave Bhai Himmat Singh poison by making him taste the food, and thus put an end to his life. Early in the morning on Thursday, the 17th of Baisakh, all the glorious chieftains gathered together, removed the corpse of that person of blessed days with great pomp to the garden belonging to him, and there cremated him. The said Sirdar was noted for his wisdom, therefore, great grief and sorrow clung to the aprons of the hearts of the people on account of his death. The Maharaja had a happy interview with Baba Sahib Singh Bedi; and offered some horses and other gifts. The venerable Baba gave many pieces of advice, sermons and maxims with his pursuasive and impressive tongue with a view to bring about the release of Sada Kaur. The Maharaja also uttered some formal words with his blessed tongue. The said Baba crossed over to the other side of the Beas without a second interview and the Maharaja managed the country under his sway in those regions, after a few days of his pastime through Kanuwan and other places on the other side of Beas. (**Page-333**) After a few day's happy stay in Adinanagar and, having duly settled those regions, he recrossed the river Beas and, traversing the stages of the journey, reached Sri Jawala Ji. On securing the pleasure of the sight of that blessed place he made his offerings.

Indisposition of the Maharaja at Sri Jawala Ji and his determination to go to Adinanagar; Arrival of Fakir Aziz-ud-Din; death of Raja of Mandi; appointment of Raja Sochet Singh for the settlement of that place and receipt of a letter from the glorious Prince

On account of the cruel revolutions of heaven, the temperament of the Maharaja got adrift from the pivot of normality at that place. He came back to Adinanagar with the utmost speed. Fakir Aziz-ud-din Raza Ansari, a resort of wisdom, who had gone out along with Munshi Ram Dayal for the collection of large sums from the country of Doaba came to Amritsar after the control and administration of that country and proceeded forward according to the orders of the Maharaja. The

cup of the life of the Raja of Mandi became brimful on account of the vicissitudes, and one of the near relations of the Raja became established upon the carpet of pontificacy and chieftainship, and sent his *Vakil*s to the service of the Maharaja with fine gifts and rare presents out of his intelligence and wisdom, and took upon himself the responsibility of paying a handsome *Nazrana*. Therefore Raja Sochet Singh, brother of Mian Dhian Singh, was appointed for the control and administration of the affairs of the mountainous regions along with his worthy troops. Khalsa Kishan Singh, son of Sirdar Himmat Singh, who was a wise and intelligent man and had ready with him 1000 riders of good horses, left for Mandi after the Inspection of parade, and got an emphatic royal order to look to the management of vital affairs according to the advice and counsel of the said Raja. A letter from the glorious Prince came to the Maharaja, stating that the said Prince was putting up near Rawalpindi along with the troops, and had suspended his march forward on account of negotiations with genuineness and good behaviour of Alijah Yar Mohammad Khan. In answer to it the royal order was issued that he must present himself before the Maharaja on wings of swiftness. On the eclipse day of moon on full moon day of the month of Jeth, the Maharaja gave out in alms and charities thousands of rupees and issued an order that Bungalows should be erected all along the way from Adinanagar to Amritsar. The resolve to go to Amritsar was firm in the mind of the Maharaja, and an order was issued to the *Dafaris, Ahlkars* and others who were staying in Amritsar to reach Lahore as soon as they could, for the Maharaja would himself reach Lahore shortly afterwards.

Arrival of the glorious Prince Khalsa Kharak Singh along with the French at Lahore; presentation of Prince Sher Singh and Misr Sukh Dayal from Attock and of Raja Sochet Singh (Page-334) from Mandi, stay of the Maharaja at Shalabagh according to the advice of the physicians

The glorious Prince came to Lahore according to the orders of the Maharaja after the control and administrations of Peshawar; and put up in his own Cantonment. The Maharaja came to Amritsar after traversing the stages of the journey after the departure of the royal standards from Adinanagar and, having settled its vital affairs, from

that place came to Lahore. The Prince presented himself before the Maharaja with horses and presents of Villayat (Kabul) and received thousands of appreciations. The French and the other chieftains of the troops presented themselves before the Maharaja and gave a full account of that place. Prince Sher Singh secured everlasting felicity by presenting himself before the Maharaja, and went to the country under his sway to distribute large sums of money among his own regular troops. Misr Sukh Dayal presented himself before the Maharaja and received thousands of favours. Raja Sochet Singh and other chieftains, who had gone to collect *Nazarana* from Mandi, came back to Lahore after the realisation of the entire sums presented themselves before the Maharaja. According to the revolutions of the tyrannical heavens the disposition of Maharaja got adrift from the pivot of normality. Alms and charities were given to the needy, and the poor, and, according to the proposal of the physicians, the Maharaja was to stay in Shalabagh. The Maharaja sat down in Shalabagh early in the morning every day after a stroll for a quarter of the day, and some improvement found its way in his temperament. Prince Sher Singh heard the news of the indisposition of the bountiful temperament, left Mukerian and showered Rs. 200 from over the blessed head on his arrival before the Maharaja.

Investment of the glorious Prince with Authority on the Rappat (Report) of "Campoo-i-Moala" (Royal Camp) and the like and going of the Maharaja to Tarn Taran for a Sacred Bath; his indisposition and his recovery by the grace of immortal God his visit to Darbar Sahib in the Month of Bhadon

The glorious Prince Khalsa Kharak Singh was honoured by the Maharaja over and above all the troops of the platoons, the French, the *Topkhana* and the "Campoo-i-Muala," and then the Maharaja said that the daily report must be submitted to the Prince. He then ordered the march of his royal standards on the Amavas day of Bhadon and, reaching Amritsar, gave many alms and charities to the Brahmans, the poor and the strangers. The *Vakils* of Hyderabad and Khairpur, Darwesh Mohammad Khan and Lala Asa Nand along with Lala Izzat Rai, *Vakil* of Nawab Rukun-ud-Daula, went to Amritsar under summons of the Maharaja and put before him the Hundis of the revenue which had reached Lala Izzat Rai from the said Nawab, **(Page-335)** and secured

everlasting good name. On account of the changes of the heavenly positions the temperament of the Maharaja went astray from normality at Amritsar and weakeness more than before found its way into his constitution. The people who were found of sensational news events began to talk much nonsense, but the sincere well wishers and the faithful servants and old attandants were lost in restlessness and prayed for help from the Lord Most High. Royal orders were issued to all the *Granthis* of Amritsar and other places to recite *Granth Sahib* and large sums of money were showered from over the blessed head. Since the eternal help was clinging to the personality of good qualifications, therefore, the course of fulfilling the hopes of others became an object for the mercy of the immortal God. The sweet smelling breeze of health and normality blew upon the garden of his blissful temperament by the grace and mercy of the all powerful, most High God; and the dark night of worry and suspense changed into the brightest day of happiness and joy. The trees of pleasure and mirth put forth fruits of happiness and joy. The trees of pleasure and mirth put forth fruits of happiness and merriment, and the bud of the heat of the public, which had become mortgaged to dwindling autumn on account of cartain imaginary ideas, got a fresh re-opening, and plenty of joy returned to the humble attendants given to servitude, and they began their routine as usual. After a few days the Maharaja had the honour of seeing the blessed *Darbar Sahib* and gave Rs. 1,100 there and the some sum to *Akal Bunga*. The people of the town felt a new life in their bodies on obtaining the happy sight of the Maharaja and felt great pleasure and triumph in the matter.

Celebration of the Dussehra day in Amritsar and the presentation of the glorious Chieftains, Vakils, Daftaris and munshis. Arrival of the Prince in Lahore for the conquest of "Lanka" and going of the Maharaja from Rambagh to the Silver Bungalow in Sambat 1883.

The Maharaja was staying in Amritsar on account of the derangement of his temperament when the Dussehra day drew near. Therefore the silver Bungalow was ordered to be removed from Lahore to Amritsar, and was fixed on the bank of stream in the village Tang, and an order was issued to the "Campoo-i-Muala" (the Royal Camp) to

reach Amritsar on wings of swiftness, and engage itself in showing its drill to the Maharaj. After that a royal order was issued to the glorious chieftains for presentation in Amritsar on the blessed day of Dussehra. The Glorious Prince got a hint from the Maharaja to erect "Lanka" in a graceful and stylish manner and to arrange for the discharge of *Topkhana* with great pomp and glory. All the carpet-layers were emphatically told to spread and fix up all the heaven-kissing tents, gold and silver threaded "*Be-Chobas*" (tents without poles) and brocade and gold threaded canopies with golden poles and fine carpetings and floorings near the Bungalow. (**Page 336**) An emphatic order was issued to the *Daroghas* of the stable to present on the blessed day of Dussehra in good grace all the swift-footed horses, decorated with gold and bejewelled harnesses, with ropes about their necks. After that the men incharge of elephants were given a royal order to bring forward for inspection the huge elephants with due decoration and adornment.

All the glorious chieftains and Prince Sher Singh, who were present before the Maharaja in Amritsar along with the triumphant troops, were ordered to make the troops put on fine garments and present themselves for survey on the blessed day of Dussehra. On Tuesday, the morning of the blessed day of Dussehra, the Maharaja ordered the march of his heaven-kissing standards from Rambagh in a very blessed hour pointed out by the readers of heavenly schedules; and went over to the silver Bungalow. All the means for a royal celebration were ready and well set, and at a distance of one *Kos* the "*Lanka*" was marked out, and tents were fixed. The Royal order was that all the glorious chieftains and others must be present at the third quarter of the day. At the time when only one quarter of the day was left all the horsemen and "*Campoo-i-Muala*" established themselves on all sides, and the Maharaja taking his seat upon the second floor of the silver Bungalow, engaged himself in the survey of the triumphant troops, ordered the above mentioned Princes to charge for the conquest of "*Lanka*" and all the special chieftains and some of the *Vakils* engaged themselves in offering presents by riding on a staircase and through the good offices of Mian Dhian Singh, all the rest were looking for the kindness of heaven, and had to return unsuccessful on hearing the news of the adjournment. Thousands remaind out like the chain of the door on account of the obsstrcution of the people of the portico from whom

they could not escape through. Discharge of cannons, small and great, took place with great awe and command, and the *"Campoo-i-Muala"* displayed its drilling. Misr Sukh Dayal encamped his troops southwards of the Rambagh, and the other chieftains also stationed themselves at different places.

Departure of the Maharaja from the Bungalow for pastime and hunt in the districts of Majitha, Suhiyan and the neighbourhood, appointment of Fakir Imam-ud-Din towards Ludhiana for fetching Doctor Sahib. Going of the Maharaja to Amritsar on the Dewali day and from there return to Lahore.

The Maharaja ordered the march of his royal standards from his silver Bungalow after a few days, and the royal order was issued to all the near attendants that they must stay there up to the Dewali day, while the camp of glory and prosperity turned its attention northwards for pastime and hunt, and one of two glorious chieftains rode to accompany the victorious stirrup. Fakir Imam-ud-din was appointed for Ludhiana with *Risala* of horsemen of the French Rajman (regiment) to bring a Doctor Sahib, the physician, and a royal order was issued that after reaching Ludhiana on wings of swiftness, he must come back to present himself before the Maharaja along with the great one (the physician). All the glorious chieftains and the triumphant troops of the *Ghorcharas* were emphatically ordered (**Page 337**) to march from the suburbs of Amritsar to a distance of 9 or 10 kos, and to stand there in lines. The *Vakils* of Sindh, Bahawalpur and all other places were ordered by the Maharaja to stay at Amritsar till his happy return. He then ordered the march of his heaven-kissing standards from Naushehra and went over near Sami Suhiyan, on the bank of river Ravi, a paradise-like place, in order to inspect it on account of its abundant trees, dense foliage, fresh fruits and gay flowers. After spending some days there the Maharaja come to Amritsar on the auspicious day of Dewali, but, on account of rainfall, the illuminations could not take place in grandeur. After then passing of the Amavas day the Maharaja again directed his attention towards pastime, then safely and quickly came over to Lahore and engaged himself in the settlement of financial and administration problems.

Appointment of the glorious Prince for the country of Nawab Rukun-ud-Daula to demand revenue; send off of the Vakils of Hyederabad and Khairpur with fine gifts; entrusting the town of Batala to Kanwar Sher Singh and the arrival of Doctor Sahib in Lahore.

The *Vakils* of Bahawalpur were dilly dallying in the payment of large sums of *Nazrana* therefore, the glorious Prince Khalsa Kharak Singh was appointed to enter the regions of the said Nawab by incessant march and engage himself in the collection of large sums of *Nazrana*. On the 3rd of Rabi-ul-Awwal, the *Vakils* of Hyderabad and Khairpur were called in, and were granted robes of honour-*Doshalas*, brocade, handkerchief, 1, red silk 2 rolls, turbans-2, satin-1, Benarsi *Dopatas-4*, waist bend-1, a dagger, a shield, one elephant with a silver seat, and Khairpur as in the previous case. Prince Sher Singh begged the town of Batala from the *Maharaja* and, as the pleasure of the Prince was thing of first importance, he was granted the said town. Dewan Baisakha Singh was appointed for the settlement of that place on behalf of the grand Prince. On the 4th of Rabi-ul-awwal a special robe of honour was granted to *Nadar-ul-Maham* Dewan Kirpa Ram in token of his appointment as *Nazim* of paradise-like Kashmir, and Rs. 26 lakhs were fixed as the lease besides Rs. 14 lakhs regarding the *Doshalas*. The said Dewan left for Kashmir. Bhai Mohan Singh was appointed along with the said Dewan for settling certain affairs. The Doctor Sahib had reached a small distance from Shalabagh. At first Khalifa Nur-ud-din was appointed to go forward to welcome him, and, on the 13th of Jamadi-ul-awwal, Fakir Raza Ansari and Dewan Moti Ram want forward and brought the Doctor Sahib to put up in the newly founded garden of Khalsa Fatteh Singh Ahluwalia (**Page 338**) Rs. 1,000 were granted him for his entertainment and some trays of sweets and bottles of rose water, *Bud Mushak* (willow water) and other dainties of entertainments were also given according to the custom of chieftainship. On the following day he presented himself to the Maharaja and submitted something by way of a gift. The Maharaja said in extremely soft words that Rs. 525 were already awarded to the Doctor, and Rs. 100 per day were fixed for him, and his stay was arranged in the *Haveli* of Sirdar Fatteh Singh Ahluwalia. The Raja of Nurpur, who had been banished since some time and was spending this days in trouble in the

mountainous regions, heard the news of the derangement of the health of the Maharaja during these days, changed his guise, proceeded from that place and appeared near Nurpur. Then in union with Shaman Vazir he showed his intention of interfering with the fort. The zamindars of the suburbs took this terrible news to Sardar Desa Singh Majithia only within a quarter of a day, and the said Sardar rushed with speed like that of wind and lightning. The said Raja decided to run away owing to the awe and fear of the Maharaja and, at a distance of 10 or 12 miles from Nurpur in Chawari, sought a corner of a temple to retire with his misfortune. The triumphant troops went there, made the Raja a captive in the clutches of fate, and submitted an humble letter to the Maharaja telling of the capture of the said Raja. The Maharaj felt very happy and gave Rs. 100 to the news-bearers.

Account of the departure of Sardar Budh Singh to the other side of the river Attock and his affray with the Zamindars. Appointment of glorious Chieftains for that direction and the appointment of Munshi Sheo Dayal towards Jagranwan.

Sardar Budh Singh and other chieftains had gone over to Peshawar for putting an end to the disruption of the zamindars. As soon as the triumphant troops crossed to the other side of the river Attock and reached near the place known as Jahangira, the Afghans of those regions gathered together and offered a severe battle. In the end, however, they had to retreat. The Maharaja heard this news and appointed other troops and the *Topkhana* for that direction in great pomp and glory. Jagat Singh, Sham Singh and other chieftains of Attari were appointed for that direction, and a few thousand rupees were granted as a reward to the glorious Singhs. S. Desa Singh presented himself before the Maharaja along with the Raja of Nurpur, and the said Raja begged pardon for his faults and mistakes, with his head hanging down in the collar of Shame. Raja Suchet Singh, Raja Golab Singh, Jamadar Khushal Singh, and some other chieftains were appointed for the help and comradeship of Sardar Budh Singh. Sodagar Mal, treasurer of Sardar Fatteh Singh Ahluwalia, had the everlasting felictity of accepting the rope of obedience about his neck and showed humility and loyality to the Maharaja. The Maharaja made the aforesaid person a recipient of many favours and appointed Munshi Sheo Dial

for setting him at rest and pacifying the heart of the said Sardar.

Appointment of Prince Sher Singh along with Misr Sukh Dayal towards the other side of river Attock; (page 339) disruption of the Zamindars of Kot Kapura and successful interference in that place. The appointment of Chieftains and the conquest of that place and the departure of other glorious Chieftains Afterwards

Prince Sher Singh and Misr Sukh Dayal were told with great emphasis to reach the suburbs of Peshawar on wings of swiftness after cutting short the stages of the journey, and to engage themselves in rooting out the foundations of the chieftainship of the accursed Afghans. The zamindars of the suburbs of Kot Kapoora gathered together in one place and made interference there owing to their mischievous nature. Thye Maharaja appointed triumphant troops for the chastisement of the zamindars and for the suppression of the disturbance. After that Sardar Dhanna Singh Malawai was appointed to go in that direction with a few cannons, and was emphatically ordered to show utmost effort and unbounded activity in destroying the foundations of disruption and hostility of the ill fated zamindars. As soon as Sardar Jawala Singh, Attar Singh and other chieftains reached near Kot Kapoora after cutting short the stages of the journey, a *Chaprassi* (peon) of the glorious Sahibs reached there and began to administer sermons and harangues to the zamindars. The glorious chieftains showed great valour in their attack and made a successful raid into the said Kot. They then wrote a true account of it to the Maharaja in a letter from the aforesaid person on the *Sankrant* day of the month of Phagan. The Maharaja felt very pleased on hearing this happy news, and a discharge of the *Topkhana* and *Zamburaks* (swivels) took place with great eclat. The above mentioned chieftains were emphatically ordered to remain established very firmly in those regions for some time in order to frighten and bewilder Kutub-ud-din Khan of Kasoor. If the Khan proved a good share-holder of the munificence of the God-given wisdom then it would be better, otherswise they had to attack like bold men of the field of battle and conquer the fort of Mamdot. Sardar Dhanna Singh Malwai was ordered by the Maharaja to present himself before him. On the 6th of Phagan, the Maharaja ordered the march of his royal standards from the new garden, and came to put up in a bungalow near Shah Balawal.

The thread of disturbance and disruption at Peshawar began to drag on lengthily and the zamindars began to gather in larger munbers. Therefore the Maharaja made Jamadar Khushal Singh, Sardar Dhanna Singh Malwai, the glorious French and Dewan Bhawani Dass cross to the other side of the Ravi on the 19th of the said month, and the Maharaja himself got down in Shalabagh.

Account of the departure of the Governor Sahib Bahadur from Calcutta and his arrival in Shahjahanabad; going of the Maharaja from Shalabagh into the flower Garden at the foot of Samman Burj (Octagonel Tower), receipt of letters from the Chieftains appointed at Attock about their Victory and defeat of the Zamindars.

It became clear and evident from the events published by the news-writers that the glorious Sahib, Governor Sahib Bahadur, **(Page-340)** had raised his happy banners from Calcutta and had come to Luchnow for pastime and for a tour of India and that Nawab Ghazi-ul-Din Khan had presented at the time of his visit one big tray containing fine garments, rare clothes, and wonderful costly gems along with many other fineries and special elephants and horses after a short while he (the Governor Sahib) turned his attention towards Akbarabad and then went to Mathura and sent a message to Akbar Shah that after his presentation he (the Governor) would like to hold a public audience by sitting in a chair.

The King said to him in reply that he must first hold in his hand the vestiture of ministership and afterward he should ask for taking a seat in the chair. There upon the said Sahib hold up the said vestiture in his hand and sat down in the chair at the time of his presentation and observed the respectful formalities towards the well-know kings. One Lakh of rupees had been fixed as the month allowance of the King in the previous days now one lakh more was added to it. The Raja of Patiala and other chieftains of the Cis Satluj side were preparing gifts and presents for the occasion of the interview with the said Sahib. The Maharaja too began to collect very fine things for the honourable Sahib on hearing this news. The Maharaja brought about the departure of his standards from Shalabagh, entered Shah Balawal on the 13th of Phagan, the garden at the foot of the fort walls on the 14th, and set up his happy

camp on the other side of the river. He indulged in walks and strolls there among the blossoms and rosebuds which had been set in graceful order by the gardeners. The Dewan Sher Ali, *Vakil* of Nawab Rukun-ud-Daula, presented himself before the Maharaja, and said that Munshi Sheo Dayal was staying in Jagranwan, and that the Honourable Sardar had throught it advisable to come for certain at the time of the arrival of the glorious Prince. The Maharaja said, "As soon as the said Sardar would march from Jagranwan and go to the other side of the Satluj the Prince would be made to depart from his place.

The said *Vakil* was granted a fine robe of honour out of regard for certain matters. A letter from the chieftains appointed at Attock and Peshawar was considered by the blessed Maharaja. It stated that Rajas Sochet Singh and Golab Singh and other glorious chieftains had crossed the river Attock and had joined Sardar Budh Singh and others. On the other side Sardar Yar Mohammad Khan had become one in spirit and expresson with Ahmed Shah and others, that on the 13th of Phagan, they had fired Persian guns at a very short distance. On the 14th of the said month they had indulged in strife and that much fighting and killing had taken place. The Rajas, Sardar Attar Singh, Sardar Kishan Singh, and other glorious chieftains had shown great daring and courage in the affair and had secured everlasting good name. Hardas Singh Malwai had consigned his life to the creator and the accursed Afghans came to make the best of the defeat. The chieftains had run over the heaps of the lives of thousands like lightning and storm and had burnt in the fire of mortality and had secured in booty six cannons and much other materials. From among survivors who rushed into the town none had been allowed to exist by the glorious Singhs. It was upon the tongues of the people residing on the other side of Attock that Alijah Yar Mohammad Khan had made Ahmad Shah drink the sweet syrup of fatal poison in the very heat of the excitment of the fires of fighting in view of his regard for his friendship with the Maharaja and had himself taken to flight, and that all the soldiers had also followed him (**Page 341**). It was also said that Ahmad Shah had once more escaped into the hilly regions which were difficult to pass with the help of certain zamindars of the neighbourhood and had hid himself in a corner there. The Maharaja ordered the discharge of *Topkhana* on hearing this blessed

news, and it was declared by drumbeat in the town that the illuminations must be made to brighten the eyes of the onlookers. According to the royal order illuminations took place in perfect loveliness and decoration at night.

Grant of valuable robes of honour to glorious Chieftains by way of Kindness; letters telling of conquest and Victory. Making over of Kot Mehtab to Jawala Singh; coming of Maulvi Fazal ud-Din. Vakil of the glorious Sahibs; fixture of the revenue Tax of Bahawalpur, and the departure of Munshi Ghulam Hussain Vakil of Nawab Rukun-ud-Daula with gifts, etc. through the prince

The glorious chieftains had shown worthy services and desirable exertions on the arrival of Prince Sher Singh, grandson of Mussamat Sada Kaur. Therefore the Maharaja sent towards Attock, through Misr Beli Ram, valuable robes of honour and swiftfooted horses saddled with harnesses for Raja Sochet Singh, Sardar Budh Singh, Raja Gulab Singh, Sardar Hari Singh, and other famous chieftains. Letters of friendship telling of this clear victory were written to the glorious Sahibs, and to the Mir Sahibs of Hyderabad, Khairpur, Bahawalpur and the like. The Maharja had the means of merriment set ready on the day of *Holi* and all the chieftains and *Vakils* presented themselves, and for one quarter of the day playing with lac dye and sprinkling the colour continued. Sardar Attar Singh came to present himself before the Maharaja at Lahore from Kot Kapoora under his orders. Sardar Jawala Singh remained there. Out of great kindness, in recognition of much good services, Kot Mehtab, situated on the bank of river Beas along with its dependent villages was granted to the said Sardar. Maulvi Fazal Din, *Vakil* of the glorious Sahibs, presented himself before the Maharja and so all the chieftains were dispersed. He (Maulvi) then heard some and conveyed other secrets in privacy and then he left for the other side of river Satluj after a stay of one night. Lala Izzat Rai and other *Vakils* of Nawab of Bahawalpur were staying there for the payment of the fixed revenue and for the renewed fixture of *Nazrana*. Therefore Sardar Attar Singh and Lehna Singh, son of Sardar Desa Singh, were appointed to go to Prince Kharak Singh, and were given emphatic order to attend to every affair in consultation with the said Prince. The Maharaja marched out of Hazuri Bagh and went to Shalabagh with the

intention of going to Amritsar. All the glorious chieftains and *Vakils* made customary offerings on the New Year's day. After a great discussion with Munshi Ghulam Hussain, who had come to settle the revenue on behalf of the said Nawab, Rs. One Lakh were fixed as *Nazrana* in honour of enthronement in addition to the fixed revenue. The said *Vakil* was given usual gifts with one elephant and a silver seat upon it for the use of the respected Nawab. **(Page-342)** A robe of honour, consisting of 6 garments and a pair of gold bangles, were granted as deserving gifts to Lala Izzat Rai and Lala Girdhari Lal. In union with the *Vakil* the said Prince was appointed and made to depart, and great emphasis was laid upon his making the said large sums with the balance reach the respected Prince.

Presentation of Yar Mohammad Khan and his attempt to strengthen the foundations of unity on his witnessing the arrival of the troops; issuing of order demanding the destruction of the Zamindars, and the royal order insisting upon the presentation of Raja Sochet Singh in Lahore, and departure of Dewan Moti Ram and Imam-ud-Din with gifts for the Governor Sahib Bahadur and determination of the Sarkar towards Amritsar.

A letter of the chieftains came to the Maharaja, stating that as soon as Prince Sher Singh, Jamadar Khushal Singh, Sardar Dhanna Singh Malwai, and Dewan Bhawani Dass joined the previously engaged triumphant troops, Yar Mohmmad Khan sent his son with some horses etc. to the said chieftains seeking to strengthen the foundations of unity. Dewan Bhawani Dass had come in union with the son of the said Alijah along with horses and other gifts according to the advice of the chieftains, and a letter had been written to the said Prince to sweep down upon the countries of the Isafzai tribes and the mountainous regions of Chappa, and to destroy the zamindars of those regions. Raja Sochet Singh was sent a royal order to present himself before the Maharaja and to submit a full account of the zamindars on that occasion. The Farangi (The English) Governor Sahib departed from Shah Jahanbad on his way to the mountainous regions of Sabathu, and the Maharaja sent Dewan Moti Ram and Fakir Imam-ud-Din and others towards the Governor Sahib Bahadur with some elephants, 2 horses with gold and silver harness and 101 garments, like *Doshala*s of various

colour and rolls of red silk and fine quilts with many other heavy items of jewellery and rare ornaments, and issued very emphatic directions that they should engage themselves in stregnthening the foundations of unity between the two goverments at the time of their happy interview with the Governor Sahib Bahadur. The Maharaja stayed for some time in Shalabagh, set up sentinels here and there for the protection of the ways and passages and had many bungalows erected on the way to Amritsar for comfort and ease. The road also was made level between Lahore and Amritsar after its repair. On the 8th of Ramzan, he turned his attention towards Amritsar, and reached there the same day. Dewan Bhawani Dass presented himself before the Maharaja after crossing the river Ravi from the bridge Kukar Gill under emphatic orders of the Maharaja, also brought the son of Alijah Yar Mohammad Khan and offered horses and other gifts of that country. An order was issued to Misr Sukh Dayal to decide to proceed to Kundian by the upper road and to engage himself in collecting the specified large sums of money from the Nawab of Dera Ismail Khan. Therefore the said Misr decided to proceed to those regions.

Conferment of the installation mark of Rajaship upon Raja Dhian Singh on the Baisakhi day, and his appointment with Prince Nau Nihal Singh for bringing about the presentation of Sardar Fateh Singh Ahluwalia, his coming for a visit to the Sardar, (Page-343) his offering of gifts and presents, and an account of the interview of the Vakils of the Maharaja with the Governor Sahib Bahadur, and their send off with gifts.

The Maharaja granted the installation mark of Rajaship to Mian Dhian Singh on the day of Baisakhi (first of Baisakh) and appointed him to fetch Sardar Fatteh Singh Ahluwalia in union with the glorious Prince Nau Nihal Singh. The Honourable Prince reached Jagranwan after traversing the journey, and the said Sirdar gave to the Prince 17 garments, consisting of fine *Doshalas*, five in number, five turbans, two rolls of white *Purbi*, one *Khes*, two rolls of brocade and red silk, one horse with gold and silver harness, one elephant and Rs. 1,000 cash for entertainment. He also gave him some other costly articles of jewellery by way of unity and oneness; and, after giving to the said Raja two horses, one with gold harness, one with silver harness, and a

pearl necklace, one under-turban, one armlet, and bejewelled bangles of gold, began to traverse the journey along with him and brought him to Sultanwind at a distance of 4 miles from Amritsar. On Sunday, the 26th of Baisakh, the said Raja presented himself to the Maharaja and gave a full account of the said Sirdar. On the following day, the 27th, of the said month, the said Sirdar presented himself before the Maharaja with two horses and said with tears in his eyes and his sword removed from his waist that he had shown determination to go to the other side of the river Satluj on account of the instigation of certain people, but was firm and constant on the path of humility. The Maharaja set his mind at rest and gave him his sword with his own blessed hand, and after this the country on the other side of the river Beas was granted to him. On the 6th of Jeth, a valuable robe of honour, consisting of *Doshalas*, rolls of brocade, red silk, turban and gold threaded *Dopatas*, Multani *Khes* a turban and red silk measuring 20 rolls, a pearl necklace, a gold bangle and a robe of honour consisting of five garments were awarded to Sodagar Mal. On the following day the Maharaja himself went to the Sardar, who put before him (Maharaja) 21 rolls consisting of the above-mentioned clothes along with one elephant with a silver seat, a pearl necklace, an under-turban, a gold bangle and an armlet. Khalifa Nur-ud-din was appointed and made to leave along with the Sirdar for the establishment of the government of his country. Sardar Jawala Singh presented himself before the Maharaja in union with Kutub-ud-din Khan and submitted 14 horses before the noble Sarkar. Rs. 200 for his entertainment were granted to him. The said Khan had sought pardon of his faults and deviation. Therefore much emphasis was laid upon the means and material to soothe his mind. A Letter of Dewan Moti Ram and Fakir Imam-ud-Din was studied by the Maharaja. It stated that as soon as the said Dewan entered upon the happy interview with the glorious Sahibs, the Governor Sahib Bahadur and the glorious Sahibs showed indescribable respect and full veneration accordinjg to the dictates of wisdom, gave 101 sovereigns by way of entertainment; and felt very happy and pleased on seeing the fine gifts, rare presents, well set canopies, horses and the elephants. Claude Martin Wade Sahib got ready with the rank of a *Vakil* along with the said Dewan. (**Page 344**) Two horses, one with a gold harness and the other with a silver

one, one elephant with a silver seat, a fine sword, a special Persian gun, a pistol, a ring, a pearl necklace, a turban gem, some rolls of fine *Doshalas*, two rolls of brocade, two Satin and two Deccan *Kheses* a few rolls of red silk, a mixture of silk and cotton cloth, two Benares *Dopattas and* roll of *Purbi* were given him for the Maharaja. One horese with silver harness, a sword, one pearl necklace, an under-turban, one *Doshala* one brocade, red silk, a turban, one Dopatta and a roll of white cloth were given to the said Dewan, one robe of honour consisting of *Doshala* and borcade each was granted to Misr Beli Ram, treasurer, Lala Ram Dayal, news-writer of Ludhiana, and to 4 other commandants, and one *Dopatta* was given to each of the 25 Singh *Ardlis* (orderlies) The said Dewan wrote out with his humble pen that the *Vakil* was about to cover 5 kos in his march and would present himself before the Maharaja by the 18th of Jeth.

Arrival of Prince Khalsa Sher Singh and Sirdar Budh Singh at Amritsar, an account of the venture of the glorious Prince Khalsa Kharak Singh and his successful interference in Mailsiyan order of the Maharaja to the Vakils of Bahawalpur binding them to settle the revenue through the Prince. Facts about the arrival of Wade Sahib Farangi (the Englishman) in Amritsar and grant of entertainment and the like to him.

Sardar Budh Singh and the other chieftains appointed at Attock presented themselves before the Maharaja at Amritsar along with Prince Sher Singh and the glorious Sahibs, the French. They presented some horses by way of offering. The glorious Prince Khalsa Kharak Singh was observing the negligence and delay on the part of the *Kardars* of Nawab Rukun-ud-Daula in the matter of paying revenue. Therefore the royal standards were made to march from Kujh Lakka, and, reaching near the fort of Mailsiyan, conquered that place and brought within the pale of his sway horses and other cattle. As the beseiged had requested for peace and shelter, therefore, getting their honour and good name secured, they crossed over to the other side of the river and put this complaint before Nawab Rukun-ud-Daula Khan. The respected Khan wrote words of wrath and displeasure to his own *Vakils* and clearly put the whole case and all the circumstances before the Maharaja. The royal order was issued that the said Prince was very well decorated

with wisdom and intelligence, and therefore, they must look for the settlement of their affairs to the said Prince. The said *Vakils* wrote the whole account to the Honourable Khan with the pen of humility. On the 17th of Jeth, when Wade Sahib *Farangi* got down at a distance of 4 or 5 Kos from Amritsar, Prince Sher Singh and Fakir Aziz ud-Din Raza Ansari went out to receive the said Sahib. At the time when the day had risen a quarter, they reached near Rambagh along with that Honourable person, and had his camp set up near the village Tung. While it was raining they came to the presence of the Maharaja and engaged themselves in giving the whole account. To all the triumphant troops of horsemen along with the glorious chieftains, other near attendants, waiters and *Bhayas* an order was issued that they should be ready for their parade in their very costly yellow garments. (**Page 345**) Rs. 5,000 cash and Rs. 500 in the form of gold ducats and some trays of sweets, and slabs of sugar and some bottles of fragrant liquids, which were necessary for entertainments were sent to the aforesaid person very carefully as the occasion demanded; and tents of gold threads and canopies of inlaid work and vessels of gold, silver and zinc and chairs of gold and silver were put on show.

Order of the Maharaja to the men in charge of floorings for spreading out fine carpets and fixing up very rich canopies: The arrival of Wade Sahib along with his four other companions and his submitting a letter from the Governor Sahib Bahadur along with fine gifts, horses and an elephant, writing of a reply to it and despatch of the same.

On Tuesday, the 18th of Jeth, the Maharaja had all the kingly floorings spead out, had costly and fine canopies and triumphant tents set up, had the special gold chair fixed up in Baradari in Rambagh and had all the gold vessels of the finest quality arranged beside himself. Special *Hayas* and other troops of horsemen and footmen put on yellow garments and all the attendants and associates wore on their heads gold threaded plumes and golden cloth and stood there adorned with fine jewels. At about the third quarter of the day Raja Dhian Singh was appointed for bringing about the presentation of the Honourable Sahib. When one or two hours of the day were left the Honourable Sahib came on an elephant up to the edge of the floorings and, after the

removing his hat and holding it in his hand, he had the honour of presenting himself before the Maharaja according to the customs and conventions of the glorious Sahibs. The Maharaja uttered the words of respectful formalities, welcome, and eulogistic reception very profusely and made him sit in a chair. After presenting before the Maharaja the horses, the elephants and the above mentioned gifts, he engaged himself in seeking to strengthen the foundations of unity and put forward for study a letter from the Governor Sahib Bahadur, which stated that the glorious Sahibs had it written deep upon their heart to remain one minded according to their old and firm agreements and contracts, and that the increase in degrees of unity and amity was marked well upon the enlightened pages of their conscience. The Maharaja emphasised to the utmost degree in praising the strength of the friendly relations and the nature of the sincerity of the glorious Sahibs on hearing the contents of the friendly letter and Rs. 1,100 were granted him as the presentation fee for the gifts, and then with perfect gratification he went to his resting place. Fakir Aziz-ud-Din Raza Ansari was given persmission to reach the Sahib at the place of his stay. A humble letter from the Glorious Prince was studied by the Maharaja, stating that *hundis* of stipulated large sums had not yet been received from Nawab Rukun-ud-Daula, and therefore, the departure of the troops towards the bank of the rivers Nili and Khara was in progress, and that the troops were going to put up on the bridge of Bandra, three *Kos* from Bahawalpur. If large sums would be received in the form of *Hundis* immediately it would be better, otherwise they would begin to the devastate those regions. **(Page 346)** The newly erected fort on the said bridge would have to be repaired. In answer to it the royal order was issued that Nawab Rukun-ud-Daula was a tributary since long, therefore, the devastation and destruction of the country in this way should not take place on any excuse, that reliable and wise *Vakils* should be sent to the Honourable Nawab and large sums of *Nazrana* should be received and after that the (the Prince) must present himself before the Maharaja and that *Vakils* of the said Nawab must be appointed in comapany with Karam Singh for the return of the property and the cattle of the border areas.

Invitation of the Maharaja to Wade Sahib for a ride and making

him survey the drilling of the Platoons and the Parade of the Cavalry; and the Royal order to Raja Dhian Singh for bringing about the presentation of the honourable Sahib in Harmandar; and an account of the going of Misr Sukh Dayal to Kundian; and the Royal order to Misr Beli Ram for showing gifts to the honourable Sahib.

The Maharaja was decorated with wisdom, perfect insight, was an ornament of intelligence and all-inclusive understanding, therefore, in the course of his happy interview he would display all the words purporting to increase the degrees of unity and friendship with Wade Sahib. On the 29th of Ziqad, in the course of riding the Maharaja invited the Honourable Sahib to himself and made him witness the parade of his troops and the drill of the platoons in the most desirable way. The aforesaid Sahib became very much pleased and gratified by the sight of the troops and drilling on account of his correct thinking intellect and by reason of his politic wisdom. The said Sahib had in his mind to pay a visit and see the Harmandar Sahib. Therefore Raja Dhian Singh was told emphatically to take the great sahib along with himself and see him honoured with the sight of Harmandar Sahib. Consequently the said Sahib went first in the Akal Bunga and gave Rs. 525 by way of *Ardas*. After that he had the good fortune of going into Har Mandar Sahib and gave the same sum by way of offering. The *Ardasis* of that place and the *Akalis* of the *Ardas* showed in a very good way the strong character of the foundation of unity between the two governments. After the happy sight of Harmandar Sahib that Honourable person went back to his place of stay for securing excessive gratification. Misr Sukh Dayal, who had been appointed for the collection of *Nazrana* on the other side of the river Attock, came to Kundian. Plunder went beyond limit and camels and oxen and other things were confiscated. The aforesaid Misr sent his own bearer, Gurmukh, with 300 Kachi Camels to the Maharaja. The Maharaja accepted some camels and gave the rest of them to the bearer. And a valuable robe of honour was granted for the sake of raising his rank higher. An emphatic order was issued to Misr Beli Ram that all the fine things and rare articles to serve as gifts and souvenirs that were to be collected for the occasion of the send off of Wade Sahib must reach the Maharaja with perfect care and packed in packages, so that after due observation and consideration of those

things the Honourable Sahib be made to depart. (**Page-347**) Thereupon the said Misr engaged himself in the inspection of things and, according to the emphatic order of the Maharaja, took the packages before him. The Maharaja liked very much the things for presents, and gave them once more to the said Misr, ordering that at the time of the send off of the Sahib the packages of those things must be shown to the Maharaja.

Send off of Wade Sahib from the court of the Maharaja; arrival of a letter from Prince Kharak Singh, telling about the settlement of Southward (regions) and the Royal order for his return to Lahore; the presentation of Fakir Imam-ud-Din before the Maharaja after making Wade Sahib reach Ludhiana etc.

The Maharaja gave to the companions of the Honourable Sahib, at the occasion of the send off of Wade Sahib, a few fine *Doshalas*, several other rare things and costly articles of jewellery, consisting of a turban-gem, plume, an armlet, pearl necklace, bejewelled bangles, horse with silver harness and a robe of honour of fine garments to each; and fine gifts and wonderful articles were sent for the Governor Sahib Bahadur. Prince Sher Singh was given a royal order to accompany to the said Sahib upto the village Jandiala according to the custom of farewell. Fakir Imam-ud-Din was asked to accompany the said Sahib upto Ludhiana, keeping close on his heals, voluntarily rendering service and helping and assisting in seeing through every kind of affair. Consequently the said Sahib left for Ludhiana after strengthening the foundations of unity and cementing the basis of intimacy. A humble letter from the glorious Prince passed before the blessed eyes of the Maharaja, stating that Nawab Rukun-ud-Daula had sent his reliable persons with *Hundis* of large sums on account of being struck with terror and awe on the approach of the triumphant troops, and that he had submitted an application regarding the fort of Mailsiyan and had demanded the departure of our camp back wards. In answer to it the royal order was issued that he should return from that place on wings of swiftness, should reach Multan with great promptness, should present himself before the Maharaja along with the *Vakils* of the Honourable Nawab, and that the fort of Mailsiyan would be handed over in the presence of the Maharaja. Fakir Imam-ud-Din, who had been appointed to make Wade Sahib reach up to Sarai of Phillaur and Ludhiana, made

the Honourable Sahib reach Ludhiana, himself returned from that place and secured everlasting felicity by presenting himself before the Maharaja. He explained in very strong terms the friendship and unity of the glorious Sahibs, and gave also an account of the satisfaction of the Lord Governor Sahib Bahadur on the receipt of these gifts.

Determination of the Maharaja to proceed from Amritsar to Lahore; dispute between the men of Raja Dhian Singh and the Akalis, and his (Sarkar's) stay for a few days for settling the affair; presentation of the glorious Prince with gifts, horses and camels from Bahawalpur

(**Page-348**) After a little leisure from the farewell of Wade Sahib, the Maharaja determined to leave for Lahore on the 4th of the month of Zilhaj. People of Raja Dhian Singh were busy in seizing men for forced labour, and the Akali Singhs were creating hindrance. Quarrel between them had broken out. Therefore the Maharaja stayed there for a few days, and engaged in pleasing the Akalis by giving something in cash to them for the purpose of bringing about reconciliation and peaceful relations between them. Sardar Desa Singh Majithia, *Thanadar* of Amritsar, was given an emphatic order to look after the town and the surroundings as was necessary, and the Maharaja himself ordered the departure of his royal standards on the 9th of Zilhaj, when 4 hours of the day were left, and went to put up in Ram Tirath. On the following day the glorious camp was fixed up on the bridge Kakar Gill, on the 11th of the said month, he went to Dilkhusha garden and from that place entered into Lahore. The said Prince presented himself before the Maharaja along with Munshi Ghulam Hassan and others with fine gifts, horses and camels, and, after presenting the *Hundis* for large sums, he said that on account of the revages of the troops country under the sway of the said Nawab had been destroyed and devastated to a great extent, that some reduction must be made in the revenue, and that the fort of Mailsiyan should be returned to the Honourable Nawab's people. Although some of the chieftains bagan to procrastinate and aviod the handing over of the fort of Mailsiyan in their conversation and talk, yet the Maharaja preferred to please the Honourable Prince and accepted and sanctioned the return of the fort of Mailsiyan; and Rs. 500 were given by way of reward to the bearers of the gifts and

they were made to leave with due respect.

Arrival of a letter from Misr Sukh Dayal, and order of the Maharaja inviting him to present himself, and his presentation after the collection of revenue; going of the Maharaja to the Dilkhusha Garden for a change of climate; and the sudden demise of Sardar Budh Singh and Daya Singh, and the conferment of the valuable robes of honour upon the Vakils of Bahawalpur

A letter from Misr Sukh Dayal was read out to the Maharaja, stating that the settlement of Kundian and other countries had taken place satisfactorily. Alijah Sikandar Khan, the reliable person of Nawab Mion-ud-Daula, sought an inrtview with Misr Sukh Dayal with *Hundis* for Rs. 30,000 and to know whether the troops must remain in those regions or they should present themselves in Lahore. It was stated that action would be taken according to the orders of the Maharaja whatever they may be. In answer to it the royal order was issued that large sums of money and horses must be taken from the Zamindars of Bosalan, and that the Misr himself must present himself before the Maharaja along with Alijah Sikandar Khan. Thereupon the said Misr came to his residence, Gondlanwala, along with the *Vakil* of the Nawab of Mankera after traversing the stages of journey and after finishing and setting right the important affairs of those regions. During these days on account of the change of wind to adversity, an epidemic had broken out and many people died of Cholera. **(Page-349)** Sirdar Budh Singh Sindhanwalia and Sirdar Daya Singh, brother of Jamadar Khushal Singh, and Sirdar Hardas Singh Bania made over their lives to God, and the rest also accepted the call of death and, bidding farewell to this mortal world, went over to the immortal one. The Maharaja went over to the other side of the river Ravi into the garden Dilkusha on the 29th of Zilhaj, on the advice of his counsellors and physicians. Munshi Ghulam Hassan and Lala Izzat Rai, *Vakils* of Nawab Rukun-ud-Daula, presented themselves before the Maharaja under his summons in union with the glorious Prince in the Garden Dilkusha. The Maharaja had full capability for control and administration of the affairs of chieftainship and domination, therefore, he made over to the Honourable Prince fine gifts, consisting of *Doshala*, roll of brocade, *Benares Dopattas*, red silk, roll of white *Purbi* along with a turban gem, a plume, an

armlet, fetched from the Toshakhana of Misr Beli Ram for presentation to the Nawab, and said that he should give them through Munshi Ghulam Hassan *Vakil*, and that he must engage himself in strengthening the foundations of unity and friendship and in trying to secure payment of large sums of *Hundis*. And Rs. 1,000 in cash with a robe of honour were granted to the said Munshi. Khair-ud-din, a famous man, was appointed to go with him on the suggestion of the Honourable Prince. Great emphasis was laid upon the fact that the *Hundis* of the instalment of the current year should be taken from the Honourable Nawab and the fort Mailsiyan should be handed over to him after the receipt of those *Hundis*; and that he must present himself before the days of Dussehra. Salary of Rs. 700 for the seat on the elephant, which had been under charge of Nawab Rukun-ud-Daula earlier, came to be written in the name of Lala Sawan Mal, *Kardar* of Kot Shujabad. A hint was given to Khair-ud-Din, *Vakil*, that after taking the said large sum from the said Lala, and after having a silver elephant seat prepared at Multan he must hand it over to him at the time of his visit. On Tuesday, the 18th of Muharram, he left along with Mian Ilahi Baksh *Darogha*; and an emphatic order was given to the said Daroga that, taking fine horses from the said Nawab, he should present himself before the Maharaja.

Coming of the Maharaja from Targarh to Shalabagh; presentation of the Zamindars of Nakka; arrival of a letter from Prince Sher Singh from Amritsar, telling of the disturbance and disruption of the Akalis, and the appointment of Prince Kharak Singh towards Amritsar; the arrival of a letter from Dewan Kirpa Ram from Kashmir, and determination of the Maharaja from the other side of the river for the purpose of seeing the country of the Sindhanwalias

On the 18th of Muharram, the special stable departed from Targarh, according to the hint of the Maharaja, and came down to the other side of the river. An order was issued to Jamadar Fatteh Chand of the Deorhi of the Hazuri Bagh that he must go and wait near the garden of Shah Balawal, taking along with him a guard and watch and a boat in form and shape like a peacock, and a hint was given to the gardeners of Shah Balawal and Shalabagh to keep both the above-mentioned

gardens neat and clean in the best possible way or form. (**Page-350**) The Maharaja brought about the march of his noble standards from the village of Targarh on the 19th of the aforesaid month and came to the garden of Shah Balawal, and from there went to Shalabagh. The *Kardars* of the country of Nakka presented themselves before the Maharaja along with Dilbagh Rai *Munshi* and Raja Dhian Singh. A letter from Prince Khalsa Sher Singh was brought to the notice of the *Sarkar*, stating that the Akali Singhs were putting up outside Amritsar since a month, and that they were seen always ready and keen to kindle up the flames of the fires of fighting and mulcting, and that though sometimes the said Khalsa had approached them along with Sirdar Baisakha Singh and others with a view to put down the mischief, yet, on account of the repeated demand of their own nature and their inborn habit, they were not with drawing their hands from creating disturbance. Therefore the Maharaja invited Prince Kharak Singh into privacy and emphatically ordered him to console and pacify the Akali tribes, and to look to the suppression of disturbance in any case. A robe of honour of Rs. 1,500 was granted to the Prince, and he left Lahore for Amritsar. A humble letter from Dewan Kirpa Ram from Kashmir was read out to the Maharaja, stating that on account of an earthquake in the province of Kashmir, the country had been rendered absolutely desolate and thousands of its residents had gone to roll on the bed of death, and that the machinery of trade had been rendered extremely difficult. If any reduction could take place in the fixed revenue, people of God would begin to live and prosper. In answer to it royal order was issued, expressing perfect consolation and assurance. The Maharaja ordered the march of his royal standards from Shalabagh on the 27th of Muharram, and, reaching the village Awan, expressed a desire to cross the river Ravi for the management of the administrative affairs.

Arrival of a letter from a News-writer at Attock, and a communication from Yar Mohammad Khan, and the crossing of the Maharaja to the other side of the river Ravi, coming of the Prince to Amritsar for reconciling the Akalis, and a Royal order to Jamadar Khushal Singh, Dewan Moti Ram and Misr Beli Ram. Demanding their presentation before the Prince at Amritsar and the receipt of hundis from Bahwalpur.

During these days a humble letter from the news-writers in the fort of Attock and a communication from Alijah Yar Mohammad Khan passed before the eyes of the Maharaja, stating that Syed Ahmad Shah had joined hands with the Afghans, Ghazis, and Isafzai zamindars and the like, and was showing a desire for creating disturbance and disorders, and had extended his hand particularly upon the property and goods of the travellers and residents in the vicinity of Peshawar and other sides. In answer to the communication it was written out to give consolation, to demand the horse Laila, and to appoint chieftains with troops in the near future. The royal order was issued to the news-writer that he must submit truly verified news daily through the mail. Determination of the Maharaja towards Amritsar for the purposes of sacred bath on *Amavas* day was firm, but on account of prevailing unhealthy session he postponed his departure and turned his attention towards the bridge Kukargil and took his bath in the river Ravi on the *Amvas* day of Bhadon. **(Page 351)** He gave to the poor and the Brahmans large sums of cash and many clothes, crossed the river, went over to Miani, and expressed a desire to go to Sialkot. In many places on the way *Thanas* of Sardar Budh Singh were established. The Maharaja established his own sway and control and collected something by way of *Nazrana* from the country of Sardar Daya Singh alongwith some horses. A letter from the glorious Prince passed before the blessed eyes of the Maharaja, stating that the royal orders had been duly explained to the Akali Singhs, and that although they were very keen to kindle the fires of mulcting in the past, they had taken to extinguish the fire of disturbance and disorder on the arrival of the Honourable Prince, and that their old estate was granted to them by way of helping them in their livelihood. The Maharaja felt very pleased and satisfied with the keen insight of the Honourable Prince, and sent an order to Jamadar Khushal Singh, Dewan Moti Ram and Misr Beli Ram to present themselves before the glorious Prince in Amritsar. *Vakil* of the Honourable Prince, who had gone over to Bahawalpur for the purpose of exacting large sums of *Hundis* came during those days to Amritsar with a *Hundi* of one Lakh of rupees through Lala Izzat Rai and Lala Girdhari Lal, and became a source of the happiness of the Great Prince.

Royal order for the preparation of a new Baradari near the

Bridge Targarh, return of the Maharaja from the other side of River Ravi; his going to Shalabagh and his blessed order for the preparations for Dussehra at Amritsar, and his entering Lahore for enquiring after news of the indisposition of the temperament of Raja Hira Singh, and the march of the Maharaja.

Order of the Maharaja with great emphasis was issued to the Ahlkars that they should get ready a newly founded Bardari in perfect strength together with a fine garden on the bank of river. Thereupon the Kardars enthusiastically took to the building of a Baradari garden according to royal orders, and the Maharaja returned from the other side of the river after the settlement of the financial and administrative problems and, crossing it by the bridge of Kukar-gill, came to this side of the river. The staff in charge of the floorings and other accessories departed from Amritsar according to the order of the Maharaja. On the first of Asuj, when 2 hours were left of the day, the Maharaja ordered the march of his royal standards from the bridge of Kukar-gill and, travelling in a palanquin or on horse back, on the 2nd day of the said month, he entered into Shalabagh. Royal order was issued to Bhaya Ratana Pari to go over to Amritsar for the preparations of the Dussehra day; and a royal order was issued to Sardar Tej Singh, Mian Ilahi Baksh, the French, and other chieftains that they must leave Lahore for Amritsar on the 2nd of Asuj, along with their platoons, *Topkhana* and its troops ready with them. Thereupon all the troops that were present left Lahore for Amritsar. The temperament of Raja Hira Singh had drifted from the point of normality. Therefore, the Maharaja rode from Shalabagh, according to the demands of showing kindness to inferiors, and reached the *Haveli* of the said Raja safely and in a short time **(Page 352)**. Rs. 1,100 in cash and 200 maunds of the wheat grain were offered from over his head. Raja Dhian Singh presented to the Maharaja one horse with a bejeweled saddle and something in cash by way of an offering. The Maharaja ordered that, proceeding to Amritsar along with the troops that were ready, merriment on the Dussehra day must be observed. Having enquired after the health of Raja Hira Singh the Maharaja ordered the march of his royal standards towards Amritsar. A Royal order was issued to Nawab Sarafraz Khan and Zulfiqar Khan that they must reach Amritsar on the Dussehra day with the quickness of speed.

The Nawab departed atonce.

Merriment on the dusehra day : presentation of all the chieftains, vakils and of the son of Ayub Shah. Receipt of letters from the thanadars of Attock and the intention of the glorious Prince for the grant of the towns of Wazirabad, Gujrat and Jalalpur. Arrival of Maulvi alongwith communications from the Sahibs

The Maharaja appeared on the roof of the house near the newly founded Gamtala on the Dussehra day. Firing of guns took place according to the old custom with perfect pomp and glory at the time of the conquest of "Lanka". All the chieftains and the armed troops presented offerings to the Honourable Sahib (the Maharaja). The glorious Prince Nau Nihal Singh presented himself before the Maharaja alongwith horses. All the troops were well-equipped and well-arranged. The Maharaja felt very much pleased and happy at the sight of the arrangement and equipment of the army, in arms and garments. Misr Sukh Dayal offered a *Nazarana* of two fine horses with gold saddles and received much kindness and favour. The horses were liked by the Maharaja. Alijah Sikandar Khan, a reliable *Vakil* of the Nawab of Dera Ismail Khan, secured the good fortune of presenting himself before the Maharaja with two horses, through the help of the said Misr. great deal of emphasis was shown to both the *Vakils* for the payment of Rs. 30,000. Nihal Singh, son of Fatteh Singh Ahluwalia, presented a *Nazar* of one horse with a gold saddle, Rs. 1100 and some sovereigns. He received kindness. The son of Shahzada Ayub presented himself before the Maharaja alongwith some horses, and became a source for attracting great deal of kind attention. Rs. 1,100 were granted to the Shahzada (the prince) by way of consideration. Safar Ali, *Vakil* from Takwala, presented to the Maharaja one horse and a few sovereigns. Letters from the Thanadars of the fort of Attock and Khairabad reached the Maharaja repeatedly, stating that the Valayati (Afghan) troops along with the evil-minded Khalifa Ahmad Shah had gathered together in the vicinity of Peshawar and were pondering over various intricate schemes. The triumphant troops were well established in both the forts, yet if additional troops were appointed it would be a good cause for the settlement of many affairs, (**page 353**) and the opponents would not dare step forward. Thereupon the Maharaja invited the glorious prince

into privacy and gave him garments like *Doshala* rolls of broacade and red silk and *Benaras Dopattas* were granted to him. And then he was allowed to depart. So he left for his native country. Khalifa Nur-ud-Din came from Lahore to present himself before the Maharaja on the Dussehra Day according to his order. Appointment of various chieftains to various sides took place and great emphasis was laid that they must look to the preparation of their luggage for the journey. The contract of the country of Dhanighep was given to Sardar Dhanna Singh Malwai by the Maharaja in lieu of Rs. 65,000/-. The camp of platoons established itself northwards in the village of Sohiyan, 6 Kos from Amritsar, according to the order of the Maharaja.

Presentation of Sardar Fatteh Singh Ahluwalia and the arrival of Raja Jaswant Singh of Nabha. Festivities of the Dewali Day Inspection of the parade of the troops of the glorious Prince Khalsa Sher Singh; presentation of the Vakil of Raja Ladowala. send off of the son of Alijah Yar Mohammad Khan; arrival of the Prince in Ramnagar; appointment of Musa Farangi in company with platoons and Mian Ilahi Bakhsh Darogah of the Topkhana

(Page 354) Sardar Fatteh Singh Ahluwalia presented himself before the Maharaja with two horses, gold and silver saddles, 100 sovereigns and many other gifts. He expressed a wish for the grant of his old country to him. On the 27th of Rabi-ul-Awwal the respected Sardar sent to the Maharaja 150 trays of sweets and sugar slabs in honour of the marriage of his son, Nihal Singh. After taking Rs. 5,25,000 as *Nazar* his old country alongwith his Katra in Amritsar was granted to the respected Sardar. Raja Jaswant Singh of Nabha came to Amritsar after his visit to Sri Jawala Ji, and had the pleasure of an interview with the Maharaja. He presented one package of fine and exquisite clothes as a gift, and explained in privacy all that had happened on the other side of the Sutlej. The Maharaja felt very much gratified on getting information regarding the above mentioned facts, and felt that all his objects and desires would be fulfilled by God. Large sums of cash by way of entertainment and some trays of sweets and the like were sent to the said Raja. On the Dewali day the Maharaja had the honour of going into Harmandar Sahib, and saw the illuminations. The Maharaja invited the respected Raja, and, in union

with each other, they rode out to enjoy the festivity, the illuminations and the enthusiastic crowds of the ordinary people. At sunset illuminations took place with great glory and pomp. The glorious Prince Khalsa Sher Singh showed the parade of his troops in perfect grandeur to the Maharaja. He received excessive kind attention. A royal order was issued to the above mentioned person that he should go to the town of Batala for the settlement of some affairs for a few days, alongwith his troops and Sardar Desa Singh, and , as soon as the order of the Maharaja would require him, he should present himself without delay or procrastination. Therefore that respected person took his way from Amritsar towards that direction. Manan Singh and Tara Singh, reliable persons from Raja of Ladowala, came to Amritsar, brought an order that he should march alongwith the *Topkhana* and the army alongwith the glorious chieftains, enter the fort of Attock and show great effort in the settlement of those regions. One horse with a gold saddle and a robe of honour consisting of 13 garments like *Doshala*, brocade handkerchiefs and the like, were granted to him. The prince marched in an auspicious hour from Rambagh and, on reaching the house and tower of the Ravi, set up his camp near the bridge of Kukargil. The towns of Wazirabad, Gujrat, Jalalpur and the village of Kukarali were made over to the said Prince so that the income of these places be realised by him and be spent on the army and the platoons. Communications from glorious Sahibs reached the court of the Khalsa Bahadur (The Maharaja) through the famous Maulvi, who was an experienced and tactful man. On getting the honour of being admitted into the presence of the Maharaja he disclosed all the conditions of the various countries which he had seen with his own eyes. He expressed indescribable eagerness on behalf of the glorious Sahibs to strengthen the foundation of unity and sincere relations. And he engaged himself in strengthening the foundations of intimacy and affection. He remained in the presence of the Maharaja for two or three hours. Rs. 300/- were granted him for his entertainment. After a few days the aforesaid person was invited in privacy and some words of friendship and unity were conveyed to him. In answer to the communications of affection, some points purporting to cement the foundation of unity were written and handed over to him. Besides Rs. 1,000 and a robe of honour, consisting of 15 elephant, one horse and some other gifts, and presented them at

the time of their audience with the Maharaja. The son of Alijah Yar Mohammad Khan, who was staying with the Maharaja for some time, was granted Rs. 2,500 by way of farewell gifts and an elephant with a seat, and a fine robe of honour was also granted to him. He was put under the charge of the glorious prince. He was to take him along with himself to the fort of Attock. He was to make the son depart with perfect honour as soon as Alijah Yar Mohammad Khan sent the horse "Laila" from Peshawar. The respected prince ordered the march of his royal standards from the house and reached Ram Tirath.After a stay of three days, he left that place for the bridge of Kukargil, after crossing it came to the village Miani, with an incessant march reached Ramnagar and was to reach the district of Attock in a non-stop run.

Musa, the famous Farangi, who was authorised to settle certain affairs was emphatically ordered to march with his regular platoons and to join the camp of the said prince. Therefore the aforesaid person crossed the river according to the orders of the Maharaja. The appointment of the French was also contemplated by the *Sarkar* **(Page 355)** An order of the Maharaja was issued to Mian Elahi Bakhsh Daraogah of the *Topkhana* that with the quickest speed he must join the stirrup of the great Prince. Therefore, the aforesaid person crossed the river on Thursday, the 15th of Rabi-us-Sani, and left for that direction. Lala Sawan Mall, *Kardar* of Kot Shujabad, and other *Kardars* of Multan were granted the honour of being present before the Maharaja for the final settlement of the revenue contract. After the scrutiny of the accounts Rs. 3,05,000 were fixed as the revenue of that place. Malik Sewa Ram and Ganesh Dass, a famous man, and the said Lala were granted robes of honour. The troops of the *Khas Ghorcharas* and the "*Campoo-i-Mualla*", who were with the victorious stirrup, were proposed to be appointed in various directions.

Send off of Sardar Fateh Singh Ahluwalia towards Kapurthala; disturbance and disorder among the platoons at the distribution of large sums appointment of platoons (to proceed northwards); march of the royal standards of the Maharaja towards Batala and appointment of the glorious Prince Khalsa Sher Singh alongwith Jamadar Khushal Singh to the other side of the River Beas and going of the Maharaja to Kahnuwan towards Hargovindpura and

Govindwal and permission to Raja of Basoli to leave; grant of the contract of the country of Zafarwal and the fort of Sobha Singh to Jawala Singh Bharania; issuing of an order to the French

Khalsa Fatteh Singh Ahluwalia resolved to go to Kapurthala after the settlement of vital problems and, after his entrance into his old country, he sent sweets in honour of marriage of his son to every one of the Sardars. An emphatic order was given to Sardar Tej Singh, who was vested with the authority over the platoons, that he must take large sums from the treasury to distribute them among the platoons. The aforesaid person realised large sums of money according to the orders of the Maharaja. The Maharaja held a happy meeting within the fourwalls near the fort of Gobindgarh, and some platoons of the Gorkhas and others were present for the purpose of receiving their salary. The man vested with authority said, that according to the order of the Maharaja two rupees per head would be deducted as the cost of the English cap. The commandants, *Hawaldars* and the *Jamadars* protested that the new rule was not acceptable. The aforesaid person felt annoyed and upset over this answer, and began to reproach them. The people of the platoons, who were well-equipped with arms set right their guns and got ready for creating disturbance. The Maharaja at once rode a horse, went into Rambagh and ordered all the *Khas Gorchara* troops and the authorities in charge of *ghurnal* and cannons to cordon off those Gorkhas. Consequently, in accordance with the orders of the Maharaja, all the troops stood round them on all sides. (**Page 356**) The glorious French established their regular platoons face to face with the above mentioned platoons and riding on horses, themselves went over to the other side, preventing every one from spoiling the situation, and taking upon themselves the responsibility of the payment of the salaries, engaged themselves in extinguishing the fire of disruption. The determination of the Maharaja to go to Batala was firm. Therefore, Sardar Fatteh Singh Ahluwalia was given a royal order to get down in the village of Fatteh Garh and attend to the settlement of vital problems. The French put up in Kalanaur, in accordance with the orders of the Maharaja. And the Maharaja made the royal standards march from Amritsar and went to set up his glorious camp in the town of Batala. Prince Sher Singh was appointed alongwith towards Sarai Dakhani on

the bank of the river Sutlej for the control and administration of vital problems. Gulab Singh, the chief of the *Ghorcharas*, was appointed to go to Dera Baba Nanak. After that the Maharaja ordered the march of his heaven-kissing standards towards Kahnuwan. And after spending some days there in pastime and hunting got into a boat from the bank of the river and entered Sri Hargovindpura. From that place he went over to Werowal. He then secured great pleasure from the sight of blessed Goindwal, and then took the sacred bath in the Bowli there.

The Raja of Basohli, who was staying with the Maharaja for a while, was granted a robe of honour consisting of 13 garments alongwith one horse, and his sendoff towards Basohli was proclaimed. An order was issued to Khalifa Nuraddin to have a *Baradari*, strong and well set, built up right opposite to the *Baradari* of Hazuribagh upon the platform of the Royal mosque. Thereupon he created enthusiasm among the expert archtiects and masons for its erection. The district of the fort of Sobha Singh, Zafarwal and other places had been granted to Sardar Budh Singh previously for one lakh and 7 thousands rupees.

Now its contract was granted to Sardar Jawala Singh. The aforesaid person submitted to the Maharaja that he will take the responsibility of the contract if 10000 rupees were reduced from the revenue tax. The Maharaja accepted his request and gave him a robe of honour signifying the bestowal of the contract. An order was issued to the French to set up their camp at a distance of 9 miles from Amritsar, facing Kasur.

Arrival of the Maharaja at Lahore and a discharge of the Topkhana, conferment of the robe of honour signifying the grant of judicial powers to Bahadur Singh. Appointment of the author for preparing a judicial code. Arrival of a reliable person from Shahzada Kamran fixing of Rs. 40,000 as salary for Sardar Hari Singh. Return of the glorious Prince Khalsa Sher Singh and receipt of a letter from the glorious Prince Khalsa Sher Singh and receipt of a letter from the glorious Prince Khalsa Kharak Singh and the appointment of Khushal Singh and Sardar Jawala Singh.

After the management of the vital problems of the neighbouring place, the Maharaja came to Lahore in comfort and speed. **(Page 357)**

and a discharge of the Topkhana took place with perfect pomp and show. Bahadur Singh, the famous Hindustani, was honoured with the rank of a Judge, and the author of this history was appointed for taking notes of the proceedings of the Higher Judiciary in company with the aforesaid person. Saif Khan, a trustworthy person came to Lahore from Shahzada Kamran of Kandhar; and through Sardar Dhanna Singh Malwai presented himself before the Maharaja and submitted before him fine gifts of Afghanistan. Rs. 500 were granted to him by way of entertainment. An order was issued to him that the son of the said Shahzada must be invited to the court, and only then strengthening of the foundations of contract and agreement will take place. If the respected Shahzada would not send his son then he may send reliable person with horses worthy of special riding.

Sardar Hira Singh assessed Rs. 50,000 payable by the Zamindars of the Dhanighep country after a due settlement of their account. The Zamindars came to the Maharaja and submitted all the details of those regions, including the old income and the new additions. Thereupon Rs. 40,000 were fixed as salary for the said Sardar. An emphatic order was issued to the paid servants to realize the large sums in a short time. And the paid servants had a document of acknowledgement of the royal orders for the large sums written out by the said Sardar. As soon as Prince Khalsa Sher Singh became established alongwith his troops near Sarai Dakhani, Baba Sahib Singh Bedi, who was an old and had been for long time enthusiastic in matters of chieftainship, sent his nephew to Tej Singh, the true son, and gave him his advice and counsel. The Baba showed much kindness to the said person and made his government and control established in the Sarai Dakhani. The Maharaja sent a letter to the Khalsa Sher Singh to return from that place and present himself in the court. On the 27th of Jamadi-ud-Sani, the respected Khalsa came to the Maharaja and presented one horse by way of a gift. But the Maharaja did not feel pleased with the wisdom of the said person. A letter from the prince was received, stating that he was putting up in the suburbs of Shamsabad along with his troops and that the Afghans had gathered together in the neighbourhood of Peshawar and had preferred various demands. Thereupon on the 22nd of Jamadi-ud-Sani, Jamadar Khushal Singh was sent from Lahore along

with his troops and platoons, and he was to reach the neighbourhood of the Attock fort with incessant march. After that Sardar Jawala Singh left for that direction on the 2nd of Rajab, alongwith the Gorkha platoon. The royal order was issued that he should join the camp of the prince by an incessant march.

Merriment on the Basant Day, presentation of Rai Anrodh Chand and send off of Lala Sewak Ram Vakil of Raja Sanget Singh; appointment of Khalsa Vasava Singh for going up to the Beas for welcoming; (Page 358) and receipt of a letter from the glorious Prince, and issuing of an order to the Sardar appointed at Bahawalpur as well as to Lala Izzat Rai

On the 4th of Rajab, the Basant day, early in the morning the Maharaja Bahadur issued an order to the men in charge of floorings to set up tents, screens and canopies of yellow colour and beautifully woven in wool; which had been recently received by the Maharaja from Kashmir. This was to be done near the mausoleum of Madho Lal Hussain. Thereupon the men in-charge of the floorings fixed up the tents according to the royal order Troops of the *Khas Gharcharas*, platoons, and other horsemen and also the glorious chieftains all got emphatic orders to stand on both sides from Delhi gate to the said mausoleum in yellow dress, and that the Maharaja would inspect the troops at about the 3rd quarter of the day. Thereupon all the troops stood on both sides and the Maharaja came out of the fort on a huge elephant and, after observing the parade of the troops, entered his tent and took his seat in a gold chair. All the chieftains and princes of the valayat (Afghanistan) and Nawab Sarfraz Khan, and the *Vakils* from various sides presented themselves and offered gifts. After the celebrations the Maharaja returned to the fort. Raja Anrodh Chand had the pleasure of an interview with the Maharaja, and presented two *Gont* horses (hill ponies) alongwith some other fine gifts. Rs. 1,100 were granted to him for his entertainment. After that Fakir Azizuddin Raza went to him under orders of the Maharaja and made him aware of the royal order for the payment of *Nazarana* which was necessary. Lala Sewak Ram, *Vakil* of Raja Sangat Singh of Jind, showed his eagerness to present himself before the Maharaja. Rs. 300/- and a robe of honour, consisting of five garments, were granted to him, and he was

emphatically told to go to the said Raja on wings of swiftness and send him to the royal court without any procrastination so that he may have the pleasure of an interview with the Maharaja during the Holi days. Sardar Wasawa Singh was emphatically ordered to stop on the bank of the river till the arrival of the respected Raja, and to accompany to the court of the Maharaja as soon as he entered that district. A letter came to the Maharaja from the glorious prince, stating that Alijah Yar Mohammad Khan had sent his reliable person from the town of Peshawar alongwith horses, fine gifts and rare presents. Dewan Dhanpat Rai, who had been appointed for the collection of *Nazarana* from the *Isafzai* Zamindars, received eleven horses from them and also sent a word to the Maharaja about them. In reply a Royal order was issued that he must look to the settlement of those regions as the occasion demanded according to his own sagacity and policy. An order was issued to Bakhtar Singh and Ganda Singh Bistari, asking them to realize *hundis* of Rs. 3,60,000 through Mathra Mall of Shikarpur and that they should take fine garments, two horses and two camels, and, after giving over the fort of Mailsian to Lala Izzat Rai *Vakil*, they must return, **(Page 359)** Sukh Dayal, a famous banker of Lahore, consigned his life to the Creator. As he was a good and intelligent person, his death became a cause of sorrow to the Maharaja.

Send off of Raja Anrodh Chand, and the appointment of Raja Dhian Singh for the marriage of the son of Sardar Fatteh Singh Ahluwalia, arrival of Raja Sangat Singh in Lahore; receipt of hundis of the revenue tax of Dera Ismail Khan through Sikandar Khan, Vakil of Nawab Moinuddin

Raja Anrodh Chand had the pleasure of an interview with the Maharaja, and submitted the whole of his account to him. The Maharaja made him receive favours and granted him one horse, one robe of honour, consisting of all garments, like *Doshala*, brocade, gold threaded *Dopattas*, rolls of red silk etc. by way of a farewell gift and the said person then left Lahore.

Under order of the Maharaja, Raja Dhian Singh went to attend the marriage of the son of Sardar Fatteh Singh along with the chieftains and spent large sums of money on the marriage. After the marriage he took leave of the Sardar, came to the Maharaja and gave an eye-witness

account of the marriage. Raja Sangat Singh of Jind cut short his journey due to a hint from the Maharaja and, after crossing the river, came along with Wasawa Singh to Sambal, at a distance of 6 Kos from Lahore. Prince Sher Singh and Khalifa Nuruddin were appointed to go forward to receive him. They brought him in Lahore with great honour and respect, and put him up in the *Haveli* of Sardar Fatteh Singh. The respected Raja had the pleasure of an interview with the Maharaja and presented 7 horses, one elephant and some other fine and rare gifts. According to the order of the Maharaja all the chieftains presented to the said Raja, by way of offering, gold ducats and Rs. 1,000/-. Some *Bahngis* of fruit and some trays of sweets were granted to him by way of entertainment. Two horses and a *Hundi* of Rs. 30,000/- reached the Maharaja from the Nawab of Dera Ismail Khan. On the 22nd of Rajab, a robe of honour, consisting of a *Doshala* and a fine turban, was granted to Alijah Sikandar Khan, a reliable person from the said Nawab.

Departure of the Maharaja for pastime and hunting and arrival of the vakil of the Raja of Patiala and Raja Jit Singh of Ladowala; arrival of the Maharaja at Lahore and receipt of a letter from the glorious Prince; merriment of Holi Day : Presentation of glorious chieftains and vakils and others.

The Maharaja turned attention to hunting and left Lahore. As soon as he reached near Tibba Mahan Devi, mother of the glorious prince atonce managed to entertain the Maharaja and presented herself to him and personally sent all the requisites. Tek Singh a reliable person of Raja Karam Singh of Patiala, cut short the stages of journey, reached Lahore and presented himself before the Maharaja through Lala Dilsukh Rai. He offered one horse with a gold harness, a package of gifts, 21 rolls (**Page 360**) and a few trays of sweets and sugar cakes. He then submitted the messages entrusted to him. He was granted Rs. 250/- as entertainment. And one hundred Rupees were given to the said *Vakil* (Dilsukh Rai). Raja Jit Singh Ladowala marched from his place of sojourn, and got the pleasure of an interview with the Maharaja on the 13th of Shaban. He presented one very fine horse and engaged himself in strengthening the foundations of unity. Rs. 500/- were granted to him by way of entertainment. The Maharaja came to the fort of Lahore on the 15th of Shaban, after pastime and hunting. A letter from the

glorious prince was considered. It stated that since fine gifts and horses had been received from Alijah Yar Mohammad Khan, his son had been made to leave for Peshawar with great dignity on an elephant's back and dressed in a robe of honour granted him out of favour alongwith a pair of gold bangles. The Maharaja felt very happy on the receipt of those horses; and on the 13th of Shaban, a gathering was arranged for the purpose of *Holi* merry-making. The Maharaja took his seat near the mosque in the Hazuri Bagh garden. All the chieftains and *Ahlakars*, including Raja Sangat Singh, Raja Jit Singh and *Vakils* of various sides took part in the *Holi* celebrations. The Maharaja turned his attention to have a round through the town of Lahore. He entered through the door of the mosque (Roshni Gate) and went near the Haveli of Raja Dhian Singh via Said Mitha, and then passed by the *Haveli* of the respected, prince; and then, passing through Shahalmi Gate, Taxali and Moti Bazar, went into the fort in comfort and ease. On the following day, the 14th of the said month, much of lac dye was distributed among the soldiers of the platoons, commandants and the like of the troops. The troops were granted two rupees per head and the Maharaja came out to enjoy the sight of playing with the lac dye. A discharge of cannons in honour of the *Holi* took place. On the 23rd of Shaban, Darvesh Mohammad Khan, *Vakil* of *Nazim* of Hyderabad came to present himself before the Maharaja and offered some sovereigns, horses, one sword hilt, and some worth presenting clothes. Lala Asa Nand presented some sovereigns with his own hand and two ducats on behalf of his son, Bishan Dass, besides four horses, three packages of clothes and one valayati (Kabul) sword hilt. The Maharaja enquired after the health of the Mir Sahibs and felt very happy at the sight of the special Persian gun which the said *Vakils* had brought for the Prince. He then said that the gun should be offered to the Prince by them when the Prince arrived before the Maharaja. Rs. 400/- as presentation fee for the horses and Rs. 300/- more were granted to Lala Asa Nand *Vakil* And Rs. 400/- were granted to Darvesh Mohammad Khan. According to the orders of the Maharaja Lala Asa Nand put up in the Katra Sarang Singh inside Shahalmi Gate. Darvesh Mohammad Khan put up in the *Haveli* of Lala Sukh Dayal.

Appointment of the glorious Prince Khalsa Sher Singh as

justice; send off of Fakir Imam-ud-Din towards the East; grant of permission for the Vakil of the Raja of Patiala, presentation of the Raja of Rajauri; New Year's celebrations (Page 361) receipt of a letter from the prince, the investment of authority with Court Sahib and Avitable Sahib over the platoons. Resolve of the Maharaja for Amritsar and receipt of a letter from Imam-ud-Din.

Prince Sher Singh was a wise man and could understand things well; therefore, the Maharaja appointed him for discharging judicial duties. The *Darogha* of the court went to the said Singh and acquainted him with all the complaints. Fakir Imam-ud-Din left for seeing the Nawab Governor Sahib Bahadur, on the other side of Beas and Sutlej, carrying with him some messages of friendship, Munshi Mul Raj *Ghorchara* was emphatically told to manage the camp of the Fakir with the assistance of some horsemen dressed in gold-threaded garments and with horses in gold harness. The said Munshi went to those regions in accordance with the orders. On the 28th of Shaban, Tek Singh, a reliable person from Raja Karam Singh, came for an interview under summons; some messages of friendship were conveyed to him in privacy, and he was allowed to go. Seventeen garments, like *Doshala*, brocade and others as gifts for the said Raja and a robe of honour, consisting 9 garments, with a large sum in cash, was granted to the said *Vakil* as a farewell gift. And he took his way to his country.

The Raja of Rajauri came to the Maharaja and presented three falcons with strong limbs. Out of them one was given to Raja Sangat Singh, one for Raja Dhian Singh and the third for Raja Karam Singh. The Maharaja took his seat upon a glorious flooring, on Thursday, the 3rd of Ramzan, the New Year's day, Raja Sahib Raja Dhian Singh, Raja Gulab Singh, Raja Suchet Singh, Jamadar Khushal Singh, Sardar Wasava Singh, Sardar Jawala Singh, Sardar Dhanna Singh Malwai, Misr Sukh Dayal and other glorious chieftains and also Nawab Sarfraz Khan, Zulfiqar Khan and the *Vakils* of Hyderabad, Khairpur, Dera Ismail Khan and Nawab Rukun-ud-Daula all of them presented themselves before the Maharaja and offered New Year's gifts. The Maharaja took his seat in the newly founded garden and turned his attention to the watching of the *Ghorachara*, *Orderlies*, troops and other troops of chieftains and horsemen. He felt very much pleased

with them and also with the decoration of arms, garments of the troopers and horses. A letter with some gifts came from the glorious Prince. He had stated that after the settlement of the financial and administrative problems he had returned from the fort of Attock, on the 16th of Chet. He also stated that Duni Mehra had taken leave and proceeded to Lahore on the 14th instant (1885 B.E.), alongwith three horses which he had already presented to the Maharaja at Shahlabagh. Court Sahib, Avitabile Sahib and other European soldiers, who were nephews to the French, came to the Maharaja, (**Page 362**) who entrusted them with two platoons to be trained in drilling according to the French methods. The Maharaja resolved to take a sacred bath at Amritsar on the Baisakhi Day. On the 15th of Ramzan, he left Shahlabagh for Amritsar and issued a letter to the French and other troops of horsemen and platoons, asking them to march from Lahore and go over to Amritsar. A letter was received from Fakir Imam-ud-Din, stating that as soon as the respected Fakir crossed to the other side of river Sutlej, one Sahib, under orders, came up to receive him and conducted him to Ludhiana with great respect and honour; and that after he had an interview with *Lat* Sahib Bahadur. On presenting some *Doshalas* and few bows as souvenirs, the Lord Sahib seated him in a chair with great politeness and courtesy. He then enquired after the disposition (health) of the Maharaja. The letter further stated that the glorious Sahib expressed a heart-felt desire to witness the drill of the Sikhs. Thereupon the Maharaja appointed some horsemen to accompany the sagacious Fakir. The Lord Sahib Bahadur said that the Singhs should engage themselves in showing their drill. So the Singhs at once grid up their loins and started the drill with Persian guns according to their own methods. The Sahib felt very happy at the sight of the drill and complimented them.

Rupees 1,100/- were given to them by way of entertainment and the said Sahib postponed his march to various directions and turned towards mount Sapatoo (Sabathu).

Entrance into Harmandar Sahib and the sacred bath on Baisakhi day of the Sambat 1885, the presentation of Amir Bakash with horses; dictating a letter to the prince; receipt of a letter from Karan (or Cairn) Farangi and admittance of Vazir Hattoo and the appointment of Prince Khalsa Sher Singh for the mountainous

regions. Visit to the camp of Raja Sangat Singh by the Maharaja and arrival of Fakir Imam-ud-Din.

The Maharaja turned his attention from Shalabagh towards Amritsar and reached there in two days. On entering Harmandar Sahib he gave, by way of an offering Rs. 500/-, the same amount to Akal Bunga and Rs. 125 to Jhanda Bunga. On the Baisakhi day he took the sacred bath at Amritsar and gave in charity one elephant, some horses, large sums of money in cash and some fine garments. In the evening illuminations took place with great pomp and the Maharaja remained busy in watching crowds of ordinary folk till 3 or 4 hours after sunset. After that he went to Rambagh. Sardar Fatteh Singh Ahluwalia came to Amritsar alongwith Nihal Singh under summons of the Maharaja, and had the pleasure of an interview with him. He tried to emphasis his humility and the rendering of good services. Amir Bakhsh *Darogha* of the glorious Prince, presented himself before the Maharaja and brought five horses. The Maharaja felt very much pleased with the good services, the control and administration of affairs rendered by the Prince. A letter was issued asking him (prince) to reach Amritsar with his huge army by the 15th of Baisakh. **(Page 363)** Dewan Dhanpat Rai was appointed for the settlement of that district. A letter from Karan (or Coirn) Farangi came, saying that he alongwith the platoon of Najibs had come to a distance of 8 Kos from Peshawar and had destroyed the pastures; and that Alijah Yar Mohammad Khan was in a fix, thinking of some advisable course since the occurrence of that event. He had sent to the said Farangi one vilayati (Afghani) sword hilt and some horses. In reply to this the Maharaja ordered that he must act according to his own correct judgement in matters of the settlement of those regions. Wazir Hathu came to the Maharaja on behalf of the Raja of the Chamba alongwith the troops present with him and received thousands of favours.

The Raja of Basohli also came to the Maharaja. A letter from Sardar Lehna Singh, son of Desa Singh, was studied by the Maharaja on the crescent day of Shawwal. It stated that the Raja of Kulu was showing delay and was offering pretexts to evade the payment of the stipulated large sums. He had in view the strength and impregnability of his fortresses. If more triumphant troops were appointed it would

be good and well, because thereby large sums of *Nazrana* would be realised. The Maharaja regarded the realisation of large sums of stipulated *Nazrana* as the foremost of his objects. He atonce ordered the glorious prince Sher Singh with emphasis to establish himself firmly in the mountainous regions and to bring about the realisation of the large sums of money from the Raja of Kulu and others. Misr Sukh Dayal and the French were emphatically ordered to leave the horses where they were and to join the stirrup of the Prince Khalsa Sher Singh alongwith the infantry. The proposal of the appointment of Raja Gulab Singh and Musa Farangi began to be considered and it was upon this that the chieftains got ready and enthusiastic for their departure. The Maharaja went to the camp of Raja Sangat Singh, and the said Raja presented one elephant with a silver seat, a horse, one pearl necklace, one *Kantha* (a gold necklace) one turban gem, an armlet inlaid with emeralds and many other fine and good garments. He (the Raja) gave separately to each of the auxiliary chiefs and the glorious prince Khalsa Sher Singh seven suits of clothes. On the following day the Maharaja invited the respectable Raja to Rambagh and gave him robes of honour alongwith five garments, pearl necklaces, plumes, costly articles of invaluable jewellery, turban gem, an underturban, bejewelled bangles, one horse with a gold saddle and one elephant with a silver seat. He also granted several robes of honour for his (Raja's) associates and favourities. Fakir Imam-ud-Din was sent to Lahore by the Lord Sahib Bahadur (the G.G.) at the time of his own departure for mount Sapatu (Subathu) and the Fakir came to the Maharaja after traversing the distance and presented to him one sword, some English guns, one telescope, one pistol, one musical drum, and other peculiar gifts from the respected Sahib. He also made the Maharaja aware of the relations of unity and friendship of the Lord Sahib Bahadur in the best possible method. **(Page 364).**

Distribution of alms in Amritsar on the 28th of Ramzan on the occasion of the Solar eclipse. Permission for departure of Raja Sangat Singh appointment of the Raja of Basohli and Musa Farangi for the mountanious regions. Departure of Lala Dilbagh Rai Anrodh Chand. Resolve of the Maharaja to go to Batala and Talwara. Receipt of the letter from the Prince mentioning his return.

The Maharaja distributed alms worth one lakh of rupees in Amritsar on the 28th of Ramzan, on the occasion of the solar eclipse. The alms consisted of jewels, gold, large sums in cash, horses, elephants, fine garments, like *Doshalas* and so on and cows and entrusted them to the deserving men of the neighbourhood. Raja Sangat Singh was given good souvenirs and was allowed to go to the other side of the Sutlej. Thereupon the said person left for that side. The Raja of Basohli got an emphatic order to join the camp of Khalsa Sher Singh alongwith his suitable troops. Thereupon the Raja marched from Amritsar and went there. Musa Farangi was appointed for the mountainous regions along with his troops under royal orders. He was also ordered to establish himself in the suburbs of the mountainous regions of Kulu and other places, and to render services according to the unerring counsel of Khalsa Sher Singh. Lala Dil Bagh Rai, a reliable person of Raja Dhian Singh, came to the Maharaja along with the *Vakil* of Raja Anrodh Chand, and began to strengthen the foundation of certain affairs. Raja Dhian Singh showed an attitude of friendship and consideration to the above mentioned person and opened conversation with to the above mentioned person and opened conversation regarding the engagement of his (Raja's) sister. After settling certain points a mark of hand in saffron upon a paper, in token of the engagement of the Raja's sister, was made. After this he secured permission to depart very soon and went to his own native country and gave in intimation of this affair to his mother, sister and others. They neither liked nor accepted this proposal and went away to other side of the Sutlej. It was during these days that the Maharaja sent the said Lala Dilbagh Rai alongwith the *Vakil* a second time to make the said Raja act up to his word, be reasonable and to get ready for the celebration of marriage. Thereupon the said person took the road to that side according to the wishes of the Maharaja.

The Maharaja left Amritsar for Batala on Friday, the 9th of Shawwal, when one hour of the day was left and, spending the night there, turned his attention towards Kahnuwan. After that he crossed the river Beas, got down at Talwara on the bank of the river and appointed his triumphant troops to proceed to Jawala Mukhi and Nadaon.

A letter from the glorious prince came to the Maharaja, stating that the control and administration of all the affairs of the other side of the river Attock had been settled and that, along with the chieftains, platoons and all the troops, he was on his way back crossing the river Jhelum and Chenab. An order was issued in the name of the Prince to send all the cannons to Lahore, to get down in the direction of Kot Bansa on the bank of the river Ravi, and to present himself to the Maharaja according to the royal orders. The *Vakils* of Hyderabad and Khairpur and the son of Najaf Khan Khatki and others came to Lahore under orders of the Maharaja alongwith Lala Mohan Lal **(Page 365)** and got down in the place meant for their stay.

Arrival of the Maharaja at Talwara and presentation of Prince Kharak Singh. Departure of Vakils to Rai Anrodh Chand. Dismissal of Bahadur Singh from judicial work and the appointment of Sital Chand Munshi. Reinstatement of the Author on his own duty as of old arrival of the Maharaja at Adinanagar and the appointment of "Campoo-i-Platan"(Platoons) and topkhana to Lahore. Presentation in the court of the chiefs appointed for Bahawalpur and their bringing of hundis and gifts. Permission to Sardar Fatteh Singh to leave for Kapurthala. Arrival of the chiefs in Lahore.

The Maharaja established himself firmly in Talwara and attended to the settlement of financial and administrative problems. On the *Sankrat* of Jeth he distributed alms and charities among the needy and the deserving. The glorious Prince Khalsa Kharak Singh had the pleasure of an interview with the Maharaja under orders at Talwara. According to the hint from the Maharaja a discharge of *Topkhana* took place at the time of the presentation of the Prince. Horses and other *Villayati* (Afghan) gifts were liked by the Maharaja. A valuable robe of honour and a salary of Rs. 4,000/- in the name of the *Kardars* of the protected countries were given to Raja Dhian Singh out of consideration for him through Fakir Aziz-ud-din Raza. The Rajas of Suket, Mandi and Kulu did not see in themselves the capacity to oppose and fight, and so entered the compound of obedience and servitude and sent *Hundis* of revenue tax through their reliable persons to the Maharaja. Sardar Fatteh Singh Ahluwalia, Sardar Desa Singh Majithia, Munshi Karam Chand and some other reliable persons negotiated with

Raja Anrodh Chand by their repeated personal visits. Bahadur Singh justice was dismissed from his judicial duties according to the desire of Raja Dhian Singh and his famous *Munshi*, Sital Chand, was appointed in his place.

The author of this history was allowed to retain his duties. The Maharaja ordered the march of his royal standards from Talwara and came over to Adinanagar. The "*Campoo of Plantan*" and *Topkhana* reached Lahore according to the royal orders and established itself in the cantonment. Lala Izzat Rai, *Vakil* of Bahawalpur, Karam Singh, Bichattar Singh and Ganda Singh had gone out from the royal court in order to hand over the *Hundis*. They accepted *Hundis* for money assessed up to the 2nd of Phagan, alongwith some horses and gifts. And after going over the camp of the chieftains, handed over those *Hundis* and gifts to the reliable persons; and possession and sway in Milsian became established.The above mentioned chiefs presented themselves before the Maharaja and brought to him the *Hundis* and the gifts. After that they stated that Lala Izzat Rai would have the honour of bringing the balance in the near future. Sardar Fatteh Singh Ahluwalia got the honour of being permitted to depart and, therefore, left for the country protected by him. Jamadar Khushal Singh, Sardar Dhanna Singh Malwai, Misr Beli Ram and clerks of the office came to stay at Lahore according to the orders of the Maharaja. **(Page 366).**

Resolve of the Maharaja to go from Adinanagar to Sujanpur and from that place to Lahore, permission for departure to the Raja of Basohli and to Najaf Khan; visiting of Abdul Karim Khan by Fakir Imam-ud-Din; attention of the Maharaja towards the cantonment of the French on the other side of the river, and send off of the *vakils* of Hyderabad, arrival of the said Khan for an interview with the Prince and his departure afterwards.

After the settlement of the vital problems of the mountainous regions, the Maharaja went from Adinanagar to Sujanpur, which is a hill station where the river Hansali flows with great beauty. The Raja of Basohli and others, who were with the Maharaja, were permitted to leave for their own native towns after they had secured leave from this (tour). The Maharaja got into a boat from Sujanpur and reached the

bridge of Kukargil on the 18th of Zillajj, and entered Shalabagh on the 15th of the same month. After spending two or three days there he went into the blessed fort. And then a discharge of the *Topkhana* took place with perfect grandeur, and at night illuminations were arranged throughout the town. Najaf Khan Khataki was given a pair of gold bangles and a fine robe of honour along with an elephant with a good seat. He was then permitted to go to the other side of the river Attock. Under the orders of the Maharaja Fakir Imam-ud-Din, Munshi Sarab Dayal and Lala Mohan Lal went to the camp of Nawab Abdul Karim Khan, brother of Nawab Shahnawaz Khan, *Nazim* of Dera Ismail Khan, and delivered the messages entrusted to them. They were assured that after a few days the send off would take place. On Wednesday, the 13th of Zilhajj, the Maharaja came out of the fort and went to the cantonment of the French. He felt very much pleased at the decoration of the bungalows and the cantonment. On the 16th of Zilhajj, the Maharaja thought of having a pleasure trip on the river. The regular platoons of Musa Farangi, which were putting up in the sarai of the Mausoleum of Jahangir Badshah, came out to the bank of the river, and showed enthusiasm and readiness to drill. And for four and five hours the soldiers of the platoons kept showing great effort in drilling. The discharge of the *Gharnal* produced sound like thunder. The Maharaja entered the Qila Mubarak on the 18th. Darvesh Mohammad Khan, *Vakil* of Hyderabad, and Lala Asa Nand, *Vakil* of Khairpur, presented themselves before the Maharaja under orders. The salary of two months was granted to them by the Maharaja. Lala Mohan Lal was ordered to submit before the Maharaja a list of gifts and souvenirs according to the old custom so that Misr Beli Ram could arrange for the gifts and souvenirs accordingly. After that the said *Vakils* were to be permitted to leave.

Nawab Abdul Karim Khan alongwith Sikandar Khan came to hold an interview with the glorious prince and presented one horse by way of offering, and the respectable prince granted a large sum of money for their entertainment. The *Vakils* of Hyderabad and Khairpur felt very much pleased with their interview with the Prince, and presented him a special Persian gun by way of gift and souvenir; and emphasised much the strengthening of the foundations of friendship

and unity. The said Prince granted them Rs. 50/- by way of entertainment. **(Page 367)** Nawab Abdul Karim Khan took leave from the Maharaja. He was granted a robe of honour, consisting of all garments of very fine and rare quality, alongwith an elephant for Nawab Sher Mohammad Khan, and a robe of honour, consisting of 7 garments for Alijah Sikandar Khan and Rs.2,000/- cash to the said (Abdul Karim Khan) as a farewell gift. The said person then left Lahore for Dera Ismail Khan; and Ghulam Ali *Daraogha* was sent with him to fetch the special horses. Avitabile Farangi came to Lahore once again and two platoons were put under his charge for training and drill.

Presentation of Sardar Hari Singh : appointment of Vakils to go to Anrodh Chand; presentation of the Vakils of Tak; resolve of the Maharaja to go to Amritsar. An account of the visit of Bhaya Bakhtawar Singh to Rai Anrodh Chand. Royal Order to the commandants and the platoons for setting up their camp in the open land of Mian Mir; Arrival of Ventura Sahib at the court of the Maharaja at Amritsar.

Sardar Hari Singh Nalwa had the honour of presenting himself to the Khalsa Bahadur (the Sarkar) under orders of the Maharaja, and made quite clear the conditions attending upon the acquisition of the horses and the like from the Zamindars of Chachh, Kalabagh and Kundian. The clerks of the office were emphatically ordered to understand from the said Singh the whole thing regarding the income sheet and submit the same before the Maharaja. The staff of the office did accordingly. The Maharaja granted one horse to Raja Dhian Singh and one to Raja Suchet Singh, and showed unlimited favours to "*Madarul Maham*" Dewan Moti Ram, who was under custody. And he (Moti Ram) was allowed to go to his native village, Kunjah. It was proposed that the Westward vicinity of the Id Gah, which was a vast and extensive open space, should be converted into a Cantonment of Musa Farangi by the permission of the Maharaja. Gosain Madhusoodan and Pandit Radha Kishan were ordered by the Maharaja Bahadur to go to Rai Anrodh Chand, son of Raja Sandar Chand, the deceased, and to arrange for the marriage when the sun is the Libra. Rs 1,000/- were given to the said Gosain and Rs. 500/- to the said Pandit in order to meet their expenses. Besides a fine robe of honour was put in their

charge for the respected Rai. And both of them decided to leave for that direction on the 10th of Moharram. The *Vakil* of he ruler of Tak came to the Maharaja and presented two horses, and the dwelt largely upon the humility and the entreaties of his client. It is a custom among the glorious Singhs that at the time of their resolve for various sides they write down two chits, on one of them they would write their intention for leaving and on the other having a negative, in order to known the omen. They then left them on the "*Granth Sahib*" (the holy book). If the chit with 'Yes' was pulled out they at once undertook to execute the resolution. If the chit with a negative turned up they grew indifferent about it. During these days the Maharaja, according to his old custom, threw two chits for knowing the augury, and firm determination was the opinion. Hence on the 2nd of Safar, the Maharaja along with some *Gharwals* turned his attention towards Amritsar. He spent the first night on the way and entered Amritsar on the following day, Saturday, early in the morning (**Page 368**) when the Maharaja arrived in Rambagh guns were discharged with great pomp and show. After that the Maharaja had the honour of going into Harmandar Sahib and made offerings there and also to Akal Bunga. Bhaya Bakhtawar Singh had been sent to Rai Anrodh Chand under orders of the Maharaja. He had an interview with the said Rai, and made known to him all the messages of the Maharaja. The respected Rai had expressed that it had only been 4 months since his mother left this world, and that among the Hindus it was an established custom to continue mourning up to one year, and that during that year they did not indulge in any kind of matrimonial festivities. If another 8 months postponement was possible, when the year was over, he would arrange for the happy occasion of the marriage.

This became known to the Maharaja from the writing of the said Bhayya. The commandants of the platoons who were then present with the Maharaja were ordered to establish the "*Campoo-i-Maulla*" (the Royal Camp) in the open lands of Mian Mir, Kot Lakhpat and in the direction of Manjha. Ventura Sahib, the French, presented himself before the Maharaja under his orders by leaving Lahore and going over to Amritsar.

Presentation of the vakils of Hyderabad at Amritsar and send

off the said Vakils. Orders to the glorious prince to go to Attock. Wish of the Maharaja to have a sacred bath at Tarn Taran. A Royal order to the Rajas demanding their presentation on the blessed day of Dusshera.

The *Vakils* of Hyderabad marched from Lahore under the orders of the Maharaja and left for Amritsar on the 17th of Safar. They acquired the felicity of both the worlds by presenting themselves to the Maharaja. A robe honour, consisting of 12 fine garments,like *Doshalas*, brocade, *Banaras Dopattas*, red silk, a pair of gold bangles, bejewelled under turban and plume and so on, for Nawab Rukun-ud-Daula besides a valuable robe of honour with Rs. 300/- in cash were granted by the Maharaja to Maulvi Nizamuddin for himself. The said person then got permission to leave of Bahawlpur. Nabi Baksh *Darogha* was permitted to convey gifts and an elephant and to fetch horses (probably from the Nawab Rukun-ud-Daula) on the 4th of Rabi-ul-Awwal. The glorious prince Khalsa Kharak Singh got a royal order to get ready his bag and baggage as was necessary for journey, and to leave for the suburbs of Wazirabad in great haste on receiving the next order. The Maharaja then left for Tarn Taran from Amritsar with a view to take the sacred bath there on the *Amavas* day. He distributed alms and charity to the needy and the poor at that place and then came back on the following day to Ram Bagh. The decoration of the said garden with leaves and fruits made of gold and silver and gold tress was arranged. Orders were issued to the Rajas of the mountainous regieons, e.g. the Raja of Jasrota and Basohli, (**Page 369**) asking them to present themselves before the Maharaja on Dussehra day according to the old custom of bring along large number of *Nazrana* and horses. Thereupon all the Rajas cut short the stages of journey, came to Amritsar along with their troops and received many favours on the occasion of their interview with the Maharaja.

An order to Sardar Tej Singh, asking him to stay at the bridge of Kukkargil and Royal order to the chieftains and others regarding the presents on the occasion of Dussehra and submission of his life to the highest Truth by Musa Frangi and conferment of Authority on Amir Singh, presentation of the vakils and Rai Anrodh Chand.

An order was issued to Sardar Tej Singh asking him to march

from Lahore with the platoon of "*Campoo-i-Mualla*" (royal camp) and to get down at the bridge of Kukkargil. Hence according to these orders the said persons summoned all the soldiers of the platoons from their houses and having made preparations for the journey, decided to leave Lahore for the bridge of Kukkargil on the 18th of Rabi-ul-Awwal. The whole of the *Topkhana* along with Sultan Mahmood Imam Shah, and others marched from the cantonment and left for the court of the Maharaja. All the counsellors, chieftains, associates, Rajas and *Ahalkars* were emphatically ordered to present themselves before the Maharaja on the Dussehra day and offer one horse with gold saddle to the value of Rs. 1500/- each.

Musa Farangi, who had been suffering from dysentry for some time relieved himself from the burden of existence on Wednesday, the 11th of Rabi-ul-Awwal, just when a quarter of the day was left. Khalifa Nur-ud-Din and other *Ahlakars* went to the cantonment on the other side of the Ravi where it was situated in the Sarai connected with the mausoleum of Hazzrat Jahangir Badshah Ghazi, and buried the aforesaid person with great honours. Amir Singh Man as appointed to this camp under orders of the Maharaja. The *Vakil* of Rai Anrodh Chand along with Pandit Radha Kishan had an interview with the Maharaja at Amritsar. He gave a detailed account of the mountainous regions and of the unfortunate Rai. He stated that the said Raja had accepted the rope of obedience and servitude to the Maharaja, yet on account of the sudden death of his mother the celebration of the marriage had become impossible and, that if the counsellors of the Maharaja deemed it advisable, he would make the large sum of the old stipulated *Nazrana* reach the royal treasury. The Maharaja became very angry on hearing this. He said that the family of the said Rai had gone over to stay on the other side of the river (Sutlej) and he too wished to proceed there due to his utter helplessness. After that the Maharaja made the *Vakil* and the respectable Pandit understand certain points after a few days. He then permitted them to go to the said Rai. He asked them to arrange the return to the court of the Maharaja of Bhaya Ram and Gosain Madhusoodan, who had been staying there (with the Rai) for a long time. Rs. 1,000/- were granted to meet the expenses or the *Vakil* of the Rai. (**Page 370**) A royal order was issued to the effect that they should

accompany the stirrup of the Maharaja and that Rs. 1,25,000/- should be imposed upon the Raja of Chamba in such a way that Rs. 1,00,000/- should be the *Nazrana* of the Maharaja and Rs. 25000/- as a tribute to the glorious chieftains.

Conferment of authority on Bhai Ram Singh and Bhai Gobind Ram regarding many affairs of the durbar; Despatch of Topkhana towards Amritsar, imprisonment of the office staff on account of Defaults in Auditing. Royal order to the chieftains, asking them to depart to the mountainous regions, merriment to the Dussehra day; conferment of the installation mark of Rajaship upon Raja Hira Singh; departure of a reliable person for the collection of large sums of Nazrana from Mandi and Suket and other matters.

Bhai Ram Singh and Bhai Gobind Ram, sons of Bhai Sahib Harbhajan Rai were well known for their honesty, reliability, goodness and sincerity in words and deeds. Formerly, on account of their respectability in the eyes of the Maharaja, they were incharge of all the offerings made at the blessed place of Amritsar which were distributed by Bhai Sant Singh. At this time it so occurred to the Maharaja that the sum of charity did not enter the humble aprons of the needy, but that they went to meet the necessary expenses of the rich. Thereupon the Maharaja appointed the said respectable Bhais of the distribution of the charity and alms sent by the Maharaja to Amritsar and also for the settlement of all the affairs of that place regarding the income etc. of Darbar Sahib. The Bhais were decorated with the ornament of righteousness and honesty in comparison with the other Singhs, e.g. Sodhis and Bedis, who considered themselves as the chosen ones of the Sikhs. Some of those (Sodhis and Bedis) acted according to the couplet of Hafiz of Shiraz which says. Recluses who make a great display of their piety and religiousness in the mosque and on the pulpit, carry on much objectionable practices when they resort to their private circles. On the 20th of Rabi-ul-Awwal, all the cannons i.e. all the big guns, were sent to Amritsar under orders of the Maharaja from the cantonment of Misr Sukh Dayal, Mian Sultan Mahmud, Amir Chand Topi, and Ilahi Baksh. It was rumoured in those days that after the expiry of the Dussehra days cannons would be installed on the towers of the city walls of Lahore and thus wrath of Maharaja invoked by the

embezzlement of the office staff would be displayed. Dewan Bhawani Dass along with his own son, Lala Kirpa Ram, and others were imprisoned in the course of auditing. Lala Ram Dass Munshi was sent to Peshawar to fetch special horses from Alijah Dost Mohammad Khan according to the old custom. On the 2nd of Rabi-us-Sani, Jamadar Khushal Singh, troops of the *Ghorcharas*, Sardars Wasava Singh Sandhanawalia and troops of the Rajas of mountainous regions and Misr Sukh Dayal were ordered by the Maharaja to send regular forces to Amritsar. Great emphasis was laid that, (**Page -371**) the camp was to be fixed on the bank of river Beash in the Gopipur village, at a distance of seven kos from Jawalamukhi. Consequently the troops left for the mountainous regions. On the 7th of Rabi-us-Sani, the Dussehra day, the Maharaja had all the special, costly floorings spread out at *Kotha*, in the neighbourhood of Kamtalah. When only a quarter of the day was left all the chieftains, *Ahalkars*, *Dewans* and *Vakils* of various sides had the honour of presenting themselves before the Maharaja, well-equipped and well-dressed in fine garments. On all the four sides *Platoons*, *Topkhana* and troops of horsemen established themselves in that vast and extensive open land. The Maharaja took his happy seat in a gold chair and the glorious prince was given a chair by him to sit beside him. First of all Raja Dhian Singh, Raja Hira Singh and Raja Suchet Singh presented themselves with one horse having a gold saddle along with some sovereigns each. The Maharaja made Raja Hira Singh take a chair. After that all the chieftains presented offerings and presents according to the custom. First of all the Maharaja accepted the offerings, and after that the glorious Prince and Raja Hira Singh realized large sums of *Nazar* for themselves. The glorious chieftains drew up their troops of horsemen, well-equipped and adorned with very fine steel sarmour inlaid with gold, enamelled, golden and polished. They were dressed in garments of gold-threaded cloth, brocade and satin of various colours.

The vazir of *Kotha* made a display of dancing girls, bards and singers of tones and tunes, and created an atmosphere resounding with mirth and merriment. When offerings were made (to the Maharaja) a discharge of *Topkhana* took place with great glory and pomp; so much smoke arose from the ammunition that it darkened the face of heavens

and the disc of the Sun disappeared right in the broad day light. Dewan Moti Ram presented himself before the Maharaja on the Dussehra day and gave one horse as a *Nazar*. Nawab Sarfaraz Khan and Zulifiqar Khan and also other Shahzadas (princes) of Afghanistan presented themselves and submitted horses, Persian guns and special swords as gifts of the Dussehra day. They received much kind attention. One elephant with a silver seat was granted to Raja Hira Singh along with a special robe of honour on the Dussehra day. In the presence of all the chieftains and the Rajas the Maharaja fixed up installation mark of Rajaship on his forehead with his own blessed hand and honoured him with the title of "Raja" and, also to meet his expenses granted him the income of Poonchh which was Rs. 60, 000/- in value. Lala Karam Chand, son of Munshi Sheo Dayal, got permission to collect large sums of Nazarana for the whole year from the Rajas of Suket, Mandi and other places.

Departure of Misr Mulraj towards Ludhiana, conferment of Dusehra Robes of Honour upon the Prince and the Chieftains; presentation of Nihal Singh, son of Sardar Fatteh Singh, Arrival of Gosain Madsudan from Rai Anrodh Chand, resolve of the Maharaja to go to Batala; arrival of Sobha Singh Kalsia:-

During these days Misr Mulraj, cousin of Misr Beli Ram, (**Page-372**) was appointed to go to Lat Sahib Bahadur with things of *Pashimna* and *Kheses* of Multan, red silk and a bag of jewellery, and was emphatically ordered to go to Ludhiana and to give full account of the movement of the respected Lord towards Shah Jahanabad or of his activities at Ludhiana. It stated further that in case the respected Lord had already left for Delhi, he (Mulraj) was to send those things to him(to Lord) through the *Thanadar* of the Ludhiana, and to turn back himself. The glorious prince was granted the Dussehra day robe of honour along with a horse worthy of special riding. All the special chieftains, *Vakils Daftaris, Munshis* and *Khidmatgars* secured everlasting felicity by receiving robes of honour by way of kindness on the Dussehra day. Nihal Singh son of Sardar Fatteh Singh Ahluwalia, along with his troops came to present himself before Khalsa Ji (The Sarkar) at Amritsar on the Dussehra day. He presented one horse along with some cash by way of *Nazar*. Rs. 5,00,000/- which the said Sardar had promised to

pay in order to recover his country, was paid at this time in such a way that the said Sardar send his ornaments and other things for sale in Amritsar with a view to pay up the said sum. Gosain Madhusudan had been staying for sometime along with Bhaya Ram Singh in the court of Rai Anrodh Chand. As soon as Radha Kishan Pandit went to the said Rai and disclosed all the orders of the Maharaja, the said Rai made the Gosain understand certain things, and allowed him to depart. Bhaya Ram Singh was detained by him (Anrodh) in view of certain reasons. The respectable Gosain came to the Maharaja on wings of swiftness, and made him aware of all the circumstances prevailing there. The Maharaja did not say a word. On Sunday he had his tents fixed in the village of Sohiyan at a distance of five or six kos north-wards from Ram Bagh. Sardar Sobha Singh Kalsia presented himself before the Maharaja under his order. Some balloons were removed form that place and were given over to the Bhaya Aflatoon. The aforesaid person (Aflatoon) left for the mountainous regions under emphatic orders of the Maharaja. The Maharaja ordered the march of his royal standards from the village of Sohiyan and went over to Batala. After that he crossed the river Beas, and with the intention of going to Kahnuan, went to Naushehra. Then from Hajipur he went to set up his tent at Talwara.

Arrival of the Maharaja at Talwara, the appointment of chieftains to proceed to the mountainous regions; arrival of Sardar Fatteh Singh at Amritsar. Going of Munshi Sheo Dayal to Rai Fatteh Chand and his (Fateh Chand's) intention to come to this side of the river. Arrival of the Maharaja at Kankoh on the Dewali Day and after that at Ambh and Thence at Una for an interview with Baba Sahib Singh Bedi and from that Place at Nadaon. Conquest of the fort of Tirah.

The Maharaja stayed for a few days at the place called Talwara on the bank of the river (**Page 373**). All the triumphant troops consisting of glorious chieftains, victorious armies, platoons *Ghorcharhas*, *Topkhanas* and balloons (mortars) gathered at that place. The Maharaja inspected a parade of the army, distributed their salaries and appointed them (to proceed) towards the country of Rai Anrodh Chand. Raja Gulab Singh, Raja Suchet Singh and troops of Sardar Attar Singh,

Wasawa Singh and Lehna Singh Sandanwalia crossed the river Beah according to the order of the Maharaja, and encamped in the country under the sway of the said Rai. In pursuance of the exalted order they reached Jawalamukhi, and engaged themselves in the settlement of the vital affairs. Rai Anrodh Chand began to harbour a thousands kinds of suspicions on seeing certain disagreeable happenings and, therefore, decided to go the other side of the Sutlej. Leaving Fatteh Chand, his revered uncle, he (Anrodh) himself went away, leaving an emphatic order with the *Thanadars* of the forts to act at all events as the occasion demanded.

The Maharaja appointed some sappers for clearing the paths to be frequented by *Topkhana*, and for removing bushes and levelling the difficult passages. They set right and cleared the road from Talwara to the bridge of Gopipur Dera, Kalisar, Chamba, Saiba and Dada. The army, *Topkhana*, horses, camels and other triumphant troops passed from these difficult passages and zig-zag roads with indescribable ease and perfect comfort. The glorious Prince along with his victorious troops and Khalsa Sher Singh and other victorious armies established himself on the above mentioned bridges. Sardar Fatteh Singh marched from Kapurthala, his residential place, under royal orders. After cutting short the stages of the journey, he reached Amritsar. Under an emphatic order of the Maharaja he showed great effort in guarding the town of Amritsar and in keeping a watch over the passages and roads to and from Amritsar and Lahore. Munshi Sheo Dayal was appointed to (proceed) towards Fatteh Chand. He conveyed the royal orders to him on his arrival there. He (Fatteh Chand) told in reply that Rai Anrodh Chand had gone to the other side of the river simply on the instigation of certain persons, but that he himself (Fatteh Chand) would remain true and loyal to the Maharaja for the whole of his life.

The said person (Sheo Dayal) returned on wings of swiftness to the Maharaja and explained the whole situation. The Maharaja marched from Talwara, spent a night on the way in a demand, after halting there for a while reached Kankoh along with some of his soldiers on the Dewali day at the time when three hours of the day were left. While they were riding out a disruption took place. At once *Gharwal*, cannons platoons and troops of horsemen were sent in that direction. They

brought the insurgent soldiers as captives. After that illuminations took place with great glory. On the following day, early in the morning they marched from there to Amb. At night the Maharaja happened to stop in a garden. After a few days stay, he march from Ambh to Una Sahib, had the pleasure of a happy interview with Baba Sahib Singh Bedi and presented to him a horse and some fine garments. After spending the whole day there he turned his attention towards Nadaon and at once some fortresses in the neighbourhood of that place came under his sway. **(Page 374)** Rai Fatteh Chand along with the reliable persons had the pleasure of presenting himself to the Maharaja, and stated that the persons besieged in the fort did not agree with him in spirit or expression on account of the instructions given to them by Rai Anrodh Chand, and that, therefore, he could not manage to conquer that place without struggle. The Maharaja said that if the garrison in the fort of *Tirah* would not voluntarily surrender themselves or were not under his order, he should take the troops of the Maharaja along with himself and acquaint them with the passage and should bring about their conquest into the protected area of the mountainous regions, and thereby wear the installation mark of Rajaship for himself. The triumphant troops were appointed under the chieftainship of Raja Gulab Singh, Raja Suchet Singh and others. Three sides of the said fort were surrendered by a river and the fourth, which was open to communication, presented a difficult mountain to cross.

After the appointment of the troops the Maharaja went to set up his victorious tents in the Bowlie of Rani, on the 12th of Mangh. As soon as the besieged in the fort saw the escort of Fatteh Chand and the awe of the triumphant troops, they began to tremble and made a request that they would vacate the fort if the Maharaja Bahadur consented to pay them eight month's salary. Out of liberality of mind the Maharaja gave salaries to all the individuals one by one, and a firm *thana* with the platoons of Najibs was established at that place. After that on the 15th of that month, the Maharaja himself went into that fort through the difficult mountains, and with a very humble tone expressed gratefulness to God for his being able to cross those difficult mountains.

Conquest of the fort of Riyah and afterwards Departure of the Maharaja to the order side of the River Beas, arrival at the

garden of Alampur and Thence at Jawalamukhi, departure of the chieftains for taking possession of the fort of Puthar. Appointment of the triumphant troops for the collection of Nazrana from the Rajas of Mandi, Suket and Kulu and the departure of the Maharaja form Jawalamukhi to Amritsar. His arrival at Hariana on the Bank of Beas, Appointment of Dewan Bahwani Dass to go to Tirah.

After the capture of Tirah the triumphant troops were appointed for the conquest of the fort of Riyah. So the troops of the glorious chieftains, of the Prince Khalsa Kharak Singh and also of Khalsa Sher Singh approached the fort. The fort of Riyah was inaccessible, for a few days the besieged remained fighting, but they lost all sense resourcefulness out of terror and began to tremble like the willow tree on getting absolutely despaired of any help from outside. They came out to present themselves before the Maharaja with the help of Rai Fatteh Chand and the Prince, and the *Thana* of the Maharaja entered that place with perfect firmness. And both the platoons of Najibs were appointed as wardenrs to defend the fort of Riyah. The Maharaja cherished a great desire to see the fort, so he turned to it along with his counsellors, near attendants and associates. (**Page 375**) On entering the fort the Maharaja felt very much pleased and happy to see its strong walls, its impregnable towers and remparts. After mid-day the Maharaja went from that place, and crossed the river Beas by a wooden bridge and set up his tent along with Fatteh Chand in the garden of Alampur on the other side of the river Beas. After that, covering the distance through difficult passages and intricate roads, he reached Jawalamukhi. The French and the troops of Sardar Wasava Singh Sandhanwalia were appointed for capture of the fort of the Puthar, which was 6 or 7 miles from the fort of Kangra and was well known of its strong walls. The tirumphant troops secured everlasting felicity by rendering good services and established themselves around the fort, giving it the position of the central point. They showed great rashness and daring in their attack. In their first raid the heap of the existence of the *Thanadar* of Puthar was burnt in the fire of mortality on account of the shock from the ball of a cannon. And then fort came into the possession of the well wishers of the powerful government. On hearing this news the Maharaja ordered the discharge of *Topkhana* with great glory. Rs. 7000/

- as *Nazrana* for the whole year was fixed on the Raja of Mandi, and the *Nazrana* from the Rajas of Suket and Kulu came year after year. At that time it was so proposed by the Maharaja that the Raja of Kulu had recently run from mortal world to the immortal (had died), and his son was still deprived of throne of rajaship on account of quarrels and disputes regarding certain matters, therefore, the son of the Raja must be made to sit firmly on the throne of rajaship. Sardar Lehna Singh, son of Sardar Desa Singh Majithia, and Visakha Singh vested with authority over the troops of Khalsa Sher Singh, were appointed to proceed in that direction along with a suitable army and adequate troops, and were emphatically told to collect large sums of *Nazrana* from the Rajas of the mountainous regions as soon as they could and (then) to present themselves before the Maharaja. Abdus Samad Khan, belonging to the camp of the defender of faith, who was then present with the Maharaja, presented one horse and Rs. 125/- in cash by way of a present and received great attention. The Maharaja, who had secured perfect leisure from the minor and major problems of the mountainous regions, ordered the march of his royal standards from that place, stopped at Hariana on the first day, and appointed Dewan Bhawani Dass for the settlement of the affairs of the mountanious regions and the new country. From that place he came to Amritsar suddenly and unexpectedly and sojourned in Ram Bagh and then engaged himself in setting up his victorious camp. On the following day he had the honour of going to the Harmandar Sahib and for offering his Ardas.

Arrival of the Maharaja at Amritsar, presentation of the Gulam Ali Darogha from Dera Ismail Khan, arrival of Lala Sawan Mal and other Kardars from Multan, arrival of the Maharaja at Lahore and order to stil glorious Prince Khalsa Kharak Singh, facts about the vakils of Shazada Kamran, a letter from the sahibs regarding the fort of Duni and send off the vakil of Hyderabad.

The Maharaja stayed in Amritsar for a few days for the settlement of administrative and financial matters. Ghulam Ali *Darogha*, who had gone over to Dera Ismail Khan to fetch special horses for riding, came to present himself to the Maharaja along with those horses. He received much praise for that, and the said horses were very much liked by the Maharaja. Lala Sawan Mal, Lala Sewa Ram, Lala Sehaj Rai, and other

Kardars of Multan came to present themselves before the Maharaja and presented a gift of 2 horses. The *Kardars* of Bhera, Khushab, Ahmadabad, and other places presented themselves before the Maharaja and offered some horses. *Hundis* to the value of Rs.8,000/- were granted as a monthly allowance to Shah Ayyub, Farrakh Sayyar, Bakhtiar, Ali Gohar, son of Shahzada Ashraf, and also a large sum was granted to Nawab of Multan and his brother Zulfiqar Khan. Rs, 1,100/- were given to the *Vakils* of Hyderabad and Khairpur , i.e. to Darvesh Mohammed Khan and Lala Asa Nanad *Vakil*, by way of their monthly allowances. The Maharaja ordered the march of his heaven kissing standards from Amritsar and came over to the metropolis of Lahore. At night illuminations with perfect glory and pomp were held to make the atmosphere resemble a happy morning. The Maharaja , at the time of his resolve for Amritsar and return, ordered the glorious Prince to establish himself firmly at Kalanaur after the settlement of administrative and financial affairs of the mountainous regions etc.and to collect all the triumphant troops at that place. The said Prince acted in obedience to the royal order, believing it a source of comfort in the present as well as in the future, and, therefore, collected all the troops in that place. He then submitted a humble letter to the Maharaja along with the report of the collection of the troops. In reply to that blessed note was issued, asking him to march from that place along with the troops present with him and come over to engage himself in setting up the victorious camp in the open lands of Mian Mir. Thereupon the respectable Prince established himself in the open lands of Mian Mir. An emphatic order was issued to the platoons and the troops of the *Ghorcharas* to set up their camps also in the above mentioned open lands. Sukh Dayal, brother of Misr Dewan Chand, had ceased to enjoy the kind attention of the Maharaja. Therefore, an elephant, a palanquin and some horses with other materials, were seized from that person, and he was suspended from his important duties. (**Pages 377**) Sultan Muhammad son of Ghausa Khan, *Darogha* of *Topkhana*, was vested with full authority over all the work houses of *Topkhana* and the like. During these days the Maharaja emphatically said to him in the presence of all the glorious chieftains, 'The ball of the cannon must hit the mark on Saturday night.". The aforesaid person, by the help of the good fortune

of his own, set up a cannon before the Maharaja and made 3 cannon balls hit the mark. On the occurrence of this event the Maharaja made him receive many favours and granted him a pair of gold bangles. It was again proposed that the throwers of cannon balls, like *Gharnals* and others must be gathered together in the camp of Mian Ilahi Bakhsh and that, according to the good advance of Allard, the French, and Mian Ilahi Bakhsh, a drill (parade) of the cannons must take place. Thereupon all the regular employees of *Topkhana* gathered together near the tomb of Anarkali in the camp of the said Mian, in the morning as well as at noon time. They held a parade in keeping with the blowing of the trumpet.

It was during these days that the Maharaja gave the sons of glorious chieftains an inducement that they would be granted considerable daily allowance and good estates, and emphatically urged upon them that if they entered the platoons and learnt drilling according to the French method they would be rewarded in the above mentioned manner. A letter from the glorious Sahibs came to the Maharaja through Claude Martin Captain Wade Sahib Bahadur. It stated that formerly according to the requests of Musamat Sada Kaur a *Thana* of the glorious Sahibs had been set up in the fort of Duni and in other districts of those regions, and that with a view to strengthen and maintain the agreement and to strengthen the foundations of unity, it had become essentially advisable that the *Kardars* of the Maharaja may occupy the said fort and establish their own *Thanas* in every place because it had neither produced nor was supposed to produce in future at all any difference between the unity and concord that existed with the Maharaja. The Maharaja became aware of the happy contents of that friendly letter, and made a chieftain depart in that direction with adequate forces. The troops of the Maharaja entered the fort of Duni and established their sway and control in the fort and other districts of those regions, and wrote all the details to the Maharaja for his information, Munshi Sarab Dayal, Sarda Ram, and Tara Chand got information of the above mentioned letter and hastened to inform the Sarkar of the blessed news of the establishment of the *Thana*. The Maharaja granted Rs. 400/- to the said Munshi and Rs. 500/- to Tara Chand, and ordered a discharge of guns and in a very sweet tone and in an eloquent manner he dwelt

upon the sincerity and friendship of the glorious Sahibs. Jalal Khan, a famous man of Popal Zai tribe, had for some time gone to Her at on behalf of the *Sarkar* to see Prince Kamran and had carried along with him a letter from the Maharaja addressed to Sardar Jahan Dad Khan (**Page 378**) Faiz Talab Khan, son of the Sardar (Jahan Dad Khan) came to have an interview with the Maharaja and put before him a letter from the said Sardar, an other letter from Ata Mohammad Khan Alkozai, an authorized agent of Shahzada Kamran, and a humble letter from the said Jalal Khan. The Sardar had written in his letter that 7 horses out of the whole lot were such as had 3 horses' hoes of great weight decorating their feet. The Maharaja felt very happy on hearing this news. The said Faiz Talab Khan was granted a robe of honour, consisting of *Doshala*, brocade and the like, besides 3 thousand rupees to meet the expenses of the journey. He was emphatically ordered to go to Kandhar via Dera Jat and Shikarpur, and that wherever he may meet the respectable Sardar he should emphatically ask him to present himself at Court at once. The said Khan went to Shahzada Kamran to strengthen the foundations of unity and replies to the letters were written with perfect care and arrangement. Omar, *Darogha* of the special stable, had been honoured to depart along with him. The *Vakils* of Hyderabad and Khairpur, Darvesh Mohammad Khan and Lala Asa Nand, presented themsleves before the Maharaja and were made to depart towards Hyderabad with certain messages of unity and were given the charges of gifts and souvenirs and resplendent robes of honour out of friendship. They had applied many times for permission to leave. But on account of certain affairs that arose in connection with the campaign of the mountainous regions, and because of the send off of other *Vakils* the grant of their petition had all along been deferred. The account of details of the gifts is considered necessary here.

Mir Murad Ali Khan : 2 *Doshalas*, 5 brocades, 4 Benaras *Dopattas*, 3 rolls of English cloth; one roll of Atlas (a kind of silk); one handkerchief, one Afghan dagger and one shield.

Mir Nur Mohammad Khan : 1 *Doshala*, 1 Banaras *Dopatta*, 2 turban, 1 red silk, brocade and 2 rolls of white cloth.

Mir Sohrab Khan : 1 *Doshala*, 3 brocades, 1 Benaras *Dopatta*, 3 rolls of white cloth, 2 Atlas, 1 handkerchief, 1 shield, 1 dagger.

Mir Rustam Khan : 1 *Doshala*, 1 brocade, 1 Benaras cloth *Dopatta*, 1 red silk, 1 turban, 2 rolls of white cloth.

Vakils

1. Darvesh Mohammad Khan : 1 *Doshala*, 1 brocade, 1 turban, 1 red silk, 1 Benaras *Dopatta*, 1 roll of Nainun (Muslin), 1 pair of gold bangles worth Rs. 300/-, Farewell gift of Rs. 1,200/- cash.

2. Lala Asa Nand *Vakil* : 1 *Doshala*, 1 brocade, 1 turban, 1 red silk, 1 Benaras *Dopatta*, 1 roll of Nainun, a pair of gold bangles worth Rs. 301/- and farewell gift of Rs. 1,000/- cash.

A robe of honour, consisting of 4 garments like *Doshala*, red silk, a turban, a roll of white *Purbi*, and a pair of gold bangles , and Rs, 200/- besides Rs. 300/- as a farewell gift were granted to Bihsan Dass, son of Lala Asa Nand, according to the old custom.

(Page 379) Presentation of Nur Mohammad Khan, son of Sultan Mohammad Khan Barakzai, the death of Rai Fateh Chand; observation of the Parade of the troops of Sardar Hari Singh, the fixing of Nazrana and the Royal orders to him for his Departure towards Attock; the fixing of Nazrana for Jawand Singh Mokal; and the send off of a Vakil towards Mir of Thara; and Appointment of regiments towards the River Chenab.

Nur Mohammad Khan , son of Sultan Mohammad Khan Barkzai; was present with the Maharaja . He submitted that he had understood the desire of the Maharaja regarding the receipt of swift-footed fine horses. Sultan Khan had brought along with himself from Kandhar some fine Persian horses and an Arabian horse, the like of which had not been seen any where . After covering the distance he had come to Peshawar and would depart shortly in the company of the *Daroga*. The Maharaja said in reply that as soon as the above mentioned horses would reach the court, they would be allowed to depart with great regard and pleasure, and they would be awarded suitable gifts.

The possession of the Maharaja had been established in the mountainous regions under the sway of Raja Anrodh Chand. The said Rai felt very much disappointed and vexed over this event, and felt very much dismayed and distressed with the collaboration of Rai Fatteh

Chand with the Maharaja and wrote a letter of complaint to Rai Fatteh Chand. The said Rai (Fetteh Chand) heard some very improper words from Anrodh Chand, which were talked of against him by his brothers and relatives. And he (Fatteh Chand) breathed his last out of remorse within a few days . But his son, Rudar Chand, was very much honoured by the Maharaja and received many kinds of favours. Sardar Hari Singh Nalwa had many times requested the *Sarkar* to inspect the parade of his regular troops. The Maharaja turned his attention towards the parade. At the time of his inspection nearly 450 horsemen came forward in obedience to the orders of the said Sardar to perform the parade. The Maharaja observed that at the time of his departure towards Kashmir 600 horsemen had been fixed for the parade, while at that time only 450 were there. So he was asked to give an explanation for the same. The said Sardar kept quiet. Thereafter the Maharaja enquired from the clerks of the office as to how much expenditure would be incurred on 150 horsemen in one year. The office clerks, on the basis of the account books, reported it to be Rs. 7,000/- . The Maharaja addressed the aforesaid person and said that Rs. 5 lakhs had been found as dues payable by him and that he must pay the same in the treasury of the Maharaja. For 2 or 3 days a guard and watch was set upon him. After a good deal of discussion Rs. 200,000 were agreed upon and the Sardar paid the amount much against his will and was absolved of the responsibility (**Page 380**) The respectable Sardar was emphatically ordered to march from Lahore, cross the Ravi, and to reach Sheikhupura. He should go in the company with the mother of the glorious Prince, and then on reaching Ram Nagar, must proceed forward. He was further ordered to get down in the suburbs of the country of Attock and to show great effort in the settlement of the vital affairs of that part , and to show no negligence or delay in taking horses and other gifts and souvenirs along with the sums in cash. Dewan Dhanpat Rai was appointed and made to leave along with the said Sardar. Great emphasis was laid on them to settle the vital affairs according to their correct judgement and mutual consultation. Consequently the said Dewan proceeded on the march as desired by the Khalsa Bahadur (the Sarkar).

On the 8th of Rajab, Mian Mohammad Bakhsh, brother of Mian

Ilahi Bakhsi, the Darogha of *Topkhana* was appointed along with eight huge cannons towards Attock. Khuda Dad Khan, son of the Ruler of Tak, presented himself before the Maharaja and Munshi Ram Dass also presented himself to the exalted Sarkar along with horses from Peshawar. Lala Jawahar Mall *Mutasaddi* and Dewan Kirpa Ram, *Nazim* of the paradise-like Kashmir, presented themselves before the Maharaja along with *Hundis* of large sums, *Pashmina*, and other things ordered by the Sarkar. Sardar Attar Singh of Bhimber was given a hint to get down in Karanak and other estates on the other side of the river Attock, to take *Nazarana* and horses from Alijah Asad Khan of Sankhar and to bring them to the Maharaja. If the Khan (Asad Khan) showed any kind of delay or procrastination in handing over the horses and the *Nazarana*, he (Attar Singh) was to submit all the details of those regions to the Maharaja so that arrangements be made accordingly to the best of his (Maharaja's) capacity. Jawand Singh Mokal, a chieftain, was holding the country of Nakka on contract from the Maharaja. During these days about 2 lakhs of rupees stood as a balance due from him. The said Sardar, who understood the mind of the Maharaja and had been in his company in privacy as well as in public, at once wrote out a deed for the payment of that large sum after securing a little reduction in the same. After that he (the Sardar) engaged himself in the management of his own affairs. Karam Chand Multani, a famous man, with a letter from Mir Thara presented himself before the Maharaja through Dewan Bhawani Dass, and with a view to strengthen the foundations of unity, made some statement. The Maharaja gave him 2 cows and 2 quivers for the said Mir and gave him 300 by way of farewell gifts. It was also written out that five specially fine horses with some other rare gifts must be sent to the Maharaja along with a reliable person of his own (Mir's) . On the 13th of Rajab, an emphatic order was issued to the special regiment to march from the suburbs of Lahore into the district of Chari Kallah, and to encamp at a small distance from Ram Nagar on the bank of the river Chenab.

Submission of a Salary Bill to Sardar Hari Singh Nalwa; the seizure of Country from the Brothers of Sardar Budh Singh; appointment of Fakir Imam-ud-Din to proceed to Ludhiana; going of the Maharaja to the other side of the river for hunting; Arrival of the Maharaja in Lahore; (Page 381) death of Misr Sukh Dayal;

appointment of Topkhana for the collection of Nazarana from the Zamindars and others Matters.

Rupees two lakhs had been imposed upon Sardar Hari Singh Nalwa as fine, on account of the shortage of his troops of horsemen. During these days salary bills of 60 thousand rupees of the monthly allowance of the troops of regular *Topkhana* of Elahi Bakhsh, and also a salary bill of Rs. 80,000/- for the French, were reffered to him for payment to the above mentioned troops. It was emphatically stated that in case the said Sardar gave the sum in cash it would be better. But in case he began to put forward clever pretexts, they were to enter the country under the sway of the Sardar and to realize the large sums themselves. Since Sardar Budh Singh Sandhanwalia had passed out of this mortal world, Sardar Wasava Singh, Attar Singh and Lehna Singh, his brothers, had been allowed to exercise full authority over the old country and the old army. During these days the Maharaja emphatically ordered the aforesaid persons to submit to him 3 laks of rupees by way of *Nazrana,* if they wanted to remain in possession and control of the said country and the troops. If they showed delay they had to withdraw their hands from the said country and the troops. The chieftains began to put forth excuses and pretexts in this matter during negotiations. The Maharaja got into a rage on hearing this news, seized the whole of the country from the aforesaid persons and sent an emphatic order to their troops to join the camp of the glorious Prince Khalsa Kharak Singh. The aforesaid chieftains went to their residence in Sandhanwala.

During these days a letter from the glorious Sahibs came to the Maharaja which dwelt upon the arrangement of the bonds of affection and unity. According to the advice and counsel of the glorious Sahibs, Fakir Imam-ud-Din was appointed to proceed to Ludhiana for the purposes of certain matters in progress. He carried with him 2 bows, 2 gold threaded quivers, some pairs of fine *Doshalas*, 2 pistols, and some gifts and souvenirs. Jalal Khan Bhatti, Zamindar along with Sodagar, *Darogha* of special stable came with 8 horses sent by the Barakzai Afghans and 4 horses sent by Khatki Zamindars, and one mule, and presented himself before the Maharaja and received a great deal of appreciation. The Maharaja turned his attention to the other side of the Ravi for hunting . He had a pleasure trip upto the mound of Maha

Devi and hunted 2 male lions. After that he got a verbal news from the residents of those suburbs that there were very huge and strong lions in the desolate lands in the regions of Sarakpur. He turned his attention towards that, and set up his camp in the region. After spending some days in hunting, he went up to village Nankana for pastime and pleasure. Gurbaksh Singh, a famous *Thanadar* of Sheikhupura, came to present himself before the Maharaja on behalf of the mother of the glorious Prince.

(Page 382) The Maharaja asked him certain things regarding those regions, but as ill luck would have it, he did not open his lips at all in reply. Therefore he was put in prison. The Maharaja ordered the march of his royal standards from that place when one quarter of the day was left, reached Lahore on the 4th of Shaban, and ordered a discharge of the *Topkhana* with perfect glory. Misr Sikh Dayal, real brother of the late Misr Dewan Chand Zafar Jang Bahadur bade farewell to this mortal world and ran over to the immortal universe. Mohammad Bakhsh. *Darogha* of *Topkhana*, was emphatically ordered to move from the village of Malsian and to realize large sums from the zamindars of Jan and other places according to the customs of dues , and afterwards to go to Khushab and Dhanni and engage himself there in the settlement of important matters.

An order to Karan (Cairn) Farangi that he should go to Attock; an order to the glorious Chieftains for making prepartions for a Journey; Arrival of the glorious Prince Khalsa Kharak Singh at Pakpattan; bestowal of the Village Kot Nau upon Ayyub Shah; departure of Kardars of Multan with robes of honour; departure of the son of Sultan Khan towards the neighbourhood of Peshwar.

In the meantime Karan (Cairn) *Farangi* was given directions to cross the Ravi along with his regular troops and then, cutting short the stages of journey with the quickest speed, to join the camp of Sardar Hari Singh Nalwa to get down on the bank of the river Attock, and then to attend to the settlement of vital affairs in union with him. The person referred to at once got ready to leave for that direction. The Maharaja made Raja Suchet Singh, Jamadar Khushal Singh, and Sardar Jawala Singh Barhania understand certain things regarding the control and administration of the other side of the river Attock, including the

extortion of *Nazrana* from the zamindars of the other side of the river as well as from the Barakzai Afghans. He ordered them emphatically to make full arrangements for their journey. The glorious Prince Khalsa Kharak Singh got down at Pakpattan along with the troops with him . The Maharaja had a desire to see the said Prince arrange for the contract of the countries of Layya, Mankera, and certain other places through the authorized agents, and himself stand their security. But the great prince could not set his heart upon this proposal. In the meantime Ayyub Shah was granted the village of Kot Nau to meet his expenses, and its income at that time was a little less than Rs. 3,000-00. Lala Sawan Mal and *Kardars* of Multan submitted a bond to the Maharaja undertaking the payment of Rs. 80,000/-. And on being honoured with a robe of honour to signify their reinstatement, they left for Multan. Karam Singh, a famous attendant of Raja Dhian Singh, was appointed to go with the above mentioned persons for the realisation of large sums of money. Sultan Mohammad Barakzai had reached the court of the Khalsa Bahadur (the Maharaja) along with certain other reliable persons. (**Page 383**) On the 5th of Shaban, the Maharaja granted him a pair of gold bangles, a *doshala*, a brocade, some rolls of fine *purbi*, one elephant with a seat and Rs.2,000/- in cash, and valuable robes of honour were granted to his comrades. They were emphatically ordered that as soon as they reached the other side of the river Attock they were to hand over to Amal Singh *Khidmatgar*, who was appointed to go with them, the swift footed horses. Thereupon on the 7th of the above mentioned month, the aforesaid person departed for the other side of the Ravi.

Conferment of valuable robes of honour upon the glorious chieftains on the Basant day: preparations of the marriage of Raja Hira Singh; departure of Sardar Dhanna Singh Malwai towards Attock; appointment of the glorious Prince Khalsa Sher Singh towards Attock; arrival of a letter from Prince Kharak Singh and a letter from Faqir Imam-ud-Din.

All the glorious chieftains, *Mutasaddis, Daftaris* and *Vakils* of various sides were granted valuable robes of honour. An emphatic order was issued to the *Kardars* of Lahore and Amritsar for the preparation of lac day and other requisites for the *Holi* days. And an emphatic order was issued to Dewan Kirpa Ram asking him to send him clerks

to submit the account to the *Mutasaddis* of the chief office. The said Dewan sent his *Mutasaddis* to the Maharaja in accordance with those orders, and the said *Mutasaddis* enthusiastically engaged themselves in rendering their accounts. Preparation of the requisites for the marriage of Raja Hira Singh, consisting of garments fitted with gold and sliver edgings, and other garments of silk and the like were in progress. On the 11th of the above mentioned month, a letter was issued in the name of Raja Dhian Singh, asking him to march from Lahore at once, and to depart towards Attock. Thereupon the aforesaid person crossed the river on that very day, at noon time, and went away. A letter from Sardar Hari Singh Nalwa was considered by the Maharaja. It stated that in the country of Chachh Hazara the fire of fighting and mulcting had been kindled between the troops of the Maharaja and the zamindars of the neighboring regions. It added that many had died and many others were wounded. The Maharaja heard that letter and then issued on emphatic letter to the Prince Khalsa Sher Singh, asking him to march from Lahore along with his troops, to cross the Ravi and then to go to Attock. The said Khalsa got down in the village of Bahanawali along with Sardar Dhanna Singh Malwai; and the Maharaja himself also turned his attention towards the other side of the river. The said Khalsa (Sher Singh) along with the said Sardar betook himself to the presence of the Maharaja Rs. 5,000/- in cash were granted to the Khalsa (Sher Singh) and Rs, 2000/- to the said Sardar. The Maharaja spent the night at that place and on the 18th of Shaban, at nightfall, he reached the metropolis of Lahore. A letter from the glorious Prince came to the Maharaja, stating that along with the troops present with him he had entered the frontier regions under the sway of Nawab Rukun-ud-Daula. Therefore, a letter was issued in the name of the great Prince, asking him to take one lakh of rupees as well as gifts, as usual, (**Page 384**) including horses, camel, Persian guns and so on from the Nawab of Bahawalpur. Thereupon the respectable prince entered the boundaries under the sway of the Nawab according to the orders of the Maharaja at the place known as the village of Patti, and brought about the destruction of pasture lands. *Pashmina* worth one lakh and 40 thousand rupees, which had been sent by Dewan Kirpa Ram, Nazim of Kashmir in installments, according to the old custom, reached the Maharaja through the agency of some reliable persons. Out of that *Pashmina*,

one lakh worth was given over to Raja Dhian Singh, who was vested with authority over the portico of the fort. He was to spend this money in preparing the requisites of the marriage in a suitable and satisfactory manner. Thereupon the said Raja engaged himself in the preparation of the requirements of the marriage. As soon as Fakir Imam-ud-Din reached at a distance of few miles from Ludhiana and the news of his arrival reached the ears of Captain Wade, who was always open to such friendly information, he at once sent some reliable person to welcome his arrival. The respectable Fakir was called in, shown great respect and was given a chair. Captain Wade enquired after the health of the Maharaja in words of perfect unity and friendship, and this conversation enhanced the mutual friendship and amity. The respectable Fakir submitted to the Maharaja all the matters that were entrusted to him by Wade, and the Maharaja wrote to the said Fakir in reply , asking him to engage himself in the settlement of the affairs entrusted to him according to the advice and information of Captain Wade Sahib.

Departure of the Maharaja for Shalabagh; receipt of the news of disruption and disturbance by the zamindars of Attock and Darband; going of the Maharaja to the other side of the river: appointment of Raja Hira Singh for the preparation of the matrimonial sacred thread; arrival of the Maharaja at Sialkot.

The Maharaja went from Lahore to the garden of Shah Balawal for the settlement of political and financial problems. He stayed there for some time and then went over to Shalabagh. There he engaged himself very enthusiastically in the control and administration of important affairs and problems. A letter from Sardar Hari Singh Nalwa and other chieftain appointed at Attock reached the Maharaja. They stated that the mischief monger zamindars of the other side of river Attock had raised their heads in rebellion and enmity in the district of Darband, Sirikot, Tarbila, and the suburbs of Khairabad, and that time and again they lay their hands upon the property and estates of the subjects (of the Maharaja), and that at the time of opposition many of them had been murdered and butchered, and many of them had fled away to take refuge in the corner of trouble and dismay. In the meantime fires of fighting and mulcting were kindled in those regions. Many of the zamindars got killed and many of them suffered serious wounds.

Those who escaped the sword retreated. The Maharaja sent a letter in the name of chieftains, stating that the glorious camp of the Maharaja would reach that place to settle many affairs merely by showing his grandeur and thus creating an awe in the minds of those people, and ordered them to be firm and constant in the field of battle along with the triumphant troops to justify the cause of bravery and daring, so that they may inflict an ignominious defeat upon the ill fated zamindars. **(Page 385)** After that the Maharaja turned his attention from Shalabagh to the other side of the Ravi. Matrimonial sacred thread ceremony of Raja Hira Singh had to take place in the month of Chet. Many a time the Maharaja had of his own accord, expressed to Raja Dhian Singh the idea that the matrimonial sacred thread ceremony of Raja Hira Singh must take place in Lahore or Amritsar, and that all the things which were necessary for the marriage must be taken from the *Kardars* of the *Sarkar*, so that the marriage should take place in the best possible way in presence of the Maharaja. The said Raja came out with many clever pretexts and fixed for himself a tour of Jammu. Thereupon the Maharaja , as usual, appointed the French Risala (cavalry) to accompany Raja Hira Singh, and emphatically ordered him at the time of his departure to present himself before the Maharaja at once, after he had finished the matrimonial sacred thread ceremony at Jammu. After the departure of the said Raja the Maharaja, during the last days of Phagan, ordered the march of his royal standards from the otherside of Ravi and, after an incessant march, reached Sialkot for the purposes of the settlement of certain affairs.

There the Maharaja heard that the ill fated zamindars of the suburbs of Deva Vatala had raised their head in revolt and had taken to dacoity and way laying, and had extended their hands of tyranny upon the property of the travellers and the passers by. As the Maharaja was always keen to punish the rebels, therefore, the triumphant troops crossed the bridge of Kallowal.

Charities of the Sankrant of the Chet, and the departure of the Maharaja for the mountanious regions of Deva Vatala: and burning of that country, return from there and going to the other side of the river Tawi. Near Manawar, on the 10th of Chet, 1886. Celebration of the Holi and of the new year's day; return to Daultanagar and

Sarai Khwaspur; receipt of the news of the defeat of the zamindars of the regions of Darband, Attock and other lands connected with those regions.

On the *Sankrant* day of the month of Chet, the Maharaja distributed alms and charities among the deserving and the Brahmans. He held a happy Durbar, gave large sums of money and many other things to the poor and the weak. After that he ordered the march of his royal standards for the settlement of the administrative and financial affairs of the mountainous regions of Deva Vatala, Chibba, and Bhao. The places known as Thakar Dawara, the suburbs of Deva Vatala and other places of the neighbourhood were destroyed in the general conflagration, and the Zamindars were terror struck on account of the awe and command of the Maharaja and decided to run away, (**Page-386**) and retired to the corner of disgust and dismay, among the valleys and deserts which were not easy to cross. For a few days the camp of glory and prosperity of the Maharaja remained in those regions, and the *Sarkar* attended to the destruction of the foundation of the rebels and the uprooting of the foundations of the dacoits. The regular forces of Raja Suchet Singh and other troops of horsemen departed in pursuit of the zamindars and murdered and dismembered, wounded and captured many of them. The Maharaja returned from that place after the control and administration of the important problems of the mountainous regions of Dava Vatala on the 8th of Chet. He reached near Manawar on the bank of river Tawi on the following day, and performed the celebrations of the Holi and the new year's day on the 10th Chet, 1886. At 2 or 3 places the Maharaja expressed the ideas in his mind and from that place turned his attention towards Daulatnagar and after that went to Sarai Khwaspur, which was on the road to Afghanistan, and there it was discovered that the ill-fated zamindars had been struck with terror and awe on the approach of the triumphant troops, and that they had sustained an ignominious defeat and had retreated. The sweet breeze of victory blew upon the flags of the Maharaja and he felt great joy and happiness on the hearing of this happy news, and decided firmly to take a sacred bath at Amritsar on the day of *Baisakhi*.

Return of the Maharaja and his arrival at Gujrat and afterwards at Wazirabad and Sialkot and meeting with Raja Dhian

Singh and the appointment of the officer and the staff in charge of floorings to proceed to Amritsar. Attention of the Maharaja towards the suburbs of Josrota for an interview with Baba Nabi Sahib ji.

The Maharaja carried on a great deal of discussion regarding the administration and financial affairs before his happy return from the Sarai of Khwaspur, whence he came over to Gujrat. After that he crossed the river in the thick of heavy rainfall and a very strong wind, and came over to Wazirabad. At place in Wazirabad a letter from Raja Dhian Singh reached the Maharaja, stating that the said Raja had finished entirely with the affairs of the matrimonial sacred thread ceremony of Raja Hira Singh and was thinking of presenting himself before the *Sarkar* at some place in Sialkot. In reply to that a letter was issued to the said Raja, asking him to depart immediately from Jammu and present himself to the Maharaja at Sialkot. After his stay there for a night the Maharaja turned his attention towards Sialkot and Raja Dhian Singh presented himself before him at that place. After that the Maharaja sent all the staff in charge of floorings, employees of the office and other chieftains, **(Page 387)** *Vakils*, *Kardars*, and troops of horsemen, platoons, and *Topkhana* towards Amritsar. A declaration was made that the Maharaja was turning his attention towards the regions of Jasrota with a view to pay a visit to Baba Nabi Sahib, and that shortly after that interviews the said Baba would go over to Amritsar . After that the Maharaja reached Jasrota with incessant march of his royal standards, and had his mind enlightened and filled with joy by an interview with Baba Nabi Sahib. After that he returned to Amritsar.

Going of the Maharaja to Amritsar on the Baisakhi Day, and his going into Harmandar Ji; receipt of an humble letter from Kanwar Sher Singh, reporting his stay at Peshawar and of his demand for the horse 'Leila' from the Barakzai Afghans. The preparations of the marriage of Raja Hira Singh; the day of Baisakhi and Ashtami falling on the same day.

The Maharja went to Amritsar after the happy interview with Baba Sahib, and entering Harmandar ji on the first of Baisakh, on the half yearly *Ashtami* day, he offered his humble *Ardas* and, after distributing charities and alms among the poor and the needy , had his blessed body weighed in a balance and felt very happy over it. Such

huge crowds of people gathered together in Amritsar at the time of the arrival of the Maharaja that it astonished the onlookers. At night time great illuminations took place to enhance the mirth of the jovial society. The Maharaja went to Ram Bagh after watching the gathering of so many people. Incessant letters from Kanwar Sher Singh reached the Maharaja from whose contents it became clear that the said Prince was firmly established along with his troops in the suburbs of Peshawar, that the ill fated Afghans of Peshawar and its suburbs had fled to the corners of bewilderment among the insurmountable mountains. The said Prince demanded the horse (Leila) from the Barakazai Sardars in obedience to the order of the Maharaja . On account of their ignorance and foolishness they said that the said horse had taken its way to nonentity (was dead) a few days ago and in the meantime it became known from certain reliable persons that the said horse was alive and that the Afghans had told a lie . Hence the Prince stated that he was staying on in those regions for that reason (i.e. to obtain the horse or to verify the fact). The Maharaja issued an order in reply that wiley or nilly the horse Leila must be taken from the Afghans and that in case they delayed they must be made the target of his (Maharaja's) displeasure. On the 5th of Baisakh , Khalifa Nur-ud-Din, under order of the Maharaja , went from Lahore to Amritsar and presented himself before him. **(Page 388)** Decorations for the marriage of Raja Hira Singh surpassed all limits. Clothes and ornaments of various colours bejeweled variously with emeralds, rubies, etc, and bejeweled ornaments were worth thousands, The Maharaja proposed to spend several lakhs of rupees upon the marriage and the country in the suburbs of Nurpur was granted to the said Raja out of his kindness.

Arrival of reliable persons from Shah Shuja-ul-Mulk before the Maharaja ; and their statement regarding the interference of the Shah on the Valayat (Afghanistan) and their offering of Nazrana; appointment of Fakir Shah Din to collect large sums of monthly from Jasrota; going of the Maharaja to Harmander on the Sankrant ofJeth; order to the daroghas and personal in charge of the flooring to proceed to Adinangar.

Reliable persons from Shah Shuja ul-Mulk came to present themselves before the Maharaja at Amritsar , and engaged themselves

in strengthening the foundations of certain matters which were then under consideration. They stated that the said Shah belonged to the noblest family of the kings of Afghanistan, and that if the Maharaja helped him in acquiring possession and sway over the countries of Peshawar and Kabul, one lakh of rupees will be presented to him through the agency of the glorious Sahibs; and also he will get some swift footed horses. The Maharaja turned his attention to hold a conference on this point. Fakir Shah Din was appointed to go to the mountainous regions of Jasrota, to collect Rs. 1,50,000/- . The royal order was issued that after realising quickly the large sums from Raja Lal Dev of Jasrota, he must secure everlasting felicity by presenting himself before the Maharaja at Adinanagar. On the blessed day of Sankrant of Jeth , the Maharaja went to the blessed place of Amritsar and offered Rs. 500/- by way of *Ardas* and had the blessing of the Immortal God invoked for him. One elephant, some horses, and large sums of cash were granted to the deserving and the poor, and the aprons of the needy were filled with valuable hearts of favors. He then held a Durbar on the happy occasion, and secured a great deal of pleasure for himself. A letter was issued to the *Darogha* of the stable to the effect that at once on the receipt of the said order, he must march from Amritsar and go over to the suburbs of Dinanagar. The staff in charge of floorings was appointed to go to Adinanagar along with the glorious camp.

Departure of the Maharaja for Adinanagar; issue of an order to the glorious Prince Khalsa Kharak Singh, asking him to stay at Lahore; and arrival of Kanwar Sher Singh along with Dewan Dhanun; arrival of Dewan Bhawani Dass from Sujanpur and Tirah; prosecution on account of lapses in account; fixure of Nazrana; (Page 389) send off of the Vakil of Shah Shuja-ul-Mulk; departure of Raja Dhian Singh towards Jammu for concluding the celebration of the marriage.

The Maharaja ordered the march of his royal standards from Amritsar and set up his camp at Adinanagar. An order was issued to the glorious Prince Khalsa Kharak Singh stating the Maharaja would reach Lahore by the Grace of Immortal God on the 15th of Har, and that he (the Prince) must secure happiness by an interview with the Sarkar at that time. In the meantime he (the Prince) should guard and watch

Lahore and show great enthusiasm in the settlement of the affairs connected with it. Khalsa Sher Singh presented himself before the Maharaja and stated all the conditions prevailing on the other side of the river Attock . The said Khalsa (Sher Singh) had an undesirable tangle with Dewan Dhanun and the Maharaja was very much displeased at heart on account of this dispute. On the 5th of this month , the said Dewan presented himself before the Maharaja under orders, and he (the Maharaja) at once had the chains about his feet (Dewan's) removed . He then admitting him for 2 or 3 hours in privacy, betook to explaining certain important matters to him. Dewan Bhawani Dass, who had come into the presence of the Maharaja under his orders from Sujanpur and Tira, was put in prison when the accounts were taken. But afterwards he took upon himself the responsibility of paying some thing. The Raja of Basohli secured the felicity of both the worlds by presenting himself to the Maharaja under his imperative orders. Kazi Shakoor Khan, vakil of Shah Shuja-ul-Mulk, who had come to Amritsar to wait upon the Maharaja in person, was allowed to go back from Adinanagar. Seven garments, consisting of *Doshala*, brocade, red silk, turban, besides a bangle of gold, were granted to him. And two robes of honour were given to his companions. And some fine gifts, and a plume and some other things were put in his charge for Shuja-ul-Mulk.

Shah Ayyub and other Shahzadas from Lahore were staying in Adinanagar according to the compulsory orders of the Maharaja and they were feeling very anxious regarding the case that was to be taken up against them after the Dussehra. The marriage of Dhian Singh, son of Kaji Amar Singh Gorkha, who was an attendant of the Maharaja , was in progress. A salary (sum) of Rs. 7,000/- was granted to him (Dhian) to cover his expenses. And Dhian Singh left for Jammu to conclude the celebrations of the marriage (of Raja Hira Singh)

Departure of the royal standards towards Sujanpur, Afterwards to Nurpur; and after that the return of the Maharaja from that place towards Adinanagar Amidst Rainfall; Arrival of Raja Hira Singh; welcoming and showering of money by the Maharaja on the arrival of Raja Hira Singh (Page 390) as well as by the Princes of Afghanistan and other chieftains; Departure of the respectable Raja (Hira Singh) towards Nadaon along with Fakir

Aziz-ud-Din Raja Ansari; Departure of the standards of the Maharaja towards Amritsar.

The Maharaja turned towards Sujanpur on the 7th of Har after the settlement of administrative and financial problems, and in a day reached the garden situated on the bank of the canal Hansali and put up in this camp. On the 12th of Har, amidst the shower of rain, departure of the heaven kissing standard took place from Sujanpur towards Nurpur; a halt of one day was made there on account of heavy rainfall On Thursday they marched forward to inspect the fort of Nurpur. After that, while it was still raining, he entered the Sirinagar garden. Inspite of the excessive rainfall he did not like to stop there, but proceeded on to Pathankot. On Friday, the 15th of Har, he reached Adinanagar and left for Gharota on the bank of the Ravi. He stayed there for 2 days, and on Monday, the 18th of Har, he went to Adinanagar for the 3rd time. On Tuesday, the 15th of the said month , he went forward along with all the troops of horsemen, platoons, glorious chieftains, associates, clerks, office people and *Vakils* and dressed in yellow garments; there were also Shah Ayyub and other Shahzadas on elephants to welcome Raja Dhian Singh and Raja Hira Singh up to a distance of one and half *Kos*. The platoons and the horsemen were made to stand on right and left under orders of the Maharaja . At mid day Rajas Dhian Singh and Hira Singh secured the felicity of both the worlds by presenting themselves before the Maharaja. The Maharaja showered the contents of huge bag containing large sums of money and felt very happy over it. And a discharge of the *Tophkhana* took place with great eclat. The said Raja was very joyfully conducted by the Maharaja into the garden of Adinanagar. And on the following day the function of paying of *Tambol* by the chieftains and associates continued. And the expectant aprons of the hopes of the responsible Raja were filled with plentiful sums. On the 22nd of the said month, the said Raja with a view to conclude the celebration of the marriage , departed for Nadaon under orders of the Maharaja. The Maharaja also left for Amritsar inspite of a heavy rainfall that day. On the 23rd of the said month Fakir Aziz-ud-Din Raza Ansàri returned from the way to Adinanagar towards Sujanpur, on account of the note from the Maharaja to discuss certain affairs under consideration. The royal order was issued

that whatever the circumstances might be, the installation mark of Rajaship must be awarded to the son of Fatteh Chand, and the *Nazarana* should be fixed at Rs. 1,500/- to be paid immediately, and Rs. One lakh to be paid later on.

(Page 391) Arrival of the Maharaja at Harmandar Sahib; receipt of letters from Multan, stating that the troops of Bahawalpur had crossed to this side of the river; appointment of French along with the Prince to proceed to Multan; conferment of a robe of honour upon Dewan Dhanun on account of the mal treatment meted out to him by Kanwar Sher Singh.

On Sunday, the 24th of Har, the Maharaja moved from Amritsar and on the following day entered Harmandar Sahib. For 2 or 3 hours he remained sitting upon the carpet of humility near his own *Bunga*, amidst the ordinary folk who frequented that place. For almost 2 or 3 hours he kept repeating the various names of the Immortal God. After that black clouds with terrible lightning and aweful thunder arose from the North and it began to rain. Amidst that rain the Maharaja secured the good fortune of visiting Harmandar Sahib and offered at that place Rs. 525/- by way of *Ardas*. An equal sum was also given to *Akal Bunga*. From the letters from the news agents at Multan it became known to the Maharaja that the troops of Nawab Rukun ud-Daula Nusrat Jang had crossed to the other side of the river Khara and had laid waste the country on this side of the river which was under the sway of the Maharaja. Thereupon a royal order was issued to the French staying in Lahore, asking them to loosen their reins and reach Multan on wings of swiftness. Preparations for *Topkhana* along with other troops were also considered. Shahzada Khalsa Kharak Singh was given a royal order to make preparations for departure towards the suburbs of Multan along with the troops that were present with him. Although Fatteh Singh Man and other *Vakils* of the great prince stated that the troops with the Shahzada had just suffered hardships owing to journeys through the mountainous regions and deserved permission to go to their native places yet the Maharaja regarded all his talk as simply clever pretexts. Khalsa Sher Singh had behaved improperly towards Dewan Dhanun. On the 27th of the said month the aforesaid person was granted a robe of honour, consisting of 11 garments like *Doshala*, brocade *Dupatta*,

red silk and one horse. And *Nazarana* (compensation) for this offence was fixed upon Vasakha Singh. Ayyub Shah and other Shahzadas were given royal orders to depart towards Lahore.

Arrival of the Maharaja in the metropolis of Lahore; presentation of the Khalsa Kharak Singh; his statement of the condition of Afghanistan; his submiting the gifts and other materials.

On the *Sankrant* of Sawan, the Maharaja went to Harmandar Sahib, **(page 392)** and according to his old custom engaged himself in asking for prayers for the enhancement of his dignity and glory and for the elevation of his standards. After that he turned his attention towards the metropolis of Lahore vis Kukkeargil. As soon as the Maharaja entered the Qila Mubark a discharge of the *Topkhana* took place with great eclat. Prince Khalsa Kharak Singh presented a bag of large sums and secured the facility of both the worlds. After presenting fine gifts, delicate souvenirs, wonderful presents, and unique rarities of Afghanistan and the swift-footed horses they kept on talking about the conditions of Afghanistan for some hours. The Maharaja learnt all the details of the situation that prevailed there, and made the respectable prince receive abundant favours and excessive kindness. A sum of a few lakhs was given to Sardar Tej Singh for distributing salaries to the *campoos* (retainers) and the troops, and an account of all the administration and finance was discussed with the *Kardars* and the leaseholders, and in case any balance was found against any body by the *Daftaris* , he was at once put in charge of the police. Letters from the glorious Sahibs purporting to strengthen the relations of friendships and amity were studied by the Maharaja and in answer to those letters Fakir Aziz-ud-Din Raza Ansari prepared drafts in the most suitable style, purporting to strengthen the foundation of unity and friendship. The staff in charge of floorings and the special stables received the royal orders to depart from Lahore and to set up their camp in the neighbourhood of Ram Bagh.

Arrival of the Maharaja at Amritsar; receipt of letters from the men appointed at Tirah regarding the imprisonment of the mother of Raja Jodhbir Singh and her statement (requesting) for the arrival of the Maharaja. and her giving her daughter as hostage;

Arrival of the Raja of Nabha and the appointment of the glorious Prince to go to Peshawar.

The Maharaja ordered the march of his royal standards from Lahore, went over to Amritsar had the honour of going to the temple of Harmandar Sahib and *Akal Bunga* from Ram Bagh on a swift footed horse on the 18th of Badhon, and offered his *Ardas*. *Doshalsa* were granted to the clerks of the chief office and others and bills of salaries were issued in the name of the *Nazim* of the paradise like Kashmir. Letters from Jawahar Singh Bastani and Duni Mehra came to the Maharaja from Tira. They stated that the mother of Raja Jodh Bir Singh was put under surveillance and that she was saying that the Maharaja could enter Tira personally with his armed troops and could accept her innocent daughter. Therefore the Maharaja many times showed inclination to do so. (Page393) The *Darogha* of the Maharaja was made to depart towards Ventura Sahib, the French and Rs. 100/ were granted him to meet his necessary expenses. In the course of the letters a royal order was given that 5 horses, including Leila' Marwarid, Khar, and 2 other horses, must be presented to the Maharaja on the blessed day of Dussehra. An emphatic order was issued to the Prince Khalsa Kharak Singh, asking him to be determined to go to Peshawar. The *Vakils* of Mir Thara presented themselves before the Maharaja at Amritsar, and were granted on the very first day Rs.200/ and some trays of sweets for their entertainment. The Maharaja ordered the march of his royal standards from Amritsar for the sacred both at Tarn Taran. He took his sacred bath at that place on the *Amavas* day of Bhadon, and became a treasure of virtues of both the worlds. He gave to the Brahmans and the deserving some horses, elephants, suits of clothes and some cash. On his return from there he went to Ram Bagh. On the 18th of the said month Raja Jaswant Singh of Nabha came to Amritsar along with Bhai Dal Singh, and put up near the tank of Samad Joe Kashmiri. As soon as the Maharaja heard this pleasant news he sent Rs. 2,100/ some trays of sweets and sugar with other requisites of entertainments through Bhaya Sham Dass and Hazari Badan Singh. Sardar Jawala Singh went forward under orders of the Maharaja to conduct the respectable Raja with great show of respect to an interview

with the Maharaja. The aforesaid person secured happiness by presenting bundles of clothes and other presents and souvenirs. Every day trays of sweets and other necessary requisites were sent to him by the Maharaja . It was during these days that the Maharaja, out of great kindness, granted a sum of Rs. 21,000/- to the glorous prince and Rs. 2,100/- to Mangal Singh. Rs. 1,100/- were granted to Sardar Fatteh Singh Man as a farewell gift on his departure to Peshawar

Appointment of a Darogha to accompany Sikandar Khan for bringing horses from the Nawab of Dera Ismail Khan; arrival of Sardar Hari Singh along with the Kardars of the salt market; grant of large sums of money for the preparations of Dussehra; receipt of letters from the French at Peshawar.

On the 26th of Bhadon, Nabi Bakhsh *Darogha* was appointed to accompany Sikandar Khan Vakil for bringing 5 horses from the Nawab of Dera Ismail Khan and 2 horses from the Hakim (ruler) of Kala Bagh. Sardar Attar Singh Kalewala was appointed for the collection of revenue from Sangar and other countries on the other side of river Attock. The *Vakil* of Sangar was allowed to depart along with the respectable Sardar, after a grant to him of a robe of honour and a farewell gift. On the 22nd of the said month, Munshi Ram Dayal, who had been sent by Dewan Kirpa Ram with large sums of *Hundis* and certain other things of the province of Kashmir, **(Page 394)** presented himself before the Maharaja in company with Bhai Mahoon Singh. The Maharaja issued a salary bill of Rs. 7,000/- upon the province of Kashmir to pay the allowances of the nearest attendants upon the respectable Dewan, and great emphasis was laid upon the rest of the instalments. The said Munshi went back towards Kashmir. Sardar Hari Singh Nalwa secured the felicity of both the worlds by presenting himself to the Maharaja in company with Gian Singh, *Kardar* of the salt market. The accounts of the past year began to be discussed with the aforesaid person. Lala Ram Dass along with Shah was sent towards Chachh Hazara for collection large sums of money Rs. 500/- were given to Fakir Imam-ud-Din for the Dussehra arrangements . The contracts of Layya and Mankera were fixed in the name of Abddus Samad Khan against Rs. 3,52,000/- . The sum to be spent upon the

daily allowances of the religious affairs was to be deducted from the said contract. The year was supposed to end with the last day of Bhandon. Rs. 42,000/- were to be adjusted by the Maharaja with respect to the regular forces in the forts, etc. And upto that time only Rs.1,40,000/- had been received, and the remaining sum of about Rs. 2,00,000/- stood unpaid in the name of the said Khan. It was to be seen what treatment was to be meted out to the above mentioned person at the time of the adjustment of the accounts. Letters were issued to all the Singh chieftains, asking them to present themselves before the Maharaja on the blessed day of Dussehra with swift footed horses having saddles of gold . Raja Jodh Bir Singh presented himself before the Maharaja in company with Jameadar Khushal Singh and received a great deal of favour. According to the orders the Maharaja Bhai Ram Singh and Bhai Gobind Ram explained to the said Raja every thing regarding the arrangement of the engagement. Apparently their intention was to make it clear that the Maharaja would go to the mountainous regions and engage himself in the happy marriage. A humble letter from Ventura Sahib, the French, came to the Maharaja along with 2 horses, 'Khar' and Marwarid. In reply to it the royal order was issued that the horse ('Leila') must be searched and seized. Therefore the Darogha of the stable of the Maharaja was appointed for fetching the horses.

Merriments on the Dusehra Day; presentation of all the chieftains and of the Raja of Nabha: offerings of presents and gifts: march of the royal standards towards Batala and Kanuwan; crossing of the river by the Maharaja and his arrival at the bridge of Talwara and his determination to go to Jawala Ji.

On Thursday, 25th of Assuj, on the blessed day of Dussehra, the Maharaja had all the floorings of various colours spread out. When one quarter of the day was left, the Maharaja left for the *Kothah* (the house) near Khamtalah after the worshipping ceremony of the horse and sword. All the glorious chieftains, associates, counsellors, commandants of the platoons, *Daftaris*, *Mutasaddis*, and *Vakils* of all sides presented themselves before the Maharaja and every one of the chiefs presented the Sarkar one fine horse with a gold saddle. **(Page 395)** After this the Maharaja turned his attention to the scene of the

conquest of 'Lanka' and the inspection of the unfortunate conditions of Ravana and Kumbh-karan at the hands of Ram Chandara. A discharge of *Topkhana* which took place was surprisingly glorious and awe insipring. The dust raised by the triumphant troops rendered the broad-day light quite dark and hazy. Raja Jaswant Singh of Nabha felt very happy at the sight of the glory and greatness of the triumphant troops. Robes of honour, consisting of *Doshalas* and very precious pieces of brocade, were granted out of kindness to the chiefs, rajas, *Vakils* and the nearest attendants. On the 26th of the said month the departure of the royal standards took place from Kamtala. On the first day of the month the Maharaja reached the village of Suhiyan, and on the following day set up his camp in Batala. After that by an incessant march he crossed the bridge of Noshehra and set up his camp near the bridge of Talwara, and expressed his determination to cross from that place and go over to the blessed place of Jawala Ji.

Entrance of the Maharaja into Jawala Mukhi; and afterwards in Nadaon and the celebration of marriage with great joy and hapiness; grant of a fertile estate and the return of the Maharaja from that place on the Dewali Day in the neighbourhood of Kanuwan, and afterwards his arrival in the metropolis of Lahore.

The Maharaja ordered the march of his royal standards from Talwara triumphantly and vivaciously, secured the felicity of both the worlds by viewing the blessed Siri Jawala Ji and burnt purified butter and other odoriferous substances in the form of a "Havan". On the 5th of Katak the happy marriage took place . The combination of Jupiter and Venus in the Zodiac sign called Fish took place. And the market of happiness and joy became very brisk. The mother of Raja Jodh Bir Singh did not omit even the smallest detail in taking care and precaution in setting right the affairs and fulfilling the functions of the various stages of the marriage according to the custom and convention of the Rajas. Wonderful things, fine garments, gold bed stead, rare utensil, and bejewelled and plain ornaments were presented to the Maharaja in dowry. She secured for himself a store of everlasting happiness, and joy and she acquired the highest honour and pride in both the woreds on account of such a son-in-law, the owner of a Kingdom . The

Maharaja granted her the country in the vicinity of the mountainous regions to meet the necessary expenses of her maintenance. Prince Sher Singh was made commanding officer of the troops in the mountainous regions. And on the 8th of the above mentioned month, he himself came back, and reached the bridge of Talwara after traversing the stages of the journey, and afterwards went over to Kahnuwan. Spending his Dewali with great joy and happiness at that place he ordered the march of his royal standards towards Dera Baba Nanak **(Page 396)** On the 8th of Katak the Maharaja entered the blessed Dera Baba ji and, securing happiness and pleasure of a visit to that blessed place, made his *Ardas*, which brought forth the fruit of goodness and blessing, He presented there a bag of large sum of money and on the following day, on the 19th of the said month, he went to Ram Dass Pura and , after covering the distance, came over to the metropolis of Lahore.

Arrival of the Maharaja in the metropolis of Lahore, and the receipt of a humble letter from Ventura Sahib, the French from Peshawar royal order insisting upon his stay in that country; disclosure of embezzlement in the Moti Masjid treasury and the imprisonment of the bankers of Lahore.

The Maharaja reached the metropolis of Lahore triumphantly and cheerfully. And a discharge of Topkhana took place with great glory and at night the lovely illuminations struck wonder in the mind of the onlookers. A humble letter came to the Maharaja from Ventura Sahib, the French. It stated that the settlement, control and administration of the country on the other side of the river Attock had taken place quite satisfactority , and that the tribes of Isafzai and other Afghans on this side of the river as well as on that side , sometimes accepted the ring of obedience about the neck of their servitude, while at others they got astray from the path of good treatment and went to establish themselves in the difficult mountains. An order was issued in reply to the said letter, saying that for some time full and firm stay was to be maintained in that country, and that all the affairs must be carried on according to the advice and plan of the pillars of the state of the Maharaja. It became known to the Maharaja through the reports of certain people submitted to him confidentially that in the Moti Masjid

treasury some difference was being scented in the counting of money, and that Annokh Rai, the man incharge, had spent large sums of money in complicity with Ram and Kahan, the Bankers. But as the revolutions of the world do not continue in the same way for all times, during these days the said incharge made over his life to the Highest Truth. His sons were, therefore, put in imprisonment and a sum of a few thousands was imposed as fine upon them. After that the account of the Moti Masjid treasury was undertaken, and in checking shortage of a large sum amounting to about a lakh of rupees was discovered. On the occurrence of this event the Maharaja showed a great displeasure against them and in the and Ram and Kahan, the Bankers, engaged themselves in finding out docuementary evidence to disprove the embazzlement. The bankers residing in Lahore and Amritsar were appointed to investigate and to report the facts. The bankers tried their utmost to realise the sums they had lent out and to stop lending further any thing to all the traders, sellers, merchants, armed men, and other people who always stood in need of asking for large sum of money. All business of the town was suspended , and all the people became captives in the clutches of uneasiness. (Page 397) The account of Ram Sawai was well known (as an instance).

Arrival of the Maharaja at the musoleum of Madho Lal Hussain on the Basant day and presentation of all the chieftains and of Shah Ayyub and others; Talk about the Valayat (Afghanistan) and other places.

The celebrations of the Basant day took place with perfect glory at the tomb of Madho Lal Hussain in the metropolis of Lahore on "Sudi Panchami of Magh" the 5th of Magh. On the blessed day of Basant the Maharaja conferred splendid robes of honour made of yellow Pashina upon all the glorious chieftains, near attendants, *Munshis*, *Daftris*, and *Vakils* Every one of them was given an emphatic order to present himself at that mausoleum at about the 3rd quarter of the day, dressed in yellow garments, like brocade, satin and gold woven cloth. After that the reliable persons were appointed to go to Shah Ayoob, Shahzada Ibrahim and to other Shahzadas. Some elephant were sent for the riding of the said Shah and others. After that an emphatic order was issued to the Commandants of the "Campoo-i-Maulla" (Royal camp) to dress all the

footmen in yellow garments to stand all along the way from Delhi gate to the mausoleum behind the footmen, horsemen of the triumphant troops should be stationed for the show, and they must be observed standing in rows just opposite to the troops of the glorious chieftains. Consequently all the soldiers, troops and footmen stood drawn in lines according to the orders of the Maharaja. At about the 3rd quarter of the day the Maharaja came out of the fort with great pomp and show, passed through the Delhi gate and then went to the said mausoleum, surveying on the way the triumphant troops. There he took his seat upon a gold chair under a well-set canopy, with very valuable canopies around it. Besides there were variegated carpets and different kinds of floorings spread underneath. Nawab Sarafraz Khan, *Nazim* of Multan, came to visit the Maharaja along with his brother, Zulfiqar Khan. Shah Ayyub and other Shahzadas felt very happy on that visit. For 2 or 3 hours talks about Afghanistan, Sindh, and other sides was carried on. After that discussion dancing girls came forward to erase the rust of grief and sadness from the mirror like pages of hearts with their happy songs and pleasant tunes. Handsome rewards were given to every one of them. After that the Maharaja went into the fort.

Issue of blessed order by the Maharaja to Khalifa Nur-ud-Din for the arrangements of the Holi celebration; presentation of the Vakils of Hyderabad and Khairpur.

The blessed order of the Maharaja was issued to Khalifa Nur-ud-Din that the Holi day was drawing very near and (**Page 398**) he must arrange very soon to secure various kinds of lac dyes in various colors. Thereupon the said Khalifa became very enthusiastic in the preparation of those things. *Pashmina*, *Hundis*, and other things sent by Dewan Kirpa Ram, *Nazim* of the attractive land of Kashmir, reached the Maharaja and an order was issued to him in answer asking him to remit instalments of the remaining huge sums as soon as he could. Lala Mohan Lal *Vakil* of the Maharaja , who had been honoured by his being appointed to proceed to Hyderbad and Khairpur in company with Darvesh Mohammed Khan and Lala Asa Nand, the *Vakils*, came to Lahore and presented themselves before the Maharaja in the month of Phagan. Through the agency of the *Vakils*, he presented to the

Maharaja in the garden of Shah Balawal, four horses from Hyderabad, four horses from Mir Sohrab Khan, and many fine gifts and rare souvenirs of Afghanistan, Farangistan, (England) and from the sea-coasts, and also two swords. The Maharaja enquired after the health of the *Nazims* of Hyderabad and others in a very happy and jovial mood, and granted to the bearers of those gifts presentation reward along with a sum for their entertainment, as was usual. He showed great kindness to Lala Asa Nand. On the Holi day robes of honour were granted to the *Vakils*. On that day the Maharaja had all the arrangements made for merry making and enjoyment. And all the associates, *Vakils*, and others secured felicity of both the worlds by their presentation, and such a dust was raised by the showering of the lac dye that the whole atmosphere between heaven and earth began to look red. Expert musicians beat the drum of joy and triumph with coquetry and blandishment according to the laws of merry making and joy. The Maharaja granted rewards and prizes to every one of them and himself felt very much pleased and satisfied with their performance. On the following day the Maharaja made a tour through the town and enjoyed its sight. He erased the rust of despondency from the mirrors of the hearts of the people with the file of his own kindness and favours. After the Holi days were over the camp of glory and prosperity turned its attention the other side of the Ravi.

Arrival of the Maharaja at Amritsar after his pastime on the other side of the Ravi; issue of a royal order to Khalifa Nur-ud-Din to make all the near attendants offer new year's (presents) to Raja Hira Singh.

The Maharaja ordered the march of his royal standards from Lahore to the other side of the Ravi, and after a pastime and tour through Doaba Rachnab, and having collected the sums of *Nazarana* from every village, traversed the few stages of the journey and went over to the blessed place of Amritsar. On the blessed day of Baisakhi he distributed alms and charity to the poor and the deserving, **(Page 399)** and after offering his humble *Ardas* at Harmandar Sahib and at *Akal Bunga* he besought prayers for the elevation of the standards of his glory and prosperity and invoked blessings for the progress of the

standards of his grandeur and majesty. A blessed order was issued in the names of all the *Kardars*, *Mustajars* and all the nearest attendants, asking them to offer to Raja Hira Singh, through Khalifa Nur-ud-Din, presents according to their capacity and means on the auspicious New Year's Day. Consequently all of them went to him (Khalifa) and submitted their presents. A kind letter was issued to Darvesh Mohammad Khan, *Vakil* of Hyderabad, and to Lala Asa Nand, *Vakil* of Shah Nazar Khan, asking them to march from Lahore on wings of swiftness in order to present themselves before the Maharaja at Amritsar. Consequently the *Vakils* did so. The whole department of the judiciary had commanded a very high reputation under the authority and command of the Raja of the Rajas. During these days, on account of the revolutions of the times some very improper and unseemly actions of Sel Chand, a judge, came to light. Thereupon he was seized and put into prison. The judiciary suffered (in reputation) and was completely upset. A letter from the glorious Prince Kanwar Kharak Singh came to the Maharaja, stating that the Afghans of Peshawar, and Hashtnagar, and other places come within the pale of obedience and servitude, and that they had made over swift footed horses by way of presents to the Maharaja. He further stated that they were firm and constant on the straight path of humility and that, if the Maharaja personally went to stay among them, all complaints will be entirely removed and the among them ,all complaints will be entirely removed and the people would feel gratified. He further stated that the Afghans had many times requested the withdrawal of troops from those regions, and that he wanted to know the order of the Maharaja in that matter. In reply to this the royal order was issued that in case the control and administration of those regions had been duly established he was at liberty to return at his own discretion.

Securing the honour of entering Harmandar Sahib on the Sankrant Day of Jeth and the appointment of the staff incharge of floorings to go to Batala; emphatic order to Sardar Desa Singh Majithia for the purposes of preparation of the city walls of Amritsar; and determination of the Maharaja to proceed to Lahore.

The Maharaja reached Amritsar on the *Sankrant* day of Jeth and, after taking his seat in the happy balance scale, distributed cash, clothes,

horses, and many other things among the deserving and the needy. After securing the honour of entering the blessed place of Harmandar Sahib, he went over to Ram Bagh. **(Page 400)** The staff in charge of floorings and the special stable was given a royal order to march from Amritsar and to go to establish themselves in the town of Batala on the bank of the tank of Shamsher Khan, facing Adinanagar. They were told that he (the Maharaja) would reach there very soon. After that the Sarkar merched happily from Ram Bagh and went over to Kaul Sar in the neighborhood of Amritsar, and as there had been heavy rain, the climate near the big canal had become cool and pleasant. So the Maharaja decided to stay there. Letters of unity came from the glorious Sahibs. They aimed at strengthening the foundations of friendship and unity. The Maharaja felt very pleased and satisfied on knowing the contents of those letters. In reply to them a great deal of eagerness and emphasis was laid on the degrees of unity, and a handsome reward was given to the messengers. Reported orders were sent to Sardar Desa Singh and other *Kardars* of Amritsar to have the city walls of Amritsar prepared and rendered very strong and firm. A letter from the glorious Prince came to the Maharaja, stating that according to his orders he had returned happily from Peshawar and, after traversing the few stages of journey, would reach the metropolis of Lahore and would secure ever lasting felicity by presenting himself. The Maharaja sent to respectable Prince a very kind letter, asking him to make the triumphant troops leave for their own native places at once, and himself to go and stay in the metropolis of Lahore. The Maharaja ordered the march of his royal standards from Amritsar towards Lahore, and secured unbounded joy and pleasure on seeing the happy face (of the Prince).

Arrival of the Maharaja in the metropolis of Lahore and his interview with the glorious Prince Khalsa Kharak Singh, and with Ventura Sahib, the French; occurence of a dispute between the French and the mother of the glorious Prince; resolve of the Maharaja to go to Amritsar.

On Tuesday, the 29th of Har, when four hours of the day were left, the Maharaja came to Lahore from Amritsar . On the following day the glorious Prince secured the pleasure of presenting himself to

the Maharaja with 45 horses from Afghanistan, some ponies laden with fruits, and Rs. 8,000 in cash; besides two horses and 500 ducats on behalf of the one given to veil behind screen of chastity and modesty. For some hours talk about Peshawar and the control and administration of those regions went on. **(Page 401)** Ventura Sahib, the French, presented to the Maharaja 7 swift footed horses and secured treasures of everlasting good will. Sarwar Khan Takwala was staying at the court of the Maharaja for some time. Rs. 40,000 were fixed upon him after the conferment of a robe of honour, consisting of a *Doshala* , a piece of brocade, and red silk, he was given permission to leave. On the 17th of Sawan the *Bhog*, the conclusion of the recitation of the Holi book of the Sikhs the great Granth, took place, and guns of the *Topkhana* were discharged with great eclat. The Maharaja asked the *Granth Sahib* to be brought inside the fort very respectfully, and secured everlasting pride by observing all the formalities of welcoming it.

Gyan Singh, the famous *Kardar* of the salt market, had been in prison for some time. During these days a valuable robe of honour of resuming his charge of the salt market was granted. Mahan Singh commandant was shown great displeasure and was addressed at length on account of his conspiracy with the *Kardar* of the market. As the said commandant was a capable man, who always spoke the truth, and was bold and courageous therefore he requested the Maharaja to accept his resignation. On account of the dispute between the near attendants of one given to veil behind the screens of chastity, i.e. mother of Prince Khalsa Kharak Singh, and Ventura Sahib, the French over the some issue which was taken as a sort of insult by the Prince , the French applied to the Maharaja for permission to leave. On account of consideration for certain matters the Maharaja did not accept this request. Royal orders were issued for the allotment of the troops of horsemen, infantry, and the French (officers). As the cool breeze of Amritsar was very much liked by the Maharaja, therefore, he made up his mind to go there.

Securing the honour of entering Harmandar Sahib (by the Maharaja) on the Sankrant Day of Bhadon and the appointment of

Ganda Singh for receiving Raja Sangat Singh conferment of a robe of honour upon Sher Ali Dewan of Ahluwalias and other matters.

On the blessed day of the *Sankrant* of Bhadon the Maharaja distributed charities and alms to the needy and the deserving and, on sitting happily in the balance scale, he gave money and cash to the poor and the weak. Dewan Singh, *vakil* of Raja Sangat Singh of Jind presented himself before the Maharaja and gave one horse by way of a gift. In accordance with the request of the said vaikil, Ganda Singh was sent to fetch the said Raja. An imperative order were issued that the said Raja must be made to proceed towards the Maharaja from the bridge of Harike and that he should be given Rs. 500/- at Tarn Taran and Rs.250 on the way for his entertainment and by way of his daily allowance **(Page 402)**. The Maharaja, out of kindness, conferred a valuable robe of honour upon Mahan Singh, the commandant. Fakir Imam-ud-Din was sent along with Sewa Singh, the commandant , for making collections from the country newly brought under the sway of Ahuluwalia. And an emphatic order was issued that they must release large sum of money soon, and then return to the Maharaja on wings of swiftness. Dewan Sher Ali and other *Mutasaddis* of Sardar Ahluwalia had rendered very great services to the Maharaja and had thus secured everlasting felicity. Therefore the Maharaja granted Rs. 1,000/- to the Said Dewan and Rs. 200/- to the other *Mutasaddis*. On the 6th a letter from Sardar Dal Singh came to the Maharaja. It stated that Khalifa Nur-ud-Din had started plundering the regions of Pewsawar with his troops, and that some of the zamindars had been wounded and killed, and that he himself (Dal Singh) was enthusiastically engaged in the control and administration of the regions brought under sway. He further stated that if more triumphant troops were appointed in that direction most of the critical affairs would be settled desirably. A letter in reply to that was sent, stating that in future more triumphant troops were going to be appointed for that direction The *Kardars* of the glorious Prince Khalsa Kharak Singh got engaged in submitting the accounts of the country of Gujrat, etc. when the accounts were closed Rs. 1,64,000 were fixed to be paid by the *Kardars*. The said Prince held a conference with his *Kardars* regarding the payment of that sum. Accounts of the

Kardars of Jhang Sial were considered. And according to the findings of the accounts clerks Rs. 2,90,000/- were discovered as balance payable by those *Kardars*. The Maharaja excused the payment of Rs. 30,000/ out of kindness, and demanded only Rs. 2,50,000 from them. Jamadar Khushal Singh who had appointed of his own accord Bhai Dal Singh as *tahsildar* for the country of Jhang Sial, became subject of great wrath. After that the dues from that country were declared to be payable by the said Jamadar to the Maharaja.

Presentation of Raja Sangat Singh to the Maharaja along with many gifts: handing over of large sums of money for the arrangement of the "Lanka", arrival of Vakils of Hyderabad from Lahore to Amritsar. Preparations of the requisites of the Dussehra Day and other matters.

Raja Sangat Singh secured the honour and pleasure of presenting himself to the Maharaja at Amritsar , and presented fine souvenirs and rare gifts, and as was customary, the Maharaja granted him all the necessities for his entertainment and soon. The fire work displays of Gobindgarh were given Rs. 200/- for the preparation of "Lanka", and the royal order was issued that they must do that with exquisite beauty **(Page 403)** The *Vakil* Harind and Dajil secured everlasting felicity by presenting himself before the Maharaja along with a horse of silvery white colour. A blessed order was issued to the *Vakils* of Hyderabad and Khairpur, asking them to present themselves to the Maharaja on the blessed Dussehra day. Thereupon the said *Vakils* left Lahore for Amritsar and accounts of all kinds regarding Amritsar and other places were considered. On account of the findings of the *Daftaris* of the Maharaja balance was found to be payable by the *Kardars* of Jhang Sial. Therefore Azim Ali, son of Maulvi Mazhar Hussain, was going to be appointed for the collection of the remainder of the revenue tax. He was asked to realize the rest of the previous tax as well as the revenue for that particular season's crops. All the glorious chieftains, commandants of the platoons, special near attendants, *Vakils* and *munshis* were emphatically ordered to arrange for fine garments of yellow colour for the blessed *Dussehra*, and were further asked to present themselves before the Maharaja very well equipped horses with saddles of gold along with the triumphant troops which they had to

show very well decorated and adorned on that occasion. Thereupon all the glorious chieftains enthusiastically engaged themselves in the preparation of their garments for the Dussehra day. It was strongly expected that the Maharaja would order the march of his royal standards to some direction after the Dussehra. On the blessed sankrant of Asuj the Maharaja had the honour of entering the Harmandar Sahib , where he offered his *Ardas* and distributed alms and charities among the deserving and the needy. After that he went over to Ram Bagh.

Arrival of the Maharaja at Kotha (the out house) on the Dussehra Day departure of the royal standards towards the village of Suhiyan; Maharaja's crossing of the Ravi and Chenab and putting up at Manawar.

On the blessed Dushera day the Maharaja had various kinds of floorings and carpets spread out in the place known as *Kotha* near Kamtala, and had very well wrought canopies set up there. In the third quarter of the day, after performing the ceremony of worshipping the horse and the sword, the Maharaja rode from Ram Bagh and went over to the *Kotha*. All the glorious chieftains and *Vakils* secured everlasting felicity by presenting themselves to the Maharaja with offers of well equipped horses having saddles of gold or of mixed matter. The glorious Prince Khalsa Kharak Singh and Raja Sangat Singh set in chairs and after the conquest of 'Lanka" and the ruination of Ravana discharge of the *Topkhana* took place with great eclat. On the following day the Maharaja ordered the march of his royal standards towards Sami Suhiyan.After staying there on this side of the river, the Maharaja engaged himself in pastime and hunt. And a royal order was issued to the *Vakils* of various sides and the troops to stay on the bank of Ravi near the bridge of Kukkargil till further orders (**Page 404**) After that the Maharaja crossed the Ravi and was in the impassable desert between Sodara and Wazirabad on the 27th of Asuj. On the first of Katak, after the distribution of alms and charity the Maharaja indulged in merry making on the occasion of the blessed Dewali at the place known as the bridge of Naushehra. At night time the illuminations filled with wonder the minds of the onlookers. On the 4th of the said month, the Maharaja forded the stream near the bridge of Kallowal and put up in the desert near Manawar. Abdus Samd Khan secured everlasting felicity

by presenting himself along with the zamindars of Mankera before the Maharaja. He stated that the destruction of his farms caused him a loss of rupees. One and half lakhs. The Maharaja enquired from the zamindars of that locality regarding the destruction of the pastures in order to verify the statement of the said Khan. They submitted that the loss by destruction amounted to something like 80 thousand rupees. Thereupon the said zamindars were shown favours. They (Zamindars) requested for the appointment of Lala Raj Kaur for collecting revenue tax from Mankera. According to their request Lala Raj Kaur was granted a valuable robe of honoured was appointed to proceed with them. Under the orders of the Maharaja Raja Mahinder Pal of Basohli was given the honour of leaving Kalanaur to go and guard the suburbs of Amritsar. On the 2nd of Katak Girdhari Lal and Atma Ram, *Vakils* of Bahawalpur, presented themselves before the Maharaja through the good offices of Jamadar Khushal. The Maharaja said to them, "The bankers of Bahawalpur are imprisoned since a long time and are kept in custody by the soldiers on account of their default in payment of large sums of money, and that besides the large sums of the *Hundis* an amount of Rs.47,000/- of the arrears has not yet been realised from the bankers of Amritsar. They say they would pay up as soon as those large sums from Bahwalpur would be received by them. At this time instalments of 4 month are standing against the *Kardars* of the Nawab of Bahawalpur. What measures should I take now". After a long discussion a letter was issued to the respectable Nawab, asking him to pay up the revenue *Hundis* of the past and the present at once. Otherwise after the lapse of 15 days Raja Gulab Singh would be appointed along with his roops to march upon those regions. A letter was issued to the *Nazim* of Kashmir, asking him to secure the felicity of both the worlds by presenting himself before the Maharaja at Mirpur.

Departure of the Maharaja from Manawar for an interview with Baba Sahib Singh Bedi at Chaprar, afterwards his return and crossing the Rivers Chenab and Jhelum, and his resolve towards Lahore.

The Maharaja turned his attention from Manawar towards Ghaprar to have an interview with Baba Sahib Singh Bedi on the 9th Katak. During those days the said Baba had gone for hunting and pastime to

the regions of Chaprar, a country under his sway, in the neighborhood of Jammu. **(Page 405)** The whole camp put up at Manawar in company with Jamadar Khushal Singh and the Maharaja secured a great deal of pleasure and honour by an interview with the said Baba. After that theMaharaja came to Manawar on the 11th of Katak and later on marched from that place to the bank of river Jhelum . On the 19th of Katak Alijah Sikandar Khan presented himself to him and offered 2 horses worthy of kings. On the following day the Maharaja crossed the river Jhelum on foot along with his triumphant troops and the horsemen and put up near Fazilpur. For some time he remained their attending to the parade of the army. Sardar Fateh Singh Man, Amir Baksh, Nur Mohammad and Shankar Dass came to the Maharaja from the glorious Prince and gave full account of the troops of the respectable Prince . They stated that his camp was making a halt at Hassan Abdal and was to put up at Attock, and asked the royal order whether they should stay there for a while or march forward. In reply to it the royal order was issued that they must stay in those regions for some time. After that the "Campoo-i-Palatan" (camp of platoons) was ordered to proceed forward towards Rohtas after getting their 2 months allowances. And the troops of the glorious chieftains were also appointed for that direction. Dewan Kirpa Ram went to the Sarai Naushehra according to the orders of the Maharaja on the 28th of Katak. A letter from Sardar Hari Singh Nalwa reached the Maharaja. It stated that Ahmad Shah Khalifa, Kazi Faizullaeh, and Mohammad Khan Hazarchi were sent as *Vakils* to the Barakazais. Hot words were exchanged between them, and they (Kazi and party) were murdered. On hearing this news the said Sardar went to establish himself in the suburbs of Akura. And he learnt that the said Khalifa was at that juncture in the troops of misfortune in Panjtar. In reply to this the Maharaja sent a letter to the Sardar (Hari Singh), asking him to show great efforts in the control and administration of those regions, and himself engaged in observing the parade of the armies of the glorious chieftains. As soon as the Maharaja got leisure from the administration and the financial problems, he moved from the bank of the river Jhelum and went over to Jalalpur, and crossing the river Jhelum at that place by an incessant march crossed the rivers Chenab and Ravi, and came over to the metropolis of Lahore.

Arrival of the Maharaja in Lahore and the presentation of Dewan Kirpa Ram from Kashmir; issuing of an order to the Vakils of Hyderabad for the entertainment and care of the newly Arrived Sahib with a view to strengthen the foundations of unity between the two great Governments.

The Maharaja came to Lahore on (date not given in the text) of Maghar, and 2 or 3 days after his arrival Dewan Kirpa Ram , *Nazim* of Kashmir , came to the Maharaja with some trays of sweets, suits of *Pashmina* clothes, gold and silver utensils, and other very fine specially prepared gold work material and some cash. The Maharaja showed as if he was very much pleased and satisfied and tried to set the mind of said Dewan at rest. After that the said Dewan presented his horsemen and footmen, decorated and adorned in excessive garments. The Maharaja appreciated the respectable Dewan after surveying the parade of his army. **(Page 406)** After the lapse of a few days, according to the proposal and counsel of certain jealous members , the Maharaja put the aforesaid person in prison and confiscated all the property and things belong to him, and the boat of livelihood and maintenance of the respectable persons and soldiers sank in the whirlpool of mortality. Sham Singh Jamadar incharge of *Derohi,* from whose very forehead all the symptoms of evil mindedness were apparent, was appointed to proceed towards Kunjah to confiscate the contents of his house. After a few days this evil minded person brought all the property and cash to the court. The *Vakils* of Hyderabad and Khairpur secured the felicity of both the worlds by presenting themselves before the Maharaja under disorders. The Maharaja addressed the said *Vakils*, mentioning that recently it had become known from the affairs of the glorious Sahibs that kind of *Vakil* would be coming to the Maharaja via Sindh with gifts, souvenirs, and horses, from the glorious Sahibs. He then asked them to submit to the Maharaja latest and confirmed news regarding that *Vakil* from Hyderabad, The *Vakils* of Hyderabad stated that they had not received any fresh news from that side since long and that if any well considered, true news would reach them they would submit it to the Maharaja. The Maharaja spoke in a manner of friendship and unity that they must write in the course of their letters to their masters

that unity and amity of the Maharaja with the glorious Sahibs was firm and constant, so that if any body may go over to that country or enter those regions as a *Vakil* they must serve him with good entertainment and hospitality with a view to prove good relations with the Maharaja and that the said person should be made to come over to the protected states of the Maharaja in safety and under protection. The more effort they would show in rendering such good services the firmer would become their relations of friendship. Thereupon the said *Vakils* wrote to their own masters the whole of the discussion in the course of their letters.

Receipt of the news of the arrival of Burnes Sahib, and the appointment of Dewan Ajudhia Prashad to receive him and bring him on an elephant, and an order to the Prince to cross the Attock.

From the letters written by the news-writers of the East it reached the ears of the Maharaja that Burnes Sahib had entered the regions of Sindh, and shortly afterwards would come to the Maharaja. As soon as the Maharaja got this news he appointed Dewan Ajuhdia Prashad Hindustani to proceed to Multan with an elephant for (conveying) the respectable Sahib and the provide him with an entertainment. A royal order was issued to the Nazim of Multan that as soon as the said *Vakil* entered the regions of Multan he should welcome him with great respect and honour and entertain him according to the conventional methods of the Maharaja and show great vigilance and care in rendering good services of all kinds and in meeting all the necessary demands. On the first day of Mangh, the Maharaja distributed charities and alms among the deserving and the needy and, taking his happy seat in the balance, filled the aprons of the poor with cash and kind. Nabi Bakhsh *Darogha* of the Maharaja presented himself along with a very valuable horse worth Rs. 2500/- in company with a reliable person of Nawab Shah Nawaz Khan of Dera Ismail Khan, and presented one horse and eleven hunting dogs and a friendly letter. Rs. 100/- were granted to Maula Dad Khan, the former Vakil Rs. 50 to the new reliable person and Rs. 25/- were given to the conductors of the horses and the said reliable person was permitted to leave with a robe of honour to the value of Rs 60/- or 70/- (Page 407) Lehna Singh, son of Sardar Desa Singh Majithia was appointed to collect Rs. 1,84,000 from the

zamindars and jagirdars of the country of Nakka, in addition to Rs. 1,50,000 from Dewan Sawan Mall, *Nazim* of Multan. A jagir of Rs. 32,000 was granted him for the salaries of the troops in the country of Nakka, and as regards the salary of the *Nazim* of Multan the payment of that was to be made through Lala Nanak Chand, while he was dismissed from its collection. Fakir Shah Din presented himself before the Maharaja along with the zamindars of the country of Doaba and stated all the details regarding the fertility and barreness of that country. Mahoon Singh was appointed towards Wazirabad of the collection of the large sums. The Maharaja ordered the march of his royal standards from the garden of Sardar Jawala Singh on the 12th of Magh at the time of the mid-day prayers, and decided to indulge in hunting and past time on the bank of the Ravi. All the chiefs, *Mutsaddis Daftaris*, and *Ahalkars* were emphatically ordered to stay in Lahore. A letter was issued to Sardar Desa Singh Majithia to buy from Amritsar all the requirements for the marriage of the reliable person of Adai (Udai) Singh Kaithalya, and not to have any objection or to create any obstacles, because the Maharaja would bear all the expenses. A letter was issued to Jamadar Khushal Singh, Sardar Wasava Singh, Bhai Ram Singh, Bhai Gobind Ram, Fakir Aziz-ud-Din Raza Ansari, Sardar Tej Singh, Sardar Dhanna Singh Malwai, Bhai Gurmukh Singh, Sardar Lehna Singh Sandhanwalia, Dewan Moti Ram, and other chieftains, asking them to stay in Lahore till further orders. Letters were issued to the glorious Prince Khalsa Kharak Singh and Khalsa Sher Singh and other chiefs to remain established on both the sides of the river Attock and Tarbila so long as the control and the administration of the regions of the province of Kashmir did not become established. A letter was issued to Sardar Fatteh Singh Ahluwalia expressing wonder and surprise at the non arrival of horses from Peshawar, Isafzais and others, inspite of his being so clever. An emphatic letter was issued to Jamadar Khushal Singh to realise *hundis* of Rs. 1,50,000 form the *Vakils* of Bahawalpur and to hand them over to the *Toshakhana*. Dewan Singh, son of Lala Sevak Ram, a reliable person from Raja Sangat Singh of Jind, presented himself before the Maharaja and requested on behalf of the said Raja to be permitted to leave. The royal order was issued that after the merriments of the holiday he would be allowed to leave in a very suitable manner.

Resolve of the Maharaja to go for hunting, receipts of the news of the arrival of Lat Sahib (The GG) and proposals of the appointments of a reliable person, royal orders for the arrangement of the Holi celerbations.

The Maharaja crossed Ravi from the bridge of Karol, and on reaching the village of Babakwal, on the 14th of Magh, decided to proceed forward. Jalal Khan Bhatti was appointed for the collection of large sums from Kahan Singh, father of Sardar Baisakha Singh. A letter came to the Maharaja, stating that upto that time no money had yet been collected. He issued a royal order in reply, asking him to collect the large sum of money at once, and to present himself before the Maharaja soon after that. During these days friendly letters came to the Maharaja from the glorious Sahibs (**Page 408**) Fakir Aziz-ud-Din was atonce called for and, on his arrival (Fakir) explained the amicable letter to the Maharaja. After putting down in black and white a reply which aimed at the strengthening of the foundations of unity between the two great governments, it as handed over to the messengers. In the course of news from the East it had become known to the Maharaja that the Nawab Governor Sahib Bahadur was marching from the suburbs of Lucknow with some platoons and horsemen and would march on with a view to carry on past time and hunting upto mount Sopathu. The Maharaja was pondering over the proposal of appointing some reliable person in that direction. The salary bills of Rs. 1100/- were issued against Imam Shah, leaseholder of Lahore, to be paid to the *Ahlakars* of Khalifa Nur-ud-Din who had been ordered to prepare lac dye for the Holi celebrations. A letter was issued to Hazari Badan, *Kardar*, of Amritsar for Rs. 2,500 for the lac dye, and salary bills to be paid to the armies were issue against the villages in the charge of the *Jagirdars* and so on. An order was issued for the immediate realisation of all the money. A letter was issued to Dewan Ajudhia Prashad Hindustani, saying that as soon as Burnes Shaib left Bahwalpur for the regions under the sway of the Maharaja he was to go forward from Multan to welcome and conduct him for a soujourn at the Hazuri Bagh, and that he must provide sweets for the entertainment and straw and bed steads and other necessaries according to the convention and that from Multan upto Lahore he should carefully manage to provide all

the necessary things for him. A few days ago Gurmukh Singh, real brother of Mahan Singh Commandant had made over his life to the highest Truth (had died) and the aforesaid person (Gurmukh Singh) in utter despondency and dejection was staying in the village of Manawala. During the past days the aforesaid person had utilised the revenue of the said village in meeting the expenses of religious ceremonies. At this time Rs. 2,500 were fixed upon him, and he sold all the materials in his house for something like 10 or 12 thousand, and suspended the expenses of the religious ceremonies.

End of Daftar II of Umdat -ut-Tawarikh of the Glorious Sarkar, the All Powerful Maharaja Ranjit Singh Bahadur.

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